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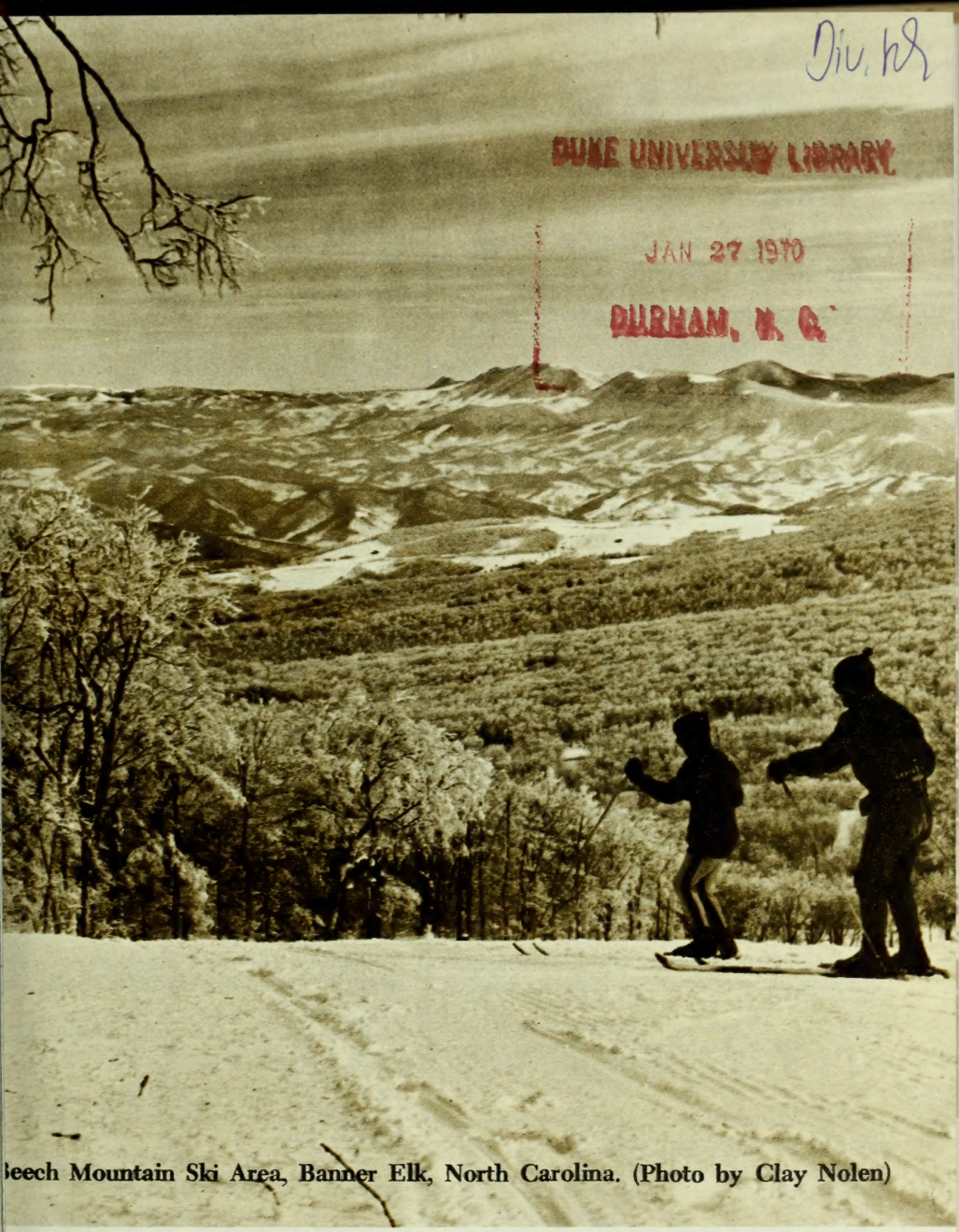
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Beech Mountain Ski Area, Banner Elk, North Carolina. (Photo by Clay Nolen)

NORTH CAROLINA

CHRISTIAN ADVOCATE

Vol. 115 Greensboro, N. C., January 1, 1970 No. 1

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Calendar of Coming Events

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1970
Jan - June

MEETINGS OF WIDER INTEREST

Jan. 6-9—Council of Evangelism, Cincinnati, Ohio
Jan. 9-18—General Executive Committee, Board of Missions
Jan. 11-12—National Association of Schools and Colleges of The United Methodist Church, Houston, Texas
Jan. 12-13—UMCOR Annual Meeting, Phoenix, Arizona
Jan. 13-15—Second Annual Workshop, Conference Boards Health and Welfare Ministries, Indianapolis, Ind.
Jan. 20-23—General Board, National Council of Churches, Tulsa, Okla.
Jan. 26-28—Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.
Jan. 27-30—Conference for Ministers, Directors of Evangelism, Nashville, Tenn.
Feb. 8-10—Commission on Religion and Race, Birmingham, Ala.

NORTH CAROLINA CONFERENCE

Jan. 5—N. C. Wesleyan College Winter Term Classes Begin
Jan. 9—Conference Program Council
Jan. 11—Durham District Conference, Oxford, 2:30 p.m.
Jan. 11—New Bern District Conference, Centenary Church, New Bern, 2:30 p.m.
Jan. 11-12—Louisburg College Registration, Second Semester
Jan. 12—Raleigh District Workshop, "Support of Minister and Conference," 7:30 p.m. Hayes Barton, Raleigh
Jan. 12-15—Coaching Conference for Resource Leaders (Children and Adults), Camp Chestnut Ridge
Jan. 13—Durham District Workshop: "Support of Minister and Conference," Duke Memorial, Durham, 7:30 p.m.
Jan. 14—Fayetteville District Workshop: "Support of Minister and Conference," 7:30 p.m. Hay Street, Fayetteville
Jan. 14—Methodist Home for Children Trustees, 10:30 a.m.
Jan. 15—Wilmington District Workshop: "Support of Minister and Conference," 7:30 p.m. Grace, Wilmington

WESTERN NORTH CAROLINA CONFERENCE

Jan. 4—Albemarle District Conference, Wesley Chapel Church, Misenheimer, 2:30 p.m.
Jan. 5—Executive Committee, Conference Board of Education, Main Street Church, High Point, 12 noon
Jan. 5-7—Mission to Ministers and Lectures on Preaching, Wesley Memorial Church, High Point
Jan. 7—Commission on Archives and History—Historical Society, Wesley Memorial Church, High Point, 1:30 p.m.
Jan. 8—Statesville District Program Council, First Church, Hickory, 6 p.m.
Jan. 13—Statesville District Ministers' Meeting, First Church, Conover, 10:30 a.m.
Jan. 19—Workshop on Family Finances, 10 a.m.-12:30 p.m.
Jan. 20-Workshop on Family Finances, 10 a.m.-12:30 .pm.
Jan. 21—Workshop on Family Finances, 10 a.m.-12:30 p.m.
Jan. 27-Annual Meeting, Commission on United Methodist Information, High Point, 12:30 p.m.
Jan. 31—Conference Committee on Rules, Methodist Bldg., Statesville, 10:30 a.m.

GUEST EDITORIAL . . .

'Think on These Things'

by HENRY G. RUARK

"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

—Philippians 4:8.

When we hear these familiar words we are inclined at first to dismiss them as merely beautiful sentiment, a kind of "Pollyanna" platitude. But if we think through their meaning, we realize that this is the soundest kind of practical advice.

Consider first that there are such things, even in this sort of world. Try for yourself the experiment of looking for something in our world that could be described by each of the adjectives which Paul uses. "Whatever is true." "What is true?" Well, for one thing, it is true as Paul said in another of his letters that "God is to be depended on." Almost at the beginning of their conscious life men sensed that underlying this world is an unchanging reality. And all the discoveries of modern science have gone to confirm this basic orderliness of the universe. The journeying of the sun, the orbit of the stars, the cycle of the seasons, the sure working of the moral law: all these assure us that God so orders and rules his world that we can depend upon him and adjust our lives to his will.

"Whatever is honorable." Dr. Fo dick told of a sixteen-year-old girl California on whom, when her moth died, fell the burden of caring for seve younger children. The neighbo watched as she bravely shouldered th task, keeping the children fed, clea and in school. One day a friend compl mented her, and she replied, "I ca take any credit for doing something have to do." "But, my dear," said th friend, "you don't have to." The g hesitated for a moment, then said, "Ye that's true. But what about the 'ha to' inside of me?" In any community, we have eyes to see, are those who perhaps unrecognized by the world are showing forth what is honorable steadily and unspectacularly being tr to "the have to" inside of them.

"Whatever is just." Where is justi in a world where the innocent star and the wicked prosper, where, as Ha akkuk says, "judgment doth never forth." It is, to begin within, in t hearts of men. Even a child recogniz and resents the fact that some thin are "not fair." And it is this innate sen of fairness that has impelled man his long quest for equal treatment u der law. Justice may as yet be imp fectly realized upon the earth; but it an inextinguishable light in the he of common people everywhere.

"Whatever is lovely." Here we are more obvious and familiar ground. F who of us has not been surprised the recurring miracle of spring flowe or the sheer loveliness of a landsca

---

The Rev. Mr. Ruark is superintendent of the Elizabeth City District.

r the glory of a summer sunset above he hills? We have witnessed loveliess too in human relationships: The olicitude of people long married for ne other, the fine sympathy and noughtfulness of friends. We have not aken the whole list. It is more profitble for each of us to do that for himelf. There is enough that is bad and eartbreaking in this world, as all of s should know by now. But these othr things are here also. It is the part of visdom, says the apostle, to cultivate hat habit of mind which seeks out and wells upon the good, the beautiful, nd true.

For consider in the second place that uch things are truest to the nature of ternal reality, more in league with the estiny of this world. A most convincg evidence of this is in the simple act that we are alive this morning. The world is old," says the poet, "she ath seen many wars." Through unounted centuries the forces of destructon and dark ignorance have done heir worst. How many chances the uman race has had to be destroyed, r to revert to the brute. But here we re: human beings still striving and still spiring, still lifting up hands of prayer God. And we are here because of his truth about our world: that the rces of creation are stronger than the rces of destruction.

Consider further that when we do ally think about these things someing of their quality comes into our vn lives. "Think about" is not really adequate translation of of the Greek rb which Paul used. It means, more actly, "to calculate;" as a workman kes measurements and calculates the aterials that will be needed before e begins building. The apostle is talkg about assessing life's values, selectg those which really matter, those to hich we will commit our lives. As we ncentrate our attention on these, directing our desires toward them, these qualities will enter more and more into our own characters. For it is the law of life that what we ask for we receive, and what we seek we find. When that happens to us, when our lives take on truth and purity and loveliness, then we increase by so much the total force of good at work in this world. For these virtues are never abstract, disembodied ideals. They exist, where they exist at all, in persons. To the extent that they exist in us there is more of goodness; and others about us will be led to "think on these things" and to seek them for themselves.



PEOPLE WHO

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Message for a New Decade

It is our custom to pause at the beginning of each new year, glance back at the way we have come, and then look ahead at what lies before us. Today we stand not merely between two years, but between two decades.

What have these last ten years brought us? What may we expect from the next ten? How can we take the assets and experiences of the past decade and use them to our benefit in the 1970's?

The last ten years have brought us spectacular gains—and serious setbacks. They have given us an ever higher standard of living—and the undermining of our moral foundations. They have enabled us to walk upon the moon—and run amuck upon the earth. They have lengthened the span of life—and have raised questions for many as to whether this life is worth living. They have brought a larger enjoyment of civil rights to millions—and have brought at the same time civil disorder on a scale never before known.

The 1960's saw us delving ever more deeply into our stockpile of natural resources. In order to have more, do more and go more we have polluted this good earth to an alarming extent. The air we breathe, the water we drink and the food we eat is, to an undetermined extent, less pure than before 1960. We are fast destroying the ecological balance which nature has provided. Production of goods has had priority over preservation of natural resources.

Turning to the area of human rela tions, we go into the 1970's facing ser ious problems. The 1960's have endow ed the up-coming decade with a wa in Vietnam which has drained ou strength, physically, financially an spiritually. Increasingly we see no pro fit nor glory nor honor in that miser able contest.

Moreover, it may be questione whether we are achieving any rea gains in the area of race relations. A ter 16 years we are finding that mak ing laws and enforcing laws will no necessarily create wholesome relation or solve racial difficulties.

Poverty and hunger continue in th midst of mounting affluence. Life o welfare has come to be an accepte status for millions of people who ha somehow been left out of the mai stream of prosperity. The burgeonin cost of medical care is leaving mo and more people with no option b misery and premature death.

In the meantime the population the world grows by leaps and boun The rate of increase is now 180,0 per day, or 65 million a year, if t population growth continues at t rate, the number of inhabitants of t globe will double by the year 2,00

The threat of a nuclear holoca has not diminished during the p decade. Only, the cost of maintain the "balance of terror" has increas The fear of destruction at the hands a hostile nation hangs heavily o the peoples of the world. As a c sequence we are squandering mo needed for human betterment u

ilitary hardware which we dare not crap under present conditions.

A general spirit of hostility seems to e abroad in the land. Everybody eems to have his favorite whipping oy. Hosts of people are in an almost onstant state of protest at one thing r another. The end result is that every nstitution, every cultural entity, every rganization of our society is under atack: the state, the church, the educaonal system, our industrial complex, ne communications media—you name , and somebody is gunning for it!

On top of this, there has been a erious breakdown in moral and ethial standards. Our crime rate has inreased steadily. More and more peole take a calloused or cynical attitude bout truth and right. Goodness and urity are openly ridiculed. The satisction of lustful desires is justified on utlandish grounds of "situation eths." Sloppy, undisciplined habits are penly flaunted as though they were rtues. Rhetoric and rationalizations ave replaced the operation of a sensive conscience. Drugs and narcotics ave become the mainstay of many for hom life has lost meaning.

As we have pointed out above, the ast decade has brought substantial ains, along with these alarming contions. As for the gains, we should e thankful for them. As for the serus problems, we should face up to em. Too long have we been comacent about them while they grew d grew.

During the next ten years we must steeply up or we will go steeply own. Our social, cultural, political d religious institutions have accumulated just about all of the corrupon or dead weight they can carry d at the same time meet the expandg needs of the times.

We suspect that the basic trouble th man in this moment of history lies thin himself. If his life upon this planet is fraught with troubles, if he faces catastrophe, he cannot blame his predicament upon nature around him, nor upon God. The basic fault lies within his own nature. He is a perverse creature, stubbornly self-willed, with a high degree of pride; selfish to the degree that he will sacrifice the corporate good for personal gain. He is a mixture of wisdom and foolishness, of high intelligence and dumb stupidity. Within him at once reside the angel and the devil. Too often it is the devil that predominates.

So man here on earth has fouled his own nest, contaminated his own house. The more complex becomes the structures of his civilization, the more deeply weighted does it become with flaws and vices. Who can say with conviction that man today is better, and better off, than his forebears in the time of Moses or Amos or Paul? Now, as then, man is unable to save himself. Now, as then, man needs a Savior.

It was precisely within the context of this predicament that God came among us in the person of Jesus Christ. His coming divided human history into "Before" and "After". As the Apostle John put it, "to all who received him, who believed in his name, he gave power to become children of God." (John 1:12).

In order to cope with his vast and complex problems, both personal and social, man needs to have added to his natural capabilities the supernatural graces of God. It is upon this premise that Jesus Christ came and that His Church was founded.

As we go into the 1970's, the Church has a mandate, we believe, to lift up an agonizing cry against the sin and evil within the human heart and within our social institutions. Amos and Jeremiah and John the Baptist must come again among us. Sin must be exposed

(Continued on page 10)



Miss Patty Grant



Miss Evangeline Wolfe

TWO WNC METHODISTS CHOSEN BY CHEROKEES

CHEROKEE (UMC) — Miss Patty Grant, a member of the United Methodist community here, is representing the Eastern Band of the Cherokees at all Indian festivities throughout the U. S. during 1969-70.

The 17-year-old high school senior was chosen "Miss Cherokee of 1970" in a contest to select the loveliest Indian girl. The event was held during the Cherokee Indian Festival here this fall.

Runner-up in the contest for "Miss Cherokee" was Miss Evangeline Wolfe, another member of the United Methodist community. She is a 17-year-old high school senior also.

Miss Grant is active in her United Methodist Youth organization where she has held the office of president.

"She is very active in her school and deeply interested in her people," said the Rev. Royal Marty, Sr., United Methodist minister for the Cherokees.

Miss Wolfe's father, Jerry, is lay-leader of United Methodist Cherokees. Miss Wolfe is active in her UMY organization, where she has been a vice president; and in her school.

The United Methodist work on the Cherokee reservation is supported nationally by the 11-million member church, and is a part of the program activity of the Western North Carolina Conference, being in the Waynesville District, where the Rev. C. Harle Dickson, Waynesville, is superintendent.

The Rev. Mr. Marty is a missionary of the national United Methodist Church, having served in Hawaii before coming to Cherokee.

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'Support of Minister and Conference' Workshops Slated This Month

"The Single Figure Asking and Ministers' Support" workshops are to be held during the month of January in all eleven districts of the North Carolina Conference.

These meetings will attempt to interpret the Conference Budget and the problems involved in ministerial support to certain key leaders in each local church.

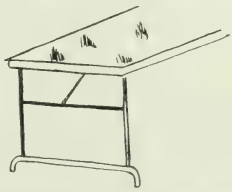
The pastor, church treasurer, chairman of Pastor-Parish Committee, chairman of the Committee on Finance, and the chairman of the Administrative Board in each local church should plan to attend the workshop in their district.

The workshop schedule is given below. Please note that the New Bern District and Elizabeth City District workshops have been changed from the original schedule carried in the December N. C. Conference Program Supplement.

WORKSHOPS SCHEDULE

Date	District	Place	Time
January 12	Raleigh	Raleigh: Hayes Barton	7:30 p.m.
January 13	Durham	Durham: Duke Memorial	7:30 p..m
January 14	Fayetteville	Fayetteville: Hay Street	7:30 p.m.
January 15	Wilmington	Wilmington: Grace	7:30 p.m.
January 18	New Bern	New Bern: Centenary	3:00 p.m.
January 19	Rocky Mount	Rocky Mount: First Church	7:30 p.m.
January 20	Goldsboro	Goldsboro: St. Paul	7:30 p.m.
January 22	Elizabeth City	Elizabeth City: First Church	7:30 p.m.
January 26	Greenville	Ayden	7:30 p.m.
January 27	Burlington	Burlington: Front Street	7:30 p.m.
January 28	Sanford	Rockingham: First Church	7:30 p.m.





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CONTROVERSIAL ARTICLES CAUSED FIRING, EDITOR CHARGES

NASHVILLE, Tenn. (UMI) — Indirect charges by a former United Methodist youth materials editor that he was fired November 4 because of controversial articles he used have been denied by the Rev. Henry M. Bullock, editor of church school publications.

The charges made by the Rev. Charles E. Cole came in an article which appeared in the **Nashville Tennessean** December 12 as the 35-member Program-Curriculum Committee was meeting in Nashville.

The article revealed that shortly before the firing of Mr. Cole the winter edition of **New Creation** which he edited was stopped because of two articles on black militancy and sex.

Dr. Bullock, in his statement released to the Program Curriculum Committee members, said the release of Mr. Cole "had nothing to do with the matters of race or social justice." He added that he would make no further public comment on the matter.

"In this decision, as in all of my duties as editor of church school publications, I have sought to be guided by the doctrinal and ethical positions of the United Methodist Church and by sound educational principles," he said.

Mr. Cole, a 34-year-old United Methodist minister, has been with the Board of Education's Division of Curriculum Resources for 4½ years. He has a masters degree in sacred theology from Perkins School of Theology, Southern Methodist University, Dallas, Tex., and a B.D. degree from Yale University Divinity School.

The **Tennessean** article quoted Mr. Cole as saying Dr. Bullock's action was a "stance of fear and doubt" and that he was fired because of "views of the policy of the division and the board."

"I thought we were producing materials to be used by youth in local churches in a setting of free and open inquiry," the article quoted Mr. Cole as saying. "Apparently Dr. Bullock feels that we have to protect laymen--youth and adults---from these issues. Although I respect Dr. Bullock, he has a lower opinion of laymen than I do." He said the articles which were omitted from the winter issue of **New Creation** did not differ radically from those used in the past.

Publication of **New Creation**, a magazine for 14 and 15-year-olds, is continuing but no successor has been named for Mr. Cole.

EDITORIAL

(Continued from page 7)

for what it really is, a deadly poison to the soul. Men must be called upon to repent and turn to God. The Good News of God's grace and mercy through Christ must be proclaimed. These things must be done with a directness, with an urgency, that has not characterized the past decade.

We believe that God has much greater things for us in the years ahead. His will includes our best welfare. His concern for all mankind is our best hope for a better tomorrow.

Let us not minimize the grave problems which face us. But also, let us not doubt for one moment that in partnership with God we can work them out for the benefit of all mankind. We challenge you, therefore, to keep steadily at the task to which God has called us, remaining faithful to His will, drawing strength from His Holy Spirit and persevering in all good works.



MOREHEAD HAS GROUNDBREAKING SERVICE

On November 16, the congregation of the Morehead United Methodist Church, in the Greensboro District, included a groundbreaking ceremony as a part of its Sunday morning worship. Pictured above are those who broke the ground. They are, left to right, James Pegram, Mrs. Ralph Dees, Miss Reba Stanley, Mrs. Charles Satterfield, Miss Ruth Dennis, Reuben Hawkins, Dan Jessup, Dr. Julian Lindsey, superintendent of the district, and the Rev. Floyd Berrier, pastor. Others present participated in a litany. Construction was begun with the J. D. Summers Construction Co. as general contractor and Walter Blue as the architect. The building, which will cost about $85,000, will be of contemporary design and will be used for Christian worship and study.

Cannon to Address Evangelism Council

NASHVILLE, Tenn. (UMI) — An evangelist of the Billy Graham Association, a college president, and two United Methodist bishops will be featured speakers at a Council of Evangelism meeting in Cincinnati, Ohio, January 5-8 at the Sheraton-Gibson Hotel.

Approximately 400 persons are expected to attend the annual meeting of the Council, an auxiliary of the United Methodist Board of Evangelism.

The Rev. Leighton Ford, Charlotte, N. C., a Presbyterian minister and brother-in-law of the Rev. Billy Graham, will speak Wednesday morning, Jan. 7, on "Evangelism and World Revolution."

Keynote address for the three-day meeting will be given by Bishop F. Gerald Ensley, Columbus, Ohio.

The Rev. James E. Doty, president of Baker University, Baldwin, Kans., will speak during the meeting on "The Role of the Pastor" and "Resources for the Pastor."

"Any Hope?" will be the question posed in a closing night address by Bishop William R. Cannon, Raleigh, N. C.

A related group, the National Association of United Methodist Conference Evangelists, will meet before the Council, January 4-6. The Association includes full-time evangelists within the church. The Rev. Ford Philpot, Lexington, Ky., is president.

Camp Crusade Money at Work in N. C. Conference

by C. P. Morris

The North Carolina Annual Conference, in June, 1967, launched an ambitious crusade to raise a minimum of $300,000.00 for emergency needs at our four conference camps. Later district Goal-Ranges were set which would provide for securing $100,000 for each of the four camps. We are pleased to report that as of November 25, 1969, $331,115.42 has been pledged and $145,041.58 paid. A report of pledges, receipts and disbursements by districts will be found below.

Payments on pledges by individuals and organizational groups are being received daily. Crusade money is already at work, and additional projects will be initiated soon. Payments on pledges and new donations are urgently needed for these projects.

New Staff House and Retreat Center at Camp Chestnut Ridge. Crusade funds have made it possible to complete and furnish the new Staff House and Retreat Center at Camp Chestnut Ridge at a cost of $25,000. This winterized Retreat Center with large lobby meeting room, six bed rooms with comfortable beds, built-in wash basins, three full baths, a fully equipped kitchen, hallway and porches, provides accommodations for a minimum of twenty-two persons. It is in use almost every week-end and quite often through the week by local churches, annual conference boards and agencies, etc. It will be used to house summer camp staff and the Program Director and family during the summer camping season. This fine facility has been made possible by Front Street United Methodist Church, Burlington, which is contributing one-half of the total cost.

Beach Erosion Project at Camp Don-Lee

The long-anticipated and urgently needed Beach Erosion Project at Camp Don-Lee will be undertaken before summer camp opens in June. The estimated cost is $35,000. The project consists of building two timber groins from the river bank out into the river, dredging sand from the Neuse River to rebuild the bearch the full length of our camp shore-line, the grading of the river bank to a gradual slope, and planting grass. When completed, it will give the camp a beautiful and useful waterfront.

Bath House Planned for Camp Kerr Lake.

Work will begin soon on the new bath house at Camp Kerr Lake. The foundation has been prepared and construction should be completed by early summer. This facility that is being donated and built by the Englewood United Methodist Church of Rocky Mount will be constructed in the Day Use Area. It will serve Family-Tent-Trailer groups, picnic and one-day groups, and such. Among its facilities will be hot and cold water shower and dressing rooms for swimmers, as well as toilet facilities.

Debt Retired on Camp Rockfish.

Money received from the Fayetteville and Sanford Districts has been used to retire the indebtedness of $4,835.41 on our beautiful Camp Rockfish facilities. Projects waiting in the wing are Staff House, Swimming Pool and two additional cabins.

Additional projects are planned

ach camp as funds become available. riorities have been established by the Committee on Camps and Conferences nd are subject to review from time to me.

This is a hearty "Thank you" for what you have done to make these improvements possible. The results will be in imperishable terms of character development and spiritual growth for countless numbers of children, youth, adults, and families.

CONFERENCE CAMPS CRUSADE

North Carolina Annual Conference, The United Methodist Church

Receipts and Disbursements Through November 25, 1969

	Camp Chestnut Ridge		Goal-Pledge	Chestnut Ridge Total Pledge
Receipts:				
Burlington District (Plus $4,000 equipment)	$19,327.81		$41,877.29	
Durham District	11,575.20		34,561.41	$76,438.70
Total Receipts		$30,903.01		
Disbursements:				
Promotion	$ 3,783.54			
Staff House & Furnishings	25,000.00			
Total Disbursements		$28,783.54		
Balance 11-25-69			$ 2,119.47	

	Camp Don-Lee		Goal-Pledge	Don-Lee Total Pledge
Receipts:				
Elizabeth City District	$ 5,965.56		$11,085.05	
Goldsboro District	6,483.97		15,920.83	
Greenville District	8,381.01		22,806.19	
New Bern District	18,024.30		33,367.84	
Wilmington District	5,748.99		15,707.90	$98,887.81
Total Receipts		$44,603.83		
Disbursements:				
Promotion	$ 3,783.54			
Beach Erosion	205.00			
Architect	445.84			
Master Planning	200.00			
Cabin Repairs	609.85			
Total Disbursements		$ 5,244.23		
Balance 11-25-69			$39,359.60	

	Camp Kerr Lake		Goal-Pledge	Kerr Lake Total Pledge
Receipts:				
Raleigh District	$17,332.13		$49,815.66	
Rocky Mount District	10,851.10		24,976.11	$74,791.77
Total Receipts		$28,183.23		
Disbursements:				
Promotion	$ 3,783.53			
Planning	355.54			
Bath House	1,146.40			
Total Disbursements		$ 5,285.47		
Balance 11-25-69			$22,897.76	

	Camp Rockfish		Goal-Pledge	Rockfish Total Pledge
Receipts:				
Fayetteville District	$27,505.44		$41,918.91	
Sanford District	13,846.07		39,078.23	$80,997.14
Total Receipts		$41,351.51		
Disbursements:				
Promotion	$ 3,783.53			
Debt Retirement	44,835.51			
Total Disbursements		$48,619.04		
Deficit 11-25-69			(- $ 7,267.53)	

SUMMARY

Receipts:			TOTAL PLEDGES
Crusade Receipts	$145,041.58		
Transferred from Maintenance Fund (for Camp Rockfish deficit)	7,267.53		$331,115.42
Total Receipts		$152,309.11	
Disbursements		87,932.28	
Balance in Crusade Fund 11-25-69		$ 64,376.83	

United Methodist Men Set Minimum Standards

A program designed to encourage United Methodist Men to plan programs that have some relation to their purpose and to sponsor church-related service projects was approved by the North Carolina Conference Board of the Laity on December 6.

In presenting the program, Harvey C. Mitchell, N. C. Conference Director of United Methodist Men, said, "If United Methodist Men is to become a vital force for Christ and His Church our men must become more keenly aware of their responsibilities and their opportunities for service. As members of United Methodist Men and Christian laymen, we are unordained ministers of Christ and must take seriously our place and role in His church and join hands with our ordained ministers in serving Christ."

"If we are to find our place in the church and fulfill our purpose, we must set some goals and establish some standards by which we can measure our success or determine where we may have failed to do our best. Our programs must have some relation to our purpose as a United Methodist Men Fellowship. And our project must be Christ-centered and church-related."

The program, which has the enthusiastic endorsement of Bishop William R. Cannon, sets minimum standards for the more than 300 United Methodist Men Fellowships in the North Carolina Conference. Requirements include Semi-Annual and Annual reports to the District Director and the Conference Director, Charter renewal by January 31, a minimum of ten regular meetings, a minimum of four Cabine Meetings with the Pastor or Lay Lead er present, a minimum of six program on church-related topics, a loca church-related service project, a Dis trict or Conference church-relate project, a minimum of ten men in at tendance at the District Lay Rally, minimum of four members in attend ance at the Annual Layman's Confer ence, and representation at a Nationa Regional, or Area Conference or Sem inar for United Methodist Men.

Credit is also given for completio of optional standards including assi tance to another church in the organ ization of United Methodist Me sponsoring a Boy Scout unit, a youth service project, a scholarship of at lea $200.00 for a student attending a Uni ed Methodist-related college or unive sity, tape recording of Sunday morn ing worship services for shut-ins, a sponsoring a drive resulting in a su stantial increase in subscriptions t North Carolina Christian Advocate.

United Methodist Men Fellowshi accumulating a total of 70 or mo points will receive a Certificate Merit, which will be presented at t District Lay Rally. The best Unit Methodist Men's Fellowship in ea District will receive "The Bisho Award for Excellence". The select will be made by the District Direct the District Lay Leader, and the D trict Superintendent on the basis the Annual Report.

The North Carolina Conference make an all-out effort to get each u of United Methodist Men to ren their Charter by January 31. In or that the Conference Director of Uni Methodist Men might maintain up date records on charter renewals, General Board of the Laity has vided special Charter Renewal fo with a copy of the application goin the Conference Director. The spe

form calls for the home address of the president and the date his term of office expires. It is hoped that this method will enable the Conference to maintain lines of communication with the current officers.

Upper Room Disciplines for 1970 Published

Laymen, ministers and seminarians are contributors to the new Upper Room Disciplines for 1970; one that features meditations by religious leaders from Scotland, Canada and England as well as those of the United States.

The series, edited by the Rev. Mr. Sulon G. Ferree, editorial assistant of The Upper Room staff, and editorial associate of The Upper Room, contains 365 devotions for the entire year. Fifty-three contributors have given the very best of their talent for the 1970 edition of The Disciplines.

Methodist authors include the Rev. Dr. Victor P. Furnish, Assistant Professor of the New Testament, Perkins School of Theology, Southern Methodist University and the Rev. Thomas F. Chilcote, senior minister of the First United Methodist Church of Oak Ridge.

Other prominent churchmen include the Reverend Dr. Thomas A. Langford, chairman, Department of Religion, Duke University; the Rev. Dr. Elmer G. Homrighausen, professor of pastoral Theology, Princeton Theological Seminary; and many others of several states and countries.

The Upper Room Disciplines provide background reading for Sunday School teachers, church school workers, clergymen and the laity.

Mrs. Frances Coke, brings the latest edition of The Upper Room Disciplines to the Reverend Brooks Little, director of The Upper Room's Museum and Library. Looking over a copy of the Disciplines is the Reverend Sulon G. Ferree, editor of the Disciplines and an editorial associate of The Upper Room.



Membership Figures Given for United Methodists

EVANSTON, Ill. (UMI)—Membership in the United Methodist Church is an official 10,789,624, according to a report released here December 15 by the denomination's statistical office.

The new total is a decrease of 201,096 from the previous report. Not included in the total is 1,824,238 preparatory members.

About 40,000 of the loss can be accounted for through failure of annual conferences to file reports, or through losses of churches in the union between the former Methodist and Evangelical United Brethren Churches, said Dr. R. Bryan Brawner, general secretary of the Council on World Service and Finance.

The denomination operates on a calendar fiscal year, but a number of the annual conferences operate on another basis so the figures for membership and giving cover somewhat different periods, Dr. Brawner said. Adding to the difficulty of making meaningful comparisons with earlier reports was the union into the new denomination in 1968.

Grand total giving for all church causes in the periods covered in the report was $685,751,378. This figure is about $77,000,000 less than the 1968 report but that report covered a 12 months period in many conferences where only seven months figure is included in the 1969 report because of a change in fiscal years.

Other official statistics for the United Methodist Church include:

Church school membership—6,251,642

Average attendance at principal weekly worship service—3,991,877

Number of organized churches—40,644

Number of pastoral charges—25,930

Value of churches, equipment, parsonages and other property—$5,449,348,929

Total ministerial support—$189,878,728

Total paid for benevolences—$685,751,378

The statistics are compiled in the division of the Council on World Service and Finance headed by Mrs. Charles A. Hart.

GROUNDBREAKING AT BETHEL

On Sunday, Nov. 23, the congregation of Bethel United Methodist Church of Hickory joined in a groundbreaking service for a new educational building. To be built at a cost of $142,000, the new building will have 8,280 square feet of space. The complete renovation of the present church basement is also planned. Taking part in the groundbreaking ceremony were, left to right, Michael Whitener, R. H. Avery, Jr., Mrs. Reid Harris, A. A. Mull, Robert Frye, H. R. Frye and the Rev. W. C. Cockman, pastor.





WALLACE CHURCH BUYS PARSONAGE

On Nov. 14 Rev. F. R. Randolph and family moved into this parsonage, which was recently purchased by the Wallace United Methodist Church. Purchased at a cost of $22,000, *twenty-two men in the church raised* $5,495 *to cover the initial payment. More than a thousand dollars is being spent on furnishings. Plans are now being made to renovate the kitchen and fellowship area of the Wallace Church in the immediate future.*

WNC WOMEN SEEKING MORE LEADERSHIP ROLES

CHARLOTTE (UMC) — United Methodist women of western North Carolina are making a major effort to gain their share of leadership roles in their church.

Miss Mary Floyd, professor of religion at Pfeiffer College, is chairman of a Task Force for the Women's Society of Christian Service, Western North Carolina Conference, studying the status of women on Conference boards and commissions.

Miss Floyd wants the present officials of the Western North Carolina Conference "to determine the precise place women may serve in the Conference; to seek channels through which greater representation by women may become a reality, and to encourage women to assume places of leadership as the opportunity arises."

Miss Floyd has also urged the United Methodist women "to support all women for membership on boards and commissions."

Miss Floyd's report came during a recent meeting of the executive committee of the Conference WSCS. Actions of the executive committee will be presented during the annual meeting of the Conference WSCS, June 5-7, 1970, at Lake Junaluska.

Mrs. Leslie Barnhardt of Charlotte, is the only woman heading a major Conference board outside the WSCS structure. She chairs the Commission on Ecumenical Affairs, is a delegate to the 1970 General Conference at St. Louis, Mo., and is a former president of the Conference WSCS.

Mrs. W. Frank Redding, Jr., of Asheboro, is president of the Conference WSCS.

On major Conference boards only two women hold offices: Miss Susan Carmichael of Pfeiffer College is secretary for the Commission on Enlistment for Church Occupations, and Mrs. Brunson Wallace of Brevard is secretary of the Board of Christian Social Concerns.

Miss Louise Robinson, Statesville, Conference coordinator of Children's Ministries, is a member of the Conference Program Council staff.

Mrs. Gladys Campbell of Haynesville is president of the Conference Deaconess organization, but that has an all-women membership.

METHODIST NEWS ROUND-UP

BLACK COMMUNITY PROGRAM READY TO BEGIN

NEW YORK (UMI) — The Black Community Developers Program seeks requests from black United Methodist pastors who need assistance from full-time community developers in making their parishes more responsive to the needs of the community.

"Major guidelines and goals for the program have been set and we are ready to go," said the Rev. Dr. Negail R. Riley, chairman of its policy committee and executive secretary of the Department of Urban Ministries of the National Division of the United Methodist Board of Missions. Upon receiving the letters of request for a community developer, the national office of the Black Community Developers Program will sent a detailed questionnaire to the inquirers.

COMMUNITY-POLICE WORKSHOP HELD IN WASHINGTON

Representatives of churches, police agencies and community organizations from seven cities shared in a workshop in Washington, D. C., in an effort to involve the church in developing better community-police relationships. These cities—Oakland, Calif., Tucson, Ariz., South Bend and Hammond, Ind., Cleveland and Columbus, Ohio and Pittsburgh, Pa.—have been selected as pilot projects for a special effort, which is funded by $35,000 annually from the Fund for Reconciliation.

Already, cadres of churchmen are established in the cities named. They are working with representatives of both minority groups and the police for "more direct church involvement in responsible efforts to relate on the issues that cause tensions." The program is being coordinated by the Board of Christian Social Concerns and the Christian Social Relations Section of the Women's Division of the Board of Missions.

PRAYER FELLOWSHIP DATES CHANGED

Dr. Harry Denman has announced that the 1970 World Meeting of the International Prayer Fellowship, Inc., will be held at Lake Junaluska, May 31-June 4. The meeting, formerly set for Easter Week, has been changed due to schedule conflicts.

Dr. Helen Kim of Seoul, Korea, is international president of the organization, and Dr. D. D. Holt, president of Scarritt College in Nashville, Tenn., has recently been elected president of the International Prayer Council within the organization.

BOARD RULES FOR CHURCH PROPERTY TAXATION

NASHVILLE, TENN. (UMI) — The Tennessee Board of Equalization has ruled that properties owned and operated by the Methodist Publishing House, the Board of Evangelism, and the Television, Radio and Film Communications Division (TRAFCO) are assessable for taxation by Nashville-Davidson County.

In its ruling November 26 the Board also included four other religious publishing establishments located in Nashville: Sunday School Publishing Board of the National Baptist Convention, the Southern Publishing Association of Seventh Day Adventists, Sunday School Board of the Southern Baptist Convention, and the National Baptist Publishing Board.

Attorneys for the three United Met

odist agencies have not yet announced their plans but the board's ruling is expected to be appealed to the Chancery Court and eventually to the Tennessee Supreme Court.

Metropolitan tax assessor Clifford Allen estimates the value of all properties of the seven groups to be approximately $35 million. In Nashville, the facilities would be assessed at 40% actual value with the tax rate at $53,000 per $1 million assessed valuation.

John Laird, Methodist Publishing House treasurer, said annual taxes at the current rates would be approximately $300,000 for the Methodist Publishing House.

MINISTER'S CONFERENCE SET AT ASBURY

Principal speakers for the 26th Annual Ministers' Conference set for Jan. 27-29 at Asbury Theological Seminary, Wilmore, Ky., include: Bishop Richard C. Raines of the United Methodist Church; Dr. Donald G. Miller, president of Pittsburgh Theological Seminary; Dr. Sam Kamaleson, minister and evangelist from South India, and Arthur DeMoss, Christian layman and president of the National Liberty Corporation.

VIETNAM RELIEF WORKERS SOUGHT

NEW YORK (UMI) — Vietnam Christian Service (VNCS), the ecumenical relief agency working with war refugees, is seeking 34 workers in a variety of occupational specialties in 1970, according to the Rev. Dr. J. Harry Haines, New York, executive secretary of UMCOR.

Among the listings for new personnel for 1970, as received by UMCOR from VNCS, are community workers, nurses, doctors, hospital coordinators, social workers, physical therapists, a vocational trainer and several persons for the Saigon headquarters. UMCOR has been a principal supporter of VNCS since it started about three years ago.



The Rev. George Henry Outen, Philadelphia, Pa., has been appointed an assistant general secretary of the General Board of Evangelism, Nashville, effective April 1. He will supervise the work of the Connectional Ministries Section which includes ecumenical, bilingual, youth and young adult ministries. Mr. Outen has been pastor of Haven Memorial United Methodist Church in Philadelphia since 1967.

ARKANSAS METHODISTS LAUNCH PENSION DRIVE

The North Arkansas Annual Conference is launching a campaign to raise $1 million for a Pension Endowment Fund. The drive will begin this month and culminate during the second week in March. It is hoped to raise the annuity rate from its present $50 per service year to $63.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISSIONARIES THINK OF HOME AT CHRISTMAS

When the Christmas season approaches many missionaries all over the world begin to think of home, the loved ones there, and the observances they have had surrounded with the warmth and joy of the holiday season.

The thoughts of home come and go all during the year, but especially at Christmas the pull on the heart strings is very real. So the missionaries write home—many sending their letters early in November so that they will be sure to arrive in time for the holiday season.

Miss Jenny Larsen of Monrovia, Liberia sent "Greetings from Liberia, 1970," in the form of a slender calendar, one page for each month, and the whole tied with a strand of African grass. Each page has an original sketch of native figures busy in some form of daily activity. Under the scene is a Bible verse lifting up the theme of the drawing. At the bottom of the page is the month's calendar.

On the back page Miss Larsen wrote, "My best wishes for Christmas and the New Year! Greetings from Jenny Larsen."

This gift of a mimeographed calendar created by fine Christian mind is a cherished possession.

Miss Larsen is a nurse at the Ganta Mission Hospital, Monrovia, Liberia.

Miss Lib Callis writes from Malaysia, "Blessings on you and may the joy of Christmas remain with you throughout the coming year."

She adds, "Tomorrow morning I leave for Singapore for Annual Conference, being gone for ten days. The autonomous Methodist Church in Malaysia and Singapore is just over a year old now and I'm anxious to see just what the feeling is at Annual Conference about how things are going with some new leadership and changes in organization. Our Conferences here are formed on a linguistic, rather than geographic basis. In the whole of Malaysia and Singapore, which you probably realize are two separate countries, there are five annual conferences: two for Chinese speaking churches (one in west Malaysia-Singapore and one in east Malaysia) and one each for Tamil, Iban and English speaking churches. There is only one Bishop for the area which includes all five of these conferences but each has its own President who presides over annual conference sessions."

Miss Callis is a missionary in Penang, Malaysia, and has served a previous term in Rangoon, Burma. She is the daughter of Mrs. B. E. Callis of Charlotte, and was formerly director of Religious Education at First Methodist Church, Kannapolis.

Miss Louise Avett sends greetings from Hong Kong, saying, "Warm and sincere Christmas and New Year greetings to each one of you. 'Peace on earth! Good will to men!' Old and yet just as desperately needed today as it was the first Christmas."

In answer to her question, "How do we achieve it?", she says, "The haun-

ing words of a modern folk song based on the familiar words of Jesus are a part of the answer to me. 'I was hungry and ye gave me no meat. I was naked and you gave me no clothes. I was lonely and you didn't care. I was sick and in prison and you did not visit me. I was hungry! I was hungry!'

"We must do more than talk in church, in Bible classes, in prayer meetings.

"We must do more than give nonchalantly to charity, to the Community Chest.

"We must get acquainted with our neighbors, the needy ones, the lonely ones. Yes, our enemy neighbors."

She said, "This has been an unusually rich end-of-the-summer and fall. Rarely a dull moment . . . so many interesting people, so many problems, so many opportunities claiming our time."

She lists the people who have visited Hong Kong recently. In the group group were Bishop Kenneth Goodson and Mrs. Goodson on an UMCOR tour of the Orient.

The **Robert Meredith**s, who began their missionary work in Mexico this fall, were so busy describing their new environment that they put their holiday wishes at the very end of their letter, saying, "Thank you for your letters and your prayers and we hope you have a joyful and peaceful holiday season."

The Meredith**s** are the newest missionaries from the Western North Carolina Conference. Mrs. Meredith is the former Miss Sally Gaffney of Shelby. They have been in Cuernavaca, Morelos, Mexico, since Sept. 6, studying in language school for the first four months.

They write, "During the month of January we will be meeting for the first time and living with our Mexican counterparts in Mexico City and Puebla. Most of our time will be spent visiting agencies, finding out what kind of programs they conduct, and trying to find out how we can profit from their knowledge and experience.

"Our actual work in community development will start early in February. We are part of a team of four Americans (civil engineer, Bob, public health nurse, Karen Osterman, nutritionist, Sally, and a teacher, Ronald Friend), and three Mexicans (civil engineer, doctor and teacher). We will be living in the village of San Felipe **Teotlatzingo**, about seven miles from San Martin **Texmelcuan**, in the state of Puebla. San Felipe has a population of about 3,000 and has had a Methodist Church since 1905."

RALEIGH CROSS ROADS CHURCH, GREENSBORO

On Sunday, Oct. 26, the members of the Women's Society and the Wesleyan Service Guild of the Raleigh Cross Roads United Methodist Church, Greensboro, had a special observance of the Call to Prayer and Self-Denial. Dr. Julian Lindsey, district superintendent, was the speaker for the occasion and Miss Fannie McCallum, president, was in charge of the program.

On Nov. 16 the same group had a special program, "What's In Your Thanksgiving Bag?", a modern Thanksgiving service for families. Everyone in the church from the third grade through the senior citizens group, participated in the event.

Mrs. F. F. McCallum, chairman of Spiritual Growth, assisted in planning both programs.

For COLDS take 666

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

THE NEW YEAR

A member of the Women's Society of Christian Service can reach only her arm's length but united with all the others serving in the work of the Women's Society she is reaching into "Jerusalem and all Judea and Samaria, and to the end of the earth." Her service is volunteer; she gives her time, her strength and whatever abilities she may have. She gives her devotion, her efforts, her prayers, her concerns, her gifts. This is the genius of Methodist women; this is what makes the great program of the Women's Division around the world. Without the loyal, devoted support of women, there would be no program as great and big as we have today. Each person is important and must do her BEST in this program. . . .

Another year is dawning,
O Father, may it be
A year of grace and mercy
Of trusting, Lord, in Thee.

Another year of progress
Another year of praise,
Spent earnestly in training
For walking in Thy Ways.

Another year of helping
The needy, sad and weak,
A year of love and prayer,
New strength from Thee to seek,

Another year is dawning
O Father, may it be
Another year of service,
Another year for Thee.

DATES TO REMEMBER

Exciting plans are being made for our Annual Meeting at Grace United Methodist Church in Wilmington on March 16 and 17, 1970. Mrs. Wayne Harrington, president of our Women's Division, will be with us and also the vice-president of our Southeastern Jurisdiction Society-Guild, Mrs. Thomas P. Greene, will be one of the speakers. Each local society is allowed one delegate. Your president will soon be getting registration cards from the district president. Elect your delegate soon as possible for the registration cards have to be returned by March 6, 1970. More information is on the card.

The final Assembly of our Women's Division will be held in Houston, Ma 7-10. Our quota for each District is ten so if you can go, or know someone wh is interested, contact your district president. The plane fare will be approximately $147.00 round trip, registration $12.00 (which includes one meal), plus cost of hotel and food (so you can do your own figuring). The theme "Choose Life." You will be getting more information from your district presiden

Our Conference Spiritual Life Retreat will be held on Friday evenin Saturday morning and afternoon, Jun 5 and 6 at Wesleyan College in Rock Mount. This will be a joint retre with our Conference Wesleyan Service Guild. We are happy we can sha in this experience together. Miss Lo Miller of our Board of Missions will l

our leader and Mrs. Henry Henderson of Cincinnati, Ohio will be our soloist. You will receive more about this at a later date.

Happy New Year to each and every one.

—Mrs. Helen Bame

MPH Promises 'Positive Approach' to Study

NASHVILLE, Tenn. (UMI) — In a joint statement released here December 9, Methodist Publishing House president and publisher Lovick Pierce of Nashville, and General Board of Publication chairman Bradshaw Mintener of Washington, D. C., declared that "constructive and positive approach" will be taken to a study report recently released by a 17-member investigation committee.

The statement, mailed to Bishop O. Eugene Frank, St. Louis, Mo., chairman of the committee, expressed appreciation for the report and said, "We are grateful for the time and effort members of the study committee have given to the formulation of this report, and we have been delighted to offer full cooperation of our entire staff in furnishing all information requested."

The two publishing leaders announced in their statement that Mr. Mintener had appointed a committee "to study and review the report" and that the committee is already at work. "It will make its report to the General Board of Publication," they said, "hopefully prior to the meeting of the General Conference in St. Louis in April, 1970."

The committee named by Mr. Mintener is the same committee which handled negotiations between the Board and Project Equality officials resulting in "supplier" membership for the MPH. Chairman of the committee is A. Frank Smith, Jr., Houston, Tex. Other members are: John B. Russell, Richmond, Va.; the Rev. Joseph E. Lowery, Atlanta, Ga.; Charles A. Sayre, Haddonfield, N. J.; and Cawthon A. Bowen, Jr., Nashville. Mr. Pierce and Mr. Mintener are ex-officio members.

The report of the study committee was released to the church by the Council of Bishops late in November. Authorization for the study committee was made by the 1968 General Conference following a variety of charges made by groups and individuals against the Publishing House.

Among other recommendations in the 70-page, printed report, the committee asked the Board of Publication, official governing body of the publishing house, to "more closely scrutinize the policies and work of the publishing house management, and accept the moral responsibility of insuring the operation of the publishing house more nearly in accordance with the Social Creed of the United Methodist Church." (See Dec. 11 *N. C. Christian Advocate*, page 8, for story on the committee's report.)

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By Dr. Raymond A. Smith
(International Lesson Series)

FOR JANUARY 11

How Jesus Met Temptation

Background Scripture: Matthew 4:11; Genesis 3; Psalm 91; Romans 7; Hebrews 2:14-18; 4:14-16

Lesson Scripture: Matthew 4:1-11; Hebrews 4:14-16

First, in considering the meaning of this Scripture, we need to clarify the sense in which the word "temptation" is used in the Bible. In most cases it definitely does not mean seduction to evil. More often it means testing, or proving, or trying anything — or any person. We are all familiar with the way in which the word is used in the world of commerce. Some producers take pride in the number of tests a product has to undergo before it is marketed.

Some confusion was caused in the translation of Genesis 22:1 in the King James version of the Bible. There it reads: "After these things God tempted Abraham." The Revised Standard Version correctly translates it "After these things, God *tested* Abraham." Dr. Barclay quotes an old saying of the rabbis to the effect that God never elevates a man to dignity until he has tried and searched him. Then, if he passes the test, he is exalted. In the New Testament the word is nearly always used in the sense of testing, for the obvious reason that we cannot think of God as deliberately seducing men into evil ways.

Jesus went into the desolate wastes of Judea after his baptism to pray alone and to meditate upon the great commission that God had given him. He was not running from anything; he was preparing himself for something. Mark says: "The Spirit immediately *drove* him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with wild beasts; and angels ministered to him" (Mark 1:12-13). How are we to interpret this? Some of the story, at least, is figurative. The Abingdon Commentary puts it this way: "We must regard it as a profound spiritual experience of Jesus expressed in symbolic language." It was essentially a testing time before Jesus was to enter upon his public ministry. He had to decide what sort of Messiah he was going to be; whether he would be such a one as the majority of the people were looking for, or whether he would wait for his orders from God.

As we look at the three "temptations" we may see in each of them the suggestion that Jesus follow a course which would be unworthy of his divine calling. The first of these was that Jesus turn the smooth stones (which actually looked like loaves) into bread to satisfy his hunger. It was the appeal to use miraculous power to provide bodily satisfaction. Jesus replied to the suggestion with a quotation from Deuteronomy 8:3: "And the Lord humbled you and let you hunger and fed you with manna, that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of God." The Master found in the Scriptures the help he needed for the critical hour. Who are we, his unworthy servants, that we feel that we can neglect the

same great source of inspiration and help?

In the second test Jesus is urged to throw himself down from the high tower of the temple. This was a place where Roman soldiers were stationed, especially when the city was crowded with visitors, to watch for any signs of riot or revolt. Here again the tempter suggests a verse of Scripture from the Psalms: "For he will give his angels charge over thee, to guard thee in all thy ways. On their hands they will bear thee up lest thou dash thy foot against a stone (Psalm 91: 11, 12). But again Jesus reached back in memory to a verse in Deuteronomy 6:6: "You shall not put the Lord your God to the test." Our Lord did not believe that turning himself into a sort of divine showman could be in harmony with the divine will. If anyone were impressed by such an act it would be only the thrill-seekers who would immediately demand another and more spectacular miracle.

Coming now to the third and last of the tests, we hear the tempter suggesting that Jesus become a great political figure who would free his people from the domination of Rome. Jesus replies again from the book of Deuteronomy: "You shall fear the Lord your God; you shall serve *him*." Here Jesus puts his trust in God, rather than military force. Later he said "My kingdom is not of this world, else my men would have fought to keep me from being handed over."

The fact of Jesus' testing time in the wilderness has comforted the church many times in history. For an example of this read Hebrews 4:14-16.

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THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Here it is the beginning of a brand-new year. Merchants everywhere are taking invoice of their stocks of goods. This is a good time for each of us to look at the good as well as the not-so-good things we have done in the twelve months just behind us. Perhaps, you can list several ways you can improve yourself and your dealings with others.

The psalmist said, ". . . put a new and right spirit within me." When God created us, we **did** have a good spirit, but different things have happened to mar this. There are many ways we can do our part if we expect God to help us begin and continue through a new year to follow His plan for us, and become better persons and better Christians.

One thing we can do is to be a good forgetter. Paul said, "Forgetting the things that are behind, I press forward." When you are running a race, you cannot afford to look behind. You must keep your eyes on the winning post. Be so big that little things will not upset you. If anyone does you wrong, keep sweet. Learn to forget quickly and easily the unpleasant things that have taken place. Keep your eyes on what is ahead and do well each task you face.

Aunt Cay

THE WISE MEN

In the East there were men who studied the stars. At night they watched the sky. By day they studied about the stars they saw. They were Wise Men for they knew more about the stars and sky than many other people.

"I have read," said one of these men, "that a new star appears in the sky when a king is born. Let us watch the sky carefully tonight."

As these Wise Men looked at the sky that night, they saw a star they had never seen before. "A new star shines," the oldest of the men exclaimed. "A king is born!" The star was very large and very bright.

"We shall journey to find the new born king. We shall take gifts worthy of a king," the men decided.

"A bag of gold shall be my gift to the infant king," the first man said.

"I shall take a box of costly incense," said the second of those Wise Men.

"My gift," said the third, "will be a jar of rarest perfume."

The gifts were prepared; the camels were made ready for the journey.

last all was ready. Across the hot desert sands they traveled. During the day they rested; at night they rode on and on.

The star which they had seen first in the East shone clear and bright night after night. To the Wise Men it seemed to be saying, "Follow me, I shall lead you to the Baby King."

When the desert was crossed, the Wise Men went first to the great city of Jerusalem. They thought the star was leading them that way. They came to the king's palace.

"Where is the newborn king?" they asked King Herod.

"No baby was born here," the king replied. "Go on to Bethlehem."

So the Wise Men traveled on. When darkness came again, they saw the star shining bright and clear in the evening sky. It brought joy and happiness to the travelers. On they went until they came to the town of Bethlehem. There the star seemed to stop. It was shining down over one of the small houses in the town. The men stopped their camels and got off their kneeling beasts. When they entered the house, they saw the baby Jesus with Mary, his mother.

"We have come a long way to find this child," they said. As they looked at the baby, they fell on their knees. Mary held her baby tenderly in her arms. The Wise Men opened the gifts and gave their treasures to the little child.

"Such costly gifts for my baby," thought Mary as she thanked the Wise Men for the way they had honored her baby.

The Wise Men left the little house, mounted their camels and started to return to their homes in the East. A great joy filled each one. "This child will bring joy and happiness to many," they thought. "He will bring peace and good will to men everywhere."

MY CALENDAR

We have a brand-new calendar.
'Cause it's a brand-new year,
And every time a page is turned
A new month will appear.

A WORD GAME

Take away the letter "S" from the first of each pair of words and you will have a new word.

1. S — — —	A heavenly body
— — —	A road covering
2. S — — —	To move from side to side
— — —	A route
3. S — — —	To read
— — —	A metal container
4. S — — —	A mark
— — —	An automobile
5. S — — —	To halt
— — —	A toy
6. S — — —	A deer
— — —	A game
7. S — — —	To kill
— — —	To place
8. S — — —	A boat
— — —	A farm animal
9. S — — —	The beach
— — —	A connective
10. S — — —	A piece of woman's clothing
— — —	A part of the body.

RIDDLES

What has six feet and can sing?
A trio

What makes you sick if you take away the first letter? Music

What smells the most in a bakery?
Your nose

What did the flower say to the bee?
Quit bugging me.

Letters
TO THE EDITOR

Editorial note: We welcome letters to the editor. We feel that these expressions of opinion denote an interested and concerned readership. However, there are a few basic rules which apply to this type of correspondence. The letter must be signed, must be non-libelous in content, pertain to only one subject and should not exceed 300 words in length. The editor reserves the right to reject or edit the letters as necessary.

POWER MAN'S OR GOD'S

To the Editor:

The theory of power is being discussed at great length these days. A number of years ago, it was white; now it is black power. These theories can be dangerous because they advocate setting man against man.

God's power is love. If the United Methodist Church is to become an inclusive church, it must not advocate or support black or white power.

The Bible reminds us that "love is patient and kind." "Love does not insist upon its own way;" therefore, God's power is neither black or white but love.

—Cameron Dodson, Pastor
Pelham-Hickory Grove Churches.

★

REVIVAL BY SUBTRACTION: A DANGEROUS FABLE

To the Editor:

A recent Guest Editorial set forth the thesis that the Christian Church is about to experience a "great revival" through the process of subtraction, but this is a dangerous fable concocted to justify our failure to proclaim the Gospel of Christ in all its saving power. There is an exodus from the church and a diminishing membership in many places, but it can hardly be called a revival. The term, "revival" means to bring to life again, and how can there be revival when more and more of our members are dying spiritually and dropping out.

The subtraction that is going on is an indication of our failure, and the failure of the policies of those who are the leaders of the church. To claim that things are going to be better because they are getting worse is the fable of the fox who, having failed to get the grapes, said, "Oh, well they were probably sour grapes anyway." If we follow the logic of this editorial to its conclusion, that the church will be revived through subtraction, then the church will have reached perfection when all her members are gone and she no longer exists.

We must not get over our hang-up on numbers. Every number represents a person and it is to persons that we are sent with the gospel of God's redeeming love in Jesus Christ. The problem is that we have never had a hang-up on numbers but on Conference reports, status, and "Key Laymen." Did our Lord say to his disciples when they were faced with the five thousand hungry people, "Seek ye out the leading laymen and feed them don't get a hang-up on the number here? Did he tell his disciples to go into all the world and preach the gospel to the "key laymen" in every place? or, did he tell them to "'preach the gospel to every creature?" Should we remove all the teachings of our Lord in the Bible that extended the invitation to "the multitude", to "whosoever will", to "if any man will come after me?" It is to all the world that we are sent with the gospel of redemption, not just the elite few. A good example of "Revival by Subtraction" is the Church of England. Subtraction has been going on there for a number of years now, and this kind of revival we certainly do not need.

The fact that the Church of The Saviour in Washington has a membership in the 70's, and a budget of $84,085 1966-67, says nothing at all. There are many congregations here in this conference which number in the 70's, but the total family income would hardly exceed $84,000, yet their Christian dedication cannot be measured by the amount the church in Washington gives. If we are to be true to the gospel of Christ, we cannot measure a church's commitment by the size of its budget, nor a man's dedication to Christ by the size of his bank account.

The exodus is upon us, but it is not, and

will not be, a revival, else the British Army at Dunkirk would have been the most formidable army of all time in 1940. It is foolish to sound the victory trumpet when we are in full retreat. Let us once again see the great multitudes of our world as the fields white unto harvest, and go forth into those fields to labor until the Church of Christ shall be as that "great number that no man could number." (Rev. 7:9)

—Rev. J. P. Greene
Winston-Salem

★

LOVE MUST BE FIRST

To the Editor:

Your editorial in the Dec. 4 issue ought to be read and re-read by every person who calls himself Christian in the Church. You are absolutely right! For years now my thinking and preaching has been oriented theologically toward much of the cutting edge we see in church action; however, when love becomes secondary, then our church and society has forgotten the essence of the Gospel. You are so right when you say "love must have priority over all else." I appreciate your work and leadership with the Advocate.

Rev. Robert Carter
Glen Alpine

★

SPIRIT IS WHAT MATTERS

To the Editor:

The counseling session involving the bishop and the senior ministers of three districts was held on December 10, 1969 Hickory for the Western North Carolina Conference. The meeting was very interesting.

Looking at the *total* Church at this point the present decade, the Bishop expressed grave concern. He said that there were forces at work within the structure of the church that were destined to undermine or destroy the church. The Bishop placed the blame on a certain element of members within the church, who had a misconception with respect to monies that were said to have been donated to Mr. Forman, the leader of the Black Manifesto. The Bishop emphatically stated that no monies at any time nor to any of the members of Mr. Forman's organization have been donated. All of the ministers present agreed wholeheartedly with the Bishop's statement, for all of the ministers present were thoroughly familiar with the false rumor that has been circulated through the churches.

In my judgment, even if the church had donated to Mr. Forman's organization, it is not Mr. Forman's organization that matters, but the spirit in which the donation was made. Every member in Methodism, particularly, the members of Western North Carolina Conference, should accept this false rumor as a challenge to their Christian faith by not allowing such a thing as the pigmentation of the skin to reflect upon the sacrificial service that millions have given in making the Methodist Church what it is today, saying nothing about the millions who have been inspired to higher Christian living as a result of the church.

We should profit by the mistakes that Adolf Hitler made with his Aryan philosophy, which resulted in the destruction of six million human beings; and he was destroyed in the process.

—Rev. W. R. Royster,
Elkin

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CAROLINA BRIEFS

¶ Dr. Wilson O. Weldon, editor of the Upper Room, will preach at First United Methodist Church, Hickory, Sunday morning, Jan. 4.

¶ Miss Evelyn Strader's correct address is 1806 E. Stadium Drive, Eden, N. C. 27288. It was incorrectly given on Page 19 of the Dec. 11 issue as Rt. 1, Madison, N. C.

¶ Mr. and Mrs. Fred Parker, longstanding members of Ebenezer United Methodist Church near Old Fort, N. C., were honored recently on the fiftieth anniversary of their wedding. Hosts for the open house reception were their children, Mrs. Roby Sutton, Mrs. Warren Sutton, Mrs. William Bradley, Mrs. Frank Lytle, all of Old Fort; and Glenn Parker of Glenwood.

¶ This year the women and children of Big Spring United Methodist Church, Charlotte, made the ornaments to decorate the church's first Chrismon Tree. On Dec. 14 the children gave a program of music at the morning worship service. Mrs. Floyd Henderson, Mrs. Kenneth Harrill and Mrs. Charles C. Yates coordinated the program, assisted by the pastor, Rev. N. L. Oliver.

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REPRINTS AVAILABLE

The Advocate still has available reprints of Bishop Earl G. Hunt's article, "Negative Response to Crises Boosts Anti-Church Forces," carried in the Nov. 20 issue. These are available at the following price schedule: 100 through 400, $1.00 per hundred; 500 through 900, 80 cents per hundred; one thousand or more, 70 cents per hundred. Address your requests for reprints to North Carolina Christian Advocate, P. O. Box Box 508, Greensboro, N. C. 27402.

¶ The annual revival at Bethlehem United Methodist Church in Bel Arthur will begin Monday night, Jan. 5, and conclude on Sunday, Jan. 11. Services will be at 7:30 p.m., Monday through Friday, and at 11 a.m. and 7:30 p.m., Sunday. Rev. Tommy Tyson of Tulsa, Okla. will be the evangelist and Roy Turnage of Ayden will be song leader.

¶ Ministers and their wives of the Burlington District were guests of Dr. Edgar B. Fisher, district superintendent, and Mrs. Fisher, at a district-wide supper Dec. 9 at West Burlington United Methodist Church. Some seventy-five guests were present. Dr. W. Arthur Kale of the Duke Divinity School, and Mrs. Kale were special guests. Dr. Kale delivered an interesting address, filled with humor and concluding on a serious note. Rev. and Mrs. George Johnson presented a musical program and led the group in singing Christmas carols.

Welcome Aboard

We note with pleasure the addition of nearly 4,000 new subscribers with this issue of the North Carolina Christian Advocate. Almost all of these are Administrative Board members. They represent about 185 churches.

These new subscribers are important people and we consider it of great significance that they have been added to our readership. They have joined subscribers from nearly 300 other churches which are on our Every Family or All-Administrative Board plan. The enrollment of churches on this plan has had a good increase during the past year.

However, there are still well over a thousand United Methodist churches in North Carolina which are not yet on the All-Administrative Board Plan. Many of these have not yet presented the plan in their Administrative Board meeting. We urge that they do so sometime during the month of January, and as early as possible in the month.

The plan has the official backing of our two conferences. District superintendents are expecting to receive reports from their pastors on this. These reports should be sent in promptly after each Administrative Board has had the plan presented.

The Interim All-Administrative Board Plan offers a "get acquainted" rate of $1 per subscription for the period ending on May 31, 1970. Subscription lists should be sent in promptly to Box 508, Greensboro, N. C. 27402. They will be processed immediately so that subscribers may begin getting the Advocate without delay.



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The Doctrine of Man

by A. Mitchell Faulkner

The Christian doctrine that has been talked about recently has been the doctrine of God. People have spoken of the death of God, and the loss of faith in God. Now this is very real, but I submit to you that the doctrine that is suffering the most is the Christian doctrine of man. The development of the Biblical idea of man is one of the most romantic sagas in human history, and this idea grew in spite of failure, apostacy, sin, rebellion, and idolatry. It began with man a part of the created order, almost co-terminous with nature, and it advanced through man the social being under the law, man the worshipper of a provincial national, God to man capable of fellowship with the eternal. The Biblical story thus runs from man created of the dust of the earth to man in the light of Christ receiving the gift of the Holy Spirit. Now this developed in spite of all man's failures outlined above.

The most critical thing that I observe about our current scene is that in the light of man's present behavior he is threatened with the loss of nerve concerning faith in himself. This involves every value that we hold dear. Our democracy is built upon the premise of man's worth and ability to govern himself; our Christian faith rests upon this bedrock assumption, our economy will shatter when this faith fails. The challenge, therefore, that faces each of us squarely is to decide at the depth level just what we believe about ourselves and then act out this belief in all our relationships. Someone has said that "when little men cast long shadows it only means that the sun is setting." We live in a world where small men have never cast longer shadows than today and we desperately need to recover our faith in man and his institutions. As Fosdick said, "will you be part of the answer or part of the problem?"

The Rev. Mr. Faulkner is minister of First United Methodist Church, Lexington, and chairman of the Board of Evangelism, Western North Carolina Conference.

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NORTH CAROLINA
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Vol. 115 Greensboro, N. C., January 8, 1970 No. 2

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About Our Cover

Shown on the cover of this issue are the three recently appointed presidents of United Methodist colleges in North Carolina. They are, l. to r., the Rev. Robert A. Davis of Brevard College, Dr. David G. Mobberley of Greensboro College, and Dr. Jack J. Early of Pfeiffer College. Presidents of other United Methodist colleges in the state are Dr. Thomas A. Collins, North Carolina Wesleyan College; Dr. Isaac H. Miller, Jr., Bennett College; Dr. Wendell M. Patton, Jr., High Point College; Dr. Cecil W. Robbins, Louisburg College; and Dr. L. Stacy Weaver, Methodist College.

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

an. 11-12—National Association of Schools and Colleges of The United Methodist Church, Houston, Texas
an. 12-13—UMCOR Annual Meeting, Phoenix, Arizona
an. 13-15—Second Annual Workshop, Conference Boards Health and Welfare Ministries, Indianapolis, Ind.
an. 20-23—General Board, National Council of Churches, Tulsa, Okla.
an. 26-28—Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.
an. 27-30—Conference for Ministers, Directors of Evangelism, Nashville, Tenn.
eb. 8-10—Commission on Religion and Race, Birmingham, Ala.

NORTH CAROLINA CONFERENCE

n. 9—Conference Program Council
n. 11—Durham District Conference, Oxford, 2:30 p.m.
n. 11—New Bern District Conference, Centenary Church, New Bern, 2:30 p.m.
n. 11-12—Louisburg College Registration, Second Semester
n. 12—Raleigh District Workshop, "Support of Minister and Conference," 7:30 p.m. Hayes Barton, Raleigh
n. 12-15—Coaching Conference for Resource Leaders (Children and Adults), Camp Chestnut Ridge
n. 13—Durham District Workshop: "Support of Minister and Conference," Duke Memorial, Durham, 7:30 p.m.
n. 14—Fayetteville District Workshop: "Support of Minister and Conference," 7:30 p.m. Hay Street, Fayetteville
n. 14—Methodist Home for Children Trustees, 10:30 a.m.
n. 15—Wilmington District Workshop: "Support of Minister and Conference," 7:30 p.m. Grace, Wilmington
n. 18—Goldsboro District Conference, Mount Olive, 2:30-5:30 p.m.
n. 18—New Bern District Workshop: "Support of Minister and Conference," New Bern, Centenary, 3 p.m.
n. 19—Rocky Mount District Workshop: "Support of Minister and Conference," Rocky Mount, First Church, 7:30 p.m.
n. 20—Goldsboro District Workshop: "Support of Minister and Conference," Goldsboro, St. Paul, 7:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

n. 8—Statesville District Program Council, First Church, Hickory, 6 p.m.
n. 13—Statesville District Ministers' Meeting, First Church, Conover, 10:30 a.m.
n. 19—Workshop on Family Finance, Asheville, Groce Church, 10-3:30
n. 20—Workshop on Family Finance, Gastonia, Bradley Memorial, 10-3:30
n. 21—Workshop on Family Finance, Greensboro, Centenary, 10-3:30
n. 22—Workshop on Family Finance, Statesville, Methodist Bldg., 10-3:30
n. 22—Research and Survey Committee of Board of Missions, Statesville, Methodist Bldg., 10 a.m.
n. 27-Annual Meeting, Commission on United Methodist Information, High Point, 12:30 p.m.
n. 31—Conference Committee on Rules, Methodist Bldg., Statesville, 10:30 a.m.

YOUTH SPEAKS OUT

by MIKE KAHN

People just don't care—they really don't. We live in the age of non-commitment. "Don't get involved" could replace "Home, Sweet Home" as a national wall hanging. This non-involvement philosophy goes in every way against our Christian teaching. Jesus summed it up in the tale of the Good Samaritan. Wouldn't it make the world a little nicer if everyone looked out for everyone else? All mankind is guilty of apathy, and the youth of today are distressed with this non-committal policy. Youth want to care. Youth try to care. Youth today looks for sound commitments instead of hazy "may or may not" ones. This is a fundamental pa of the personal identity-forming perio of youth.

We live in an age when materi things are ever omnipotent. Instead "a chicken in every pot," today's n tional goal is "a car in every garage Instead of helping support the famil as it was in the '30's, youth today a mostly working for college tuition, payments on their automobiles. You have more time on their hands th ever before. What do they do with t time? They form opinions and discu ideas. This leads to involvement wi national or local issues. Youth tod are a generation of causes. Out of t 50's has emerged a generation th wants to be heard. Youth has overco their shyness and takes their causes the people. Public opinion is a pow ful weapon, and today's young peo use it very effectively. Today's te

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Recently the teen-agers conducted the Sunday morning worship service at First United Methodist Church in Franklin. Mike Kahn, a youth member, gave the summarizing talk.

are more interested in, and more aware of national problems than ever before.

What are some of the means by which modern young people express themselves and their beliefs? One of the most used means is music. Many songs are loud, noisy and chaotic—and yet if you can discern the words amidst the chaos, you often find a deep-seated meaning . . . Another means of self-expression is the protest demonstration, whether it be violent or non-violent. Youth are banding together into groups of persons with similar causes. What are some of these causes?

The war in Vietnam is probably the most popular thing to protesters. Some persons think the ethics of war are wrong. Some persons believe the United States is unjustified in interfering with foreign affairs. Others back the war wholeheartedly. Patriotism, surprisingly, still exists. There is probably a protest group for every possible stand on the war.

Racism is another natural protest cause. Negroes feel their rights have been denied long enough. They want to be heard, and they want to claim their rights. The Negroes of America deserve to be treated equally with the Caucasian peoples. The Negroes, however, are one of several ethnic groups which are mistreated. This injustice must stop. All peoples must accept Negroes, Puerto Ricans, and Chinese as equals with themselves.

Another area in which youth speaks out is in religion. Nationally, religious groups are not well organized in comparison with militant and other groups with causes; yet religious groups probably outnumber protest groups 1,000 to 1. Religious groups are a "silent majority." In the troubled times of adolescence many youth turn to religion for help. Many youth, however, reject religion because of what it symbolizes to them. They do not reject religion because of its principles; but because religion to them represents parental authority, a square attitude, or a kill-joy philosophy. Many reject religion because its symbolism is meaningless and its ceremonies a lot of words. Many youth see hypocrisy in church. Young persons loathe hypocrisy. It would not be practical to modify religion to totally satisfy the requirements for acceptance by a very great majority, say 75 per cent of the teens of America; but we must try to make religion more meaningful to today's young.

There is one main hang-up of today's youth that has not been mentioned yet—SEX. People naturally like to avoid discussing SEX aloud. Why? They have been taught it is dirty, or wrong, or not to be discussed in public —or even privately. It is the attitude taken toward sex that determines whether it is good or bad, clean or dirty, not the thing itself. Some think today's youth are more sexually active than ever before. Or the others think that youth today are just more open about sexual activity. Be it either way, modern morality is rapidly changing. The double standard is dying. Youth today looks for a deep commitment and a personal involvement in sex relations. Marriage is not a prerequisite, but deep personal commitment is.

Today's adults have many complex questions about today's young. Many persons have grossly incorrect ideas about today's young. We have tried to clearly represent today's youth culture. We hope we have clarified your views of the true nature of young people, and we hope we have not too deeply offended many of you. We hope you will think over what we have said, and decide today's young person is on the whole not so bad.

Most of all—today's young and today's adults must work to understand each other.

Our Involvement in Higher Education

Methodism in North Carolina is well equipped with colleges. It has three within the boundaries of the N. C. Conference and four in the Western. In addition, it enjoys a close tie with Bennett College, and is proud to claim a continuing interest with Duke University and its Divinity School.

Our interest in education goes back to John Wesley, who founded a number of institutions, including educational ones. In America, the Methodists lost no time in the establishment of colleges. Most of the early circuit riders had never seen the inside of a college, but they recognized the importance of education.

The fact is that most of the early colleges in this country were set up by churches. This was long before the development of a public school system and the founding of most state-supported colleges and universities. In recent years these public institutions of higher education have expanded much more rapidly than private colleges. The latter have been hampered, for one thing, by lack of funds. As the cost of operating colleges continues to go up, and as state-supported institutions continue to grow, more Methodists are saying that we ought to get out of the higher education field.

On the surface, their view makes some sense. If we, as citizens, already pay taxes for higher education, why should we go to the added expense of supporting our own colleges, some say. Others point out that church-related colleges offer little that is different, in campus life and curriculum, from the state-supported institutions.

However, after weighing all considerations, we cannot for one moment agree with those who would scrap our colleges and take the church out of the higher education business. For one thing, the Christian church has always been, and must remain interested in truth and learning. It must stay on the growing edge of education. The church has contributed to, and must continue to contribute to the educational processes.

A dual system of private and public colleges existing side by side is wholesome. It offers certain guarantees of freedom in the pursuit of truth which are vital to the continuance of an open-ended society. The church-related college cannot compete with its tax-supported sister in size, but it can and should set standards of excellence which are widely influential.

Moreover, the church needs its colleges for the training of its own ministers and laymen. It must continue to have a hand in the education of its future leaders. The responsibility for this cannot be shifted to other shoulders.

Some are saying that our colleges are not as distinctively Christian as they should be; that their interest in the propagation of the faith is incidental and superficial; that they do not help students to come out with a deepened faith in God and a clearer understanding of Christianity. If this is the case and to the extent that it may be true

then our colleges are at least partially failing in their mission .However, the answer is not the closing down of these colleges but rather the improvement of them.

Our church-related colleges do have an obligation to the United Methodist Church, of which they are a part. Perhaps at times and in some places they may have had slight regard for this obligation. On the other hand, there have been times and places in which the United Methodist Church has treated its colleges as step-children. The lines of relationship on both sides have not always been strong and wholesome.

Looking to the future, we believe that these lines of relationship, of cooperation, of partnership should be strengthened. Our colleges need to reaffirm their sense of identity with the Christian Church and with the several organizational units of this Church with which they are affiliated. Likewise, our Methodist people in North Carolina need to deepen their loyalty to these colleges.

Quality education on the college level is expensive. But "cheap" education is even more costly. Our colleges in North Carolina are going to need increased financial support in the years ahead. But, more than money, they need the trust and loyalty of the half a million United Methodists of this state.

Membership Losses: What Do They Mean?

During the past year the United Methodist Church experienced a net membership loss of 201,096. This still leaves us with 10,789,624 members. Many will take solace in the largeness of the latter figure.

The situation, however, ought not to invite complacency. In the face of what we have come to call a population explosion, membership in the United Methodist Church has failed to keep pace with population growth. Some 40,000 of the 200,000 loss grew out of the union with the Evangelical United Brethren Church — many of them former EUB's in the Pacific Northwest. However, a net loss in terms of population increases has come to be an annual statistic in our church.

We think that it is about time for the United Methodist Church to do something drastic about this situation. To start with there should be launched a study in depth. It should be carried out by an independent research organization, which has no axe to grind in the United Methodist Church.

It should deal candidly with questions such as these: 1) Why do some people leave the United Methodist Church? 2) Why do not more people join than are coming into our church? 3) How do "outsiders" view the United Methodist Church—what image do we project? 4) What about former United Methodists who have gone to other denominations — how do they look at us in retrospect, and in the light of their present religious affiliation? 4) Are there sociological, economic, regional and racial patterns related to our losses in membership? 5) Do these losses have theological implications? 6) In the light of our biblical and Wesleyan foundations are we making

(Continued on page 31)

GUEST EDITORIAL . . .

My View of the Forest is being Obstructed by All Those Trees,

or,

Has Anybody Seen My Church?

by James B. Long, Jr.

It seems that everywhere one turns these days he hears someone voicing his dissatisfaction with the church. Particularly is this dissatisfaction heard among those who feel strongly that the church, which should have been leading the way in some of the great battles now being fought for human rights and dignity, has only followed, sometimes with seeming reluctance, the trails blazed by others. Men of concerned conscience penitently confess that a church which should have been conspicuously present to challenge racial segregation, blind nationalism, and a host of parochial apathies was at best conspicuously absent until the day was far gone.

Now far be it from this writer to contend too strongly against this point of view. Indeed, more often than not I find myself counted among that number who are a bit embarrassed by how slowly I and my church have been able to see and willing to move in vital areas of social concerns. A cursory examination of the record would seem to indicate that the church, at best, has been somewhat tardy as a prophet to society.

But now it occurs to me that such an evaluation can be the result, at least in part, of "church" having been too narrowly defined. True enough, the pioneer spokesmen for Christian social reform more often than not have been relatively lonely individuals. And equally true may be the charge that their voices are now rising more often from the ranks of economists, sociologists, attorneys and judges than from those of the official spokesmen for organized religion. But to this writer it seems preeminently true that in the activities of these individual Christians has been the voice of the church, notwithstanding its being "unofficial." Too infrequently in our thinking has "church" included those individual sons and daughters of the institution voicing their Christian heritage through other organizations and their varied vocational capacities. We have had it in our creed, but not in our thinking. As one layman has charged, we rarely think of "church work" as anything other than serving on a congregational or Conference committee busy about some project initiated and overseen by that formally organized body we call "church." The church has been in the vanguard all the while, and we failed to see her amid all the Christians!

So without trying to use this fact as a flimsy excuse for the cowardly retreat of us, nor recommending it to the exclusion of the various forms of corporate witnessing, this writer considers individuals disseminated from the corporate gathering as being at least as vitally necessary for the social implementation of the Gospel in our day

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The Rev. Mr. Long is pastor of Mars Hill United Methodist Church.

any other aspect of "church" we know. Individuals nurtured within the church have continually outstripped the institution as prophets, gadflies and reformers to society. They speak and act long before the corporate church is able (maybe willing?) to make its official pronouncements and activate its machinery for change. Their actions have invariably taken precedence over "grass roots movements" which have an infamous reputation for slow movement. I do not lament these facts, nor imagine their bringing discredit on our corporate family. Indeed, they might well be a basis for our immense satisfaction, knowing that the church has given such life to her members that they might lunge ahead and motion impatiently for her to come along. In this accelerated age we must be challenged by such daring.

What does seem to be required in ever-increasing fashion is for the church to encourage and stand by her prophets, owning them before the world as her own loyal sons and daughters, even when they embarrass us for our corporate insensitivity, and grow impatient with our lack of courage.

GROUNDBREAKING AT ROCKY RIDGE

A groundbreaking service was held at Rocky Ridge United Methodist Church, Concord, Sunday, Dec. 21, *on the site of the new educational building. Construction began on the* $90,000 *building early this month and will be completed by early fall. Participants in the groundbreaking ceremony were, left to right: Dr. Melton Harbin, Salisbury District superintendent; Rev. Charles W. Sartin, pastor; Ray Barbee, Sr., co-chairman of the Building Committee; Mrs. W. E. Lewis, president of the WSCS; L. R. Miller, chairman of the Council on Ministries; John Cline, chairman of church trustees; Ray Barbee, Jr., president of the United Methodist Men; Roger Hinson, chairman of the Administrative Board and co-chairman of the Building Committee, and Mike Bowen, president of the United Methodist Youth.*



UMSM Discusses Role in Church

The second meeting of the United Methodist Student Movement of the Western North Carolina Conference was held on the campus of UNC-G during the weekend of Dec. 13-14. Representatives attended from Bennett College, Greensboro College, A&T University, Wake Forest University, Salem College, Appalachian State University, and UNC-G.

Saturday afternoon the Rev. Jerry Murray from Statesville and the Rev. Orion Hutchinson of Winston-Salem led the group in a discussion on world order. After a supper break, the group met for a second session to discuss the topic of human relations. The UNC-G Wesley Foundation led a special worship service Saturday night, and the group then went to downtown Greensboro to participate in a vigil for peace.

On Sunday morning the students attended a contemporary worship service at West Market United Methodist Church. In a business session afterwards there was discussion on what the UMSM wanted to do in the Western North Carolina Conference, and plans were made to hold two retreats in April and May to provide additional opportunities for students to discuss their role in the church.

During the weekend four students previously elected to boards on which youth members were not needed were appointed to alternate boards. These were: Carter Sink of Appalachian to Stewardship and Finance; Robert Herbin of A&T to the Board of Laity; Anne Austin of Salem College to the Commission on Economic Affairs; Rita Spragg of UNC-G to the Board of Missions. Also, students were elected to four additional boards and agencies: Golden Cross—Jan Talley from Forsyth County Nursing School; Program Council—Verna Chesson from Bennett; Camps and Conferences—Costi Kutteh from Wake Forest; Commission on Publications—Linda Ritchie from UNC-G.

Week of Prayer for Christian Unity Slated

NEW YORK, N. Y. Jan. 8 — Trying to share the Apostle Paul's concept of himself as God's fellow worker in the world will mark a new development for Christians during the annual Week of Prayer for Christian Unity January 18 through 25.

The sponsoring agency in the United States, the National Council of Churches' Department of Faith and Order, with the recommendation of the Roman Catholic Bishops Committee for Ecumenical and Interreligious Affairs, has chosen the I Cor. 3:9 text "We are fellow workers for God" as the theme of the week. Co-sponsoring the program with the NCC is the Graymoor Ecumenical Institute. Internationally, the week is sponsored by the World Council of Churches in cooperation with representatives from the Vatican.

Each year a leaflet is prepared for the week, indicating the general theme and suggesting material for meditation and prayer, enabling Christians over the world to share in common worship. They may be ordered writing Week of Prayer, Graymoor Garrison, N.Y. 10524 for $4.00 per 100; $3.50 per 100 for orders of 1,000 or more. A poster publicizing the week is available for .25 each.



GROUNDBREAKING AT SALEM

Groundbreaking services were held Dec. 14 at the Salem United Methodist Church, Davie Charge, with Mrs. Jesse M. McDaniel turning the first shovel of dirt. Construction will begin immediately on a new unit, consisting of sanctuary and nine class rooms. Cost of construction will be approximately $60,000. Members of the building committee are: Claude Cartner, Ray Godbey, Jesse M. McDaniel, Cecil Cartner, Sam Daywalt, Jack Koontz, Thomas A. Cartner, and Rev. Bennie Bearden, pastor of the church.

Ardmore Buys New Parsonage

At a combined Charge and Church Conference on Dec. 3 the congregation of Ardmore United Methodist Church in Winston-Salem voted to purchase a new parsonage for the use of its minister-in-charge, Rev. Orion N. Hutchinson, Jr. This house will replace the old parsonage adjoining the church property which was in need of major repairs and which will be removed to provide additional recreation and parking area for the congregation.

The new parsonage is located at 2500 Greenwich Road near the center of the area in which the congregation is located. The Rev. Mr. Hutchinson and his family moved to their new home on Dec. 31. The fourteen-room house, which is air-conditioned and carpeted throughout, has four bedrooms and three baths.

Chairman of the special parsonage committee was C. W. Temples, church lay leader.

1969 IN PERSPECTIVE

by
Winston H. Taylor

RACE RELATIONS, regional mergers, reconciliation and restudy dominated news of the United Methodist Church in 1969.

In only one of the areas were developments ahead of anticipated timing. Although annual conferences of the former Evangelical United Brethren Church had been authorized to maintain their separate identity for up to 12 years, by the time 1969 ended and the new denomination was 20 months old, only six of 30 former EUB units in the United States remained separate, and mergers were scheduled for four of those.

However, among the black and white conferences of the former Methodist Church, the rash of integrating mergers that started in 1964 had come almost to a halt. One unit of the former Central (Negro) Jurisdiction merged in 1969 (Florida). The year ended with nine black conferences remaining (out of the 17 extant in 1964). Two of those (Gulf Coast and West Texas) will merge in 1970, and negotiations are at various stages in the others. One proposal (Georgia) was accepted by tw conferences but barred by the thir involved.

This resulted in a total of 86 full an nual conferences in the U.S.

Problems and actions in the area o race centered largely with the Com mission on Religion and Race, estal lished in 1968 to accelerate the church drive for racial inclusiveness. It wa created primarily to answer the "blac power" demand but also the nee of brown, yellow and red minoriti within the church.

The commission and staff strived develop agreements that would enab merger of Negro and white confe ences, but also would assure equali of treatment, participation and oppo tunity regardless of race.

Impact of "Black Manifesto"

Major racial impact of the year ca from the "Black Manifesto" that rea ed most denominations. Its demand reparations arrived first for Unit Methodists at the Board of Missio the agency with the greatest progr

resources. After its New York headquarters was "occupied" for a day in May, the board's executive committee voted a fund of $300,000 for black economic empowerment and promised to seek another $1,000,000.

The full board's meeting designated that total amount to several black organizations, to other ethnic groups, to a world program to combat racism and to strengthen five black colleges. It rejected pleas for allocations to the Black Economic Development Conference, which promulgated the Manifesto.

Other responses to the Manifesto rose out of the executives of church agencies, the Council of Secretaries, who urged United Methodists to "reorder their priorities" in order to make substantial funds available for black development under black leadership, and to study the Manifesto in order to understand its implications; and from the Council of Bishops, which called the "violent Marxism" of the document "utterly unacceptable" but added that "continued injustice and deprivation" are "no less intolerable."

Several annual conferences designated special funds for black-controlled economic development projects.

Black Methodists for Church Renewal, the "black caucus" aimed at prodding the denomination into increasing its response to racial problems and needs, needled all agencies about revising their priorities for staff, program and resources to gain greater racial equity. It gained funding from some church agencies.

One of the developments was the decision by most general agencies and many annual conferences to join Project Equality, an interfaith effort to use the church's economic power to support equal employment practices. Most of the controversy centered around the Methodist Publishing House, which joined as a "supplier" after criticism for delaying the action, since it is one of the denomination's largest employers.

Reconciliation at Work

Reconciliation was becoming a byword of sorts as the church neared the half-way point in the quadrennium. The Fund for Reconciliation, a major emphasis with a $20 million goal for the four years, had received just over $2 million by late 1969. An equal amount was retained within the annual conferences for a wide variety of projects.

From the national half and pledges, the committee allocated more than $2 million to finance, over the next three years, projects which stress work with minority groups and in poverty areas. They include a wide scope of social services, education, voter registration, job training, recreation and family planning.

The reconciliation effort also includes assignment of volunteers, mostly young adults, in community organization, day-care centers, family counseling and similar services. They act largely as advocates and enablers of change for community improvement. Some 200 already are on duty for one-year stints.

While almost every year carries an element of self-study in the church, 1969 saw widespread developments in at least five areas of examination—doctrine, social principles, agency structure, structure of overseas segments, and publishing practices. The latter, the only one completed, brought a report which was a mixture of criticism and praise for administrative, employment, financial and publishing practices of the Methodist Publishing House.

Fact-finding was the major job as the special commissions prepared for interim reports to the special session of General Conference in 1970 and for

recommendations to the regular session in 1972. Both structure groups conducted regional hearings during 1969, while the one on social principles plans similar feed-back sessions during the coming year.

Overseas Units Separate

The overseas study gained special significance from the increasing number of national units which have received or asked for autonomy in order to establish separate denominations or to join new unions of churches. The largest block of overseas membership, some 600,000 persons in 11 annual conferences, voted to join six other denominations in a new Church of North India.

In Latin America, conferences in all but Costa Rica and Panama moved to autonomous status by year's end, and those two were in the process of union with British Methodism. A new ten-nation cooperative Council of Latin American Evangelical Methodist Churches included the Brazilian and Mexican churches that had been separate for 40 years.

Among other major stories of the year for United Methodism:

—Statistics. Membership continued its four-year decline, dropping another 201,096 to 10,789,624. The financial picture also indicated a decline in giving, though the 1968 union and the change to a calendar-fiscal year frustrated direct comparisons.

—Involvement in Vietnam. This included widespread church participation in the Moratorium seeking an end to the war, as well as increased funds and personnel for relief, through United Methodist Committee for Overseas Relief, and appropriation of the first portion of $2 million in Fund for Reconciliation money earmarked for rehabilitation work there.

—Deaths of bishops who were known as "fathers" of the Committee for Overseas Relief (Herbert Welch) and of the Wesley Foundation (James C. Baker). Bishop Welch was believed to be the oldest living bishop of any church in the world, prior to his death at age 106.

—Elections of new bishops, including Federico Pagura, Raymond Valenzuela and Carlos T. Gattinoni in Latin America; Joseph R. Lance, R.D. Joshi and Eric A. Mitchell in India; U Hla Sein in Burma.

—Expansion and death of "Night Call." This nation-wide audience-response radio program, produced by United Methodists and inter-faith sponsored, had attained a network of 99 stations and served as a forum for controversy before church and foundation funds were depleted. During the year it garnered five national citations for equipment engineering, for program content and for communication of principles.

—Disaster. Some churches in Mississippi, Louisiana and Virginia were completely destroyed in August by the most destructive storm ever to hit the U. S., Hurricane Camille. Fellow churchmen raised over $1.6 million to help restore property and aid ministerial support.

—Publication. The May issue of motive, a student magazine, was kept off the presses because of "clearly obscene" language. The publication resumed in September with a new editorial staff.

—Ecumenism. United Methodists shared in the drawing of a proposed plan of union for the nine-denomination Consultation on Church Union which may come before the 1970 General Conference. Bishop James K. Mathews of Boston served as COCU chairman. Also under way were conversations with Roman Catholic leaders.

Letters
TO THE EDITOR

TOTAL CESSATION OF PRONOUNCEMENTS

To the Editor:

Your editorial (guest) "Statements From Church Leaders Welcomed" in the Dec. 11, 1969, issue expressed opposition to the request for a moratorium on public statements and proclamations by the general boards and agencies of the church.

The author of the suggestion for a moratorium is unknown to me, but I feel he meant this to apply to those pronouncements having no connection with Christian belief or doctrine.

It has become popular to say everything "relevant" and whatever is said or done applicable. Once this position is established there is no reason to differentiate, and since some good can be found in anything, allegedly irrefutable positions can be taken in the name of the church.

It is now popular to recommend economic policies in the name of the church that are truly harmful, although apparently helpful to the poor. The author said the requests for a moratorium "sound good when you say them quick." Methodist boards and National Council of Churches' commissions have endorsed minimum wage laws as helpful to the poor. It is an indisputable fact they are damaging to the poor, and most harmful to the poorest of all. Jesus never recommended the passage of laws to set wages, and gave the parable of the workers in the vineyard to illustrate that our spiritual life handling was subject to the same principle.

We would give little credence to a pronouncement from a group of medical doctors on aircraft engine maintenance; likewise to ministers of the gospel on technological changes in the steel industry. Such acts discredit the groups responsible, and serve to weaken their witness.

We do not need a moratorium, but a total cessation of pronouncements, public statements, and proclamations on subjects where those making them are incompetent. The fact we are getting such a flood is indicative they should keep quiet or upgrade the quality of membership doing the talking — preferably keeping silent except on matters of importance.

S. A. Chalk, Jr.
Morehead City

Smith Memorial Dedicates Parsonage

Having recently paid the indebtedness on its parsonage, the congregation of Smith Memorial United Church, Lenoir, had a dedication service on Sunday night, Dec. 21. The parsonage was built during the pastorate of Rev. S. L. Townsend. Rev. H. Alexander Smith, present pastor, led in the drive to pay the indebtedness.

The dedication was highlighted by a candle light service, in which the pastor charged all of the "Church-Gathered" to light their candles and go forth as the "Church-Scattered" into a dark world.

Mrs. Cornelia Powell, chairman of Education, planned the service.

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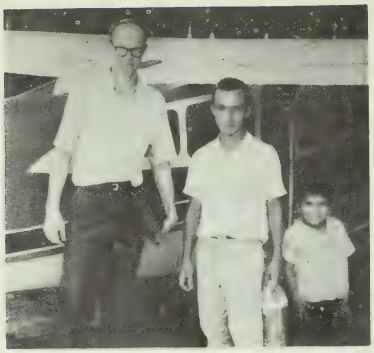


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Jim's Herculean Challenge



Jim Stanford (left) with Bush Pilot and son

OUR CONFERENCE

The North Carolina Conference voted last June to build an elementary school at La Merced in memory of Jim Stanford.

Cost: $25,000

We want to raise this amount this year. What will you and your Church give?

Send all gifts to:
Charles McAdams, Conference Treasurer
Designate: La Merced Elementary School or James Stanford Memorial.

Jim Stanford, raised near Burlington, gave his life for Christ serving as a Missionary in Peru. His death in 1968 at the prime of his ministry is a tragic loss to us all.

FROM JIM'S LAST LETTER

"We also have a primary school in the Church at La Merced. We were quite appalled at the condition of the Church and school building in La Merced when we first arrived; unfortunately it has not improved yet. We have a Herculean challenge ahead of us!"



La Merced Methodist Church and school

TO THE MEMBERS OF THE NORTH CAROLINA CONFERENCE:

On behalf of the World Division of the Board of Missions of The United Methodist Church, I wish to thank each of you who has taken an interest in the La Merced School as a memorial to one of our fine young missionaries, James Stanford. This project was of prime concern to Jim; the last letter which we received from him, dated December 11, 1968 said:

> "We also have a primary school in the church at La Merced. We were quite appalled at the condition of the church and school building in La Merced when we first arrived; unfortunately, it has not improved yet. We have a Herculean challenge ahead of us!"

You in North Carolina have picked up Jim's Herculean challenge as you contribute with your gifts and prayers to La Merced School in the Chanchamayo Valley in Peru. To give youngsters and young people in this distant area an opportunity for education will transform their lives. For them to receive this education through their local church is carrying forth the life of James Stanford for years to come.

We are deeply grateful for your concern and involvement in this project.

Sincerely yours,
Joyce Hill
Executive Secretary
Argentina, Bolivia, Chile, Cuba
Ecuador, Peru and Uruguay

Mission Possible

THE JOB IS DONE!
WELL DONE, PEOPLE OF THE NORTH CAROLINA CONFERENCE

TO MEMBERS OF THE NORTH CAROLINA CONFERENCE:

On behalf of the World Division of the United Methodist Church Board of Missions I want to express our thanks to you for undertaking during the past year the Advance Special Project in Rhodesia known as the Mutambara Water Project, as presented to you by our missionary, Mr. Valjean Warman.

We note that you folks have completed the askings for which we are most grateful. Your efforts are enabling our strategic mission center at Mutambara to install a permanent water supply system. This will provide water for irrigation on our 3,000 acre agricultural training farm, the 80 bed hospital as well as the large student body in the school.

With sincere appreciation for your interest and concern.

Sincerely yours,
Juel Nordby
Executive Secretary for
Central and Southern Africa

Last year the North Carolina Conference set out to raise $9870.00 for an irrigation canal at Mutambara Farm center in Rhodesia. This is to report that the funds have been given and the work is in progress.



VALJEAN WARMAN
Farm Manager

EPORT OF DESIGNATED GIVING BY DISTRICTS
(June 3, 1969)

Goldsboro	$ 2124
Burlington	1386
Greenville	771
Rocky Mount	429
Sanford	420
Raleigh	346
Elizabeth City	286
Fayetteville	225
New Bern	193
Wilmington	193
Durham	30
Total	$ 6404



Mr. Warman and Mr. Macduda indicate amount of water loss through break in canal.

Total designated gifts	$ 6404
Total undesignated gifts directed to Mutambara	3466
Total	$ 9870

THANK YOU
RUFUS H. STARK, II
Conference Missionary Secretary

Needs of Colleges Studied

The College Coordinating Committee of the Western N. C. Conference met at Greensboro College on Dec. 9, and heard a detailed progress report from its executive director, the Rev. Dr. James W. Fowler, Jr. He indicated that progress is being made in coordinating the activities of the conference's colleges. These colleges are Brevard College, Greensboro College, High Point College, and Pfeiffer College.

The areas where coordination is under discussion are these: a common calendar for the school year; interchange of students and faculty; cooperation in the use of cultural and educational speakers and programs; a unified system of audit, insurance coverage, purchasing, and promotion and public relations.

Dr. Fowler indicated that the presidents of these institutions were holding regular consultations and that discussions were helpful and fruitful. This is not to say, however, that practicable means can be found to coordinate in all of the areas being discussed.

The district seminars in the interests of the colleges were evaluated, and it was proposed that these be continued



While Dr. James Fowler presents his report, Dr. Mel Harbin, left, secretary of t committee, and Mr. Paul Ervin, chairman, give attention to copies before them.

as affording a helpful relationship between college personnel and church members. The seminars this year were recognized as being only a good beginning.

In discussing the financial picture, the committee reaffirmed its previously expressed conviction that our church-owned and operated colleges must look to the church itself for enlarged support.

The committee's chairman, Paul Ervin of Charlotte, presided.

In his report, Dr. Fowler stated American higher education is going through an unprecedented national crisis. In 1967-68 more than 17 billion dollars were spent on higher education in the United States and by 1975 this figure is expected to reach 34 to 40 billion. This rapid rise in cost is due to increased enrollments, soaring building costs, rising instructional costs and inflation."

He continued, "The WNC Conference provides through the College Sustaining Fund about 12% of the operating budgets of our colleges. About 65% comes from student fees and auxiliary enterprises. The balance comes through gifts and grants. These gifts and grants are encouraged by the fact that the Churcvh is a dependable and permament agent. Generous church support inspires increased support from businesses, foundations and individuals."

Devotional Cassettes to Be Produced

First step in a new operation being launched at the Protestant Radio and TV Center in Atlanta, Ga., will be production and duplication on tape cassettes of meditations for family devotions, according to Dr. Ernest J. Arnold, president of the Center.

The phenomenal commercial success of the standardized tape cassette is behind the decision of the Center to develop a cassette production and duplication center.

What exactly is a cassette? It is a flat, palm-sized, plastic container of, usually, one hour of tape which is played by dropping it into the battery-operated recorder and pressing a button—no hand winding or feeding is involved.

The meditations for family devotions are being recorded at the Protestant Radio and TV Center by Miss Mary Ruth Coffman of Nashville, Tenn. and Jerry Vandeventer of Atlanta, Ga. Each two-minute devotion consists of a Bible verse, comments, prayer and thought for the day. Each cassette will contain enough daily meditations for four weeks. These will be the Upper Room meditations which are published in booklet form and are also used on the Upper Room Radio Ministry. Each cassette will cost $1.75 or less—about a nickel a day.

"My goal, really is to come to the point, perhaps within a year, where you pick up your inspirational cassette in the food and drug stores of the neighborhood shopping centers and at a price to fit the family budget," Dr. Arnold said.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

WSG, SANFORD DISTRICT

The Sanford District of the Wesleyan Service Guild held its fall meeting at the Star United Methodist Church, Star. Practically all of the Guild units were represented. Mrs. Jack Sloan, District Guild chairman, presided.

The meeting was opened with a solo by Mr. Phil Welch of Star, accompanied by Mrs. Hester Kearn, church organist. After the invocation by the Rev. Grady Kinley, pastor of the Star United Methodist Church, Mrs. Fred Lemmond, president of the Louisburg-Laurinburg Guild gave a very timely devotion.

One of the highlights of the afternoon was the twenty-minute concert given by the Girls Choir from the Samarcand Manor. This "Message in Music" included:

The Battle Hymn of the Republic, Wm. Steffe; The Prayer Perfect, Oley Speaks; How Lovely are Thy Dwellings, Samuel Liddle; Oh, Mary Don't You Weep, Spiritual; One God, Drake and Shirl; Let There Be Peace on Earth, Jackson and Miller; May the Good Lord Bless and Keep You, Wilson.

The concert was beautifully rendered and very inspiring.

Another enjoyable part of the program was the illustrated talk by the Rev. C. Clyde Tucker of Hope Mills. This was on his work as a former missionary to Chile, and was very interesting, as he showed pictures of the churches that were built while he was there. He also told of Juanita, one of the most devoted Christians he knew who, though she was badly crippled and had hardly enough to keep herself alive, adopted and reared several children, who had become doctors, ministers, and other outstanding Christian citizens.

The benediction was given by the Rev. Vergil E. Queen, Sanford District superintendent.

A fellowship hour was then held in the Fellowship Hall of the church where the autumn colors of orange, brown and green were used in the floral arrangements. The table, covered with a green cloth, had a very interesting arrangement of candles of varying sizes and heights. Punch was served with ham biscuits, pecan crisps, stuffed dates, and other snacks.

Mrs. Geneva Sloan
Sanford District Chairman
Wesleyan Service Guild

WESLEYAN SERVICE GUILDS DATES TO REMEMBER:

March 14-15, 1970—Annual Meeting of the N. C. Conference Wesleyan Service Guild, Grace United Methodist Church in Wilmington, with the Heart of Wilmington Motel as nearest lodging. One of the featured speakers will be Mrs. Thomas (Nettie Alice Green, Southeastern Jurisdiction vice president.

May 7-10, 1970—The Assembly Houston, Texas, with the theme

'Choose Life." The meeting will begin on Thursday evening and close at noon on Sunday. There are to be no official delegates; all who attend will be members.

June 5-7, 1970—The Guild will hold its annual Conference Spiritual Life Retreat jointly with the Women's Society of Christian Service at N. C. Wesleyan College in Rocky Mount. Dr. Lois Miller, associate general secretary, Board of Missions, will lead. It is hoped that a setting less rustic than that at Camp Rockfish will improve attendance.

July 7, 1970—There will be another annual Leadership Training Workshop held in July, under the supervision of the N. C. Council of Women's Organizations.

August 9, 1970—School of Christian Mission will again be a cooperative school. Arrangments should be made to make certain that each Guild receives a notice about this meeting in time to make the necessary reservations.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISSIONARIES ON FURLOUGH

Two missionaries from Western North Carolina are now on furlough at their homes. Miss Josephine Abrams from Argentina is on leave for four months, Nov. 15 to March 15, in Whitmire, S.C. Her address is P. O. Box 307, Whitmire, S. C., 29178.

Miss Evelyn Strader, who has been in India for the past several years, is on furlough in Eden, N. C.

GREENSBORO SOCIETY MAKES MISSION TOUR

The members of the Women's Society of Christian Service of the College Place United Methodist Church, Greensboro, recently made a tour of Methodist projects in Winston-Salem, visiting Bethlehem Center and the Children's Home.

A special bus took the group on the one day tour.

The first stop was a visit to the Bethlehem Center, 520 Cleveland Ave. Winston-Salem. Mrs. Marion Wooten, director, conducted a tour of the Center so that the women might visit with the children at the main center, then went with them to visit the Bethlehem CEP Day Care Cener at 601 N. Main St., to observe the youngsters in the kindergarten and nursery classes.

Later the group had bag-lunch at the fellowship hall of the church on the Children's Home grounds. The Rev. A. L. Chamblee, Jr. and Mrs. Boyce, president of the Women's Society of the church, joined the group for lunch.

Later they made a tour of two homes, one for boys and the other for girls.

Before returning to Greensboro the women made a tour of the campus of Wake Forest University.

Many said, "We learned so much about loving and sharing that day. The effects will be long lasting."

Rev. J. Bernard Hurley of College

Place Church accompanied the group on their mission tour.

Mrs. S. P. Phillips, Jr.
Dis. Ch. Public Relations

RESOLUTION IN MEMORY OF MRS. STANLEY BAKER

The Executive Committee of the Women's Society of the Western North Carolina Conference paid tribute to Mrs. Stanley Baker in a memorial adopted at the recent meeting of the group at Pfeiffer College.

Mrs. Baker, a former member of the committee, died in High Point in November. She had served in her local society for many years and was president of the High Point District Women's Society, serving until 1965.

The resolution sent to the family by the Executive Committee stated, "The Executive Committee of the Women's Society of Christian Service of the Western North Carolina Conference in session November 20-22, 1969, wishes to express to you and the members of your family its sympathy in the death of Mrs. Baker. She rendered service over a long number of years, and she is remembered by the Conference women for her devoted and loving service. Her contribution will be sorely missed."

"PROJECT TRADE-IN" BETHLEHEM CENTER

Bethlehem Center, Charlotte, has been conducting a special "Project Trade-In", asking their friends for 3,000 books of trading stamps to purchase a van for the Center.

In the last issue of **The Bethlehem Center Star** this report was given: "This project was kicked off with an appeal for 3,000 books of trading stamps with which to procure a much needed van. 2,500 books are still needed to reach our goal. With over 500 circles and guilds in our district, this is only five books from each of these groups.

"The Bethlehem Center representative in each Women's Society Circle and Wesleyan Service Guild is urged to make a personal goal of collecting five or more books from her group. If we can average this we'll 'have it made'. The initial appeal was for S&H, Gold Bond and F&S stamps. Through swapping arrangements we find that we can use any kind of stamps. Also we can use the 'bonus coupons' printed on the labels of numerous products.

"So, please send them in — books or loose coupons!"

Stamps may be sent to Bethlehem Center, 2705 Baltimore Ave., Charlotte, N. C. 28203.

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Write: Admissions, Dept. C., High Point College, High Point, N. C.

METHODIST NEWS ROUND-UP

STUDY TOURS PLANNED

NEW YORK (UMI) — Two study tours in the area of the church and international relations, one to Eastern Europe and the other to Asia, are being offered to United Methodists and other interested persons in 1970 through the Division of World Peace of the United Methodist Board of Christian Social Concerns.

Similar tours have been sponsored by the division to various areas of the world in past years. The 1970 tours scheduled are: July 8-29, "Christianity, Communism and World," scheduled to visit East Germany, Russia, Czechoslovakia and/or Poland; and July 27-August 28, the 1970 Churchmen's Asian Study Tour, which will visit Japan, Taiwan, Hong Kong, South Vietnam, India, Pakistan and the Middle East.

•

NEW FILM TELLS BENEVOLENCE STORY

EVANSTON, Ill. (UMI) — "Heart and Hands," a 14-minute film telling in color the general benevolence program of the United Methodist Church, has been released by the Program Council's Division of Interpretation here.

Filmed on location at the Plato Center (Ill.) United Methodist Church, the film is designed to show how one church was exposed to the whole gamut of the denomination's activity. The Rev. Earl Kenneth Wood was executive producer of the film which is available in both the Super-8 format and 16mm.

•

METHODIST NEWS CAPSULES

The Rev. Dr. Quentin C. Lansman, associate director in the United Methodist Division of Higher Education's Department of Campus Ministry, died December 29 in Ord, Nebr., after suffering a heart attack. Dr. Lansman, 49, was a staff member of the former Evangelical United Brethren Board of Christian Education from 1959 until 1968.

•

New national chaplain of the American Veterans Committee (Amvets) is the Rev. James Roy Smith, pastor of Mt. Olivet United Methodist Church, Arlington, Va. A former Army chaplain and president of the Military Chaplains Association, Dr. Smith was appointed to the post by National Commander Robert B. Gomulinski.

•

The Rev. Dr. Edwin A. Briggs, widely-known across United Methodism and Protestantism for his work in stewardship and emphasis on tithing, has retired after 15 years on the staff of what is now the General Board of the Laity and 47 years in the ministry.

•

A January 3 ceremony in Harrisonburg, Va., marked union of Virginia units of the former Methodist and Evangelical United Brethren Churches into the Virginia Annual Conference of the United Methodist Church. A hymn composed for the occasion by the Rev. Ernest K. Emurian, Cherrydale, Va., was one of the features.

•

Dr. Frank S. Beck, a missionary for many years in Latin America and known as the "father of modern medicine in Bolivia," died December 17 at his home in Alta Loma, Calif. He was 81.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR JANUARY 18

The Kingdom Is at Hand

Background Scripture: Isaiah 11:1-5; 6:1-4; Matthew 4:12-25; 9:35-38; Acts 2:22-36.

Lesson Scripture: Matthew 4:12-17, 23-25, 9:35-38

What is meant by the phrase "The Kingdom of God?" Is it the church? Matthew 16:18-19 has suggested this to many, but anyone who is at all familiar with the history of the church would hesitate to identify it with that condition in which the will of God is completely done. Some scholars say that the phrase should be put like this: "the Kingly Rule of God." Sometimes the Kingdom of God has been equated with a fair and just society or government. But this (as in the ideal communist state, for example) is a sort of Kingdom of God without God. Often we speak simply of "the kingdom", or "the work of the kingdom", meaning by the term the application of the full gospel to all the phases of life, both individual and social. Every time we pray the prayer Jesus taught his disciples, we pray for the coming of the kingdom. Indeed, there is an old saying of the ancient rabbis that a prayer without mention of the kingdom is no prayer at all!

The Kingdom of God is central in the preaching and teaching of Jesus. It was also prominent in the preaching of John the Baptist, though the Baptist seems to have thought of its coming largely in terms of **judgment**, while Jesus more often emphasized it as the gracious gift of God to men as in Luke 12:32, where he says "Fear not, little flock, for it is your father's good pleasure to give you the kingdom."

In today's lesson we see the beginning of Jesus' ministry "after John had been arrested" (see Matthew 14:3-12). The scene of the first activity is in Galilee at the seaside town of Capernaum which apparently was to be his headquarters for the Galilean ministry. This whole area was populated by a motley group of people, so it was called "Galilee of the Gentiles."

In Matthew 4:17 we are told that Jesus began his preaching with the call for repentance "for the Kingdom of Heaven" is at hand. Here Matthew follows the rabbinical practice of substituting the word "heaven" for the word "God." The rabbis generally avoided speaking or writing the name of God for fear that they might accidently take the divine name in vain.

As for the word "repentance" it is a translation of a Greek word which means "a change of mind", but more than that is implied. The original Hebrew word, we are told, means genuine and deep sorrow for sin. By the phrase "at hand" we understand that the kingdom was present at the time ready for men to enter into it. They did not have to wait. One must prepare for it, to be sure, but it is God's gift. As to its nature, Jesus used many parables to explain it; for example it is like a precious pearl which the merchant will invest everything to possess, or like a treasure buried in a field which, when

a man knows it is there, will sell all he has and buy the field (see Matthew 13 for examples of the parables of the kingdom.)

It is reported that Dr. Leslie Weatherhead once remarked that he was in and out of the kingdom several times a day. This implies that the possession of the kingdom is a matter of attitude. It is never bounded by national, racial or geographical lines. It is always associated with our moral and religious commitments and convictions.

Turning now to Matthew 9:35-38, we are told that Jesus "went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing." It appears that Jesus considered preaching as his primary work, for we read in Mark 1:37-38 that he said: "Let us go on to the next towns, that I may preach there also for that is why I came out."

"When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." This word comes at the end of chapter 9 of Matthew, just before the sending out of the disciples (see Matthew 10). The question was whether or not these, his followers, could catch some of that same spirit of compassion which marked the feeling of their Lord toward persons in need.

Shall we not also have to affirm, in this day of so much violence, that compassion remains one of the very greatest of human qualities. To see people as human beings, not as prospects for getting a fast dollar, or to use as so many steps up the ladder of personal ambition, or as so many votes in a political campaign, or as those who may gratify our passions, or flatter our pride, but as those for whom Christ died and whom it is our duty to serve—that would be coming closer to Jesus' ideal of what human relations should be. There is said to be a passage in the Talmud which reads thus: "Walking on the mountains one day I saw a form which I took to be a beast; coming nearer I saw it was a man; approaching nearer still I saw it was my brother."

IN MEMORIAM

MRS. VIOLA CHILDRESS EAGLE

Mrs. Viola Childress Eagle of Concord died Nov. 25 at the age of 69. She was a lifelong member of Harmony United Methodist Church. She was past president of the W. S. C. S. and had held every other office during her life. She had also received a life membership pin. At the time of her death she was president of the Suzanna Wesley Bible Class.

Funeral services were held at Harmony Church Nov. 26 with Rev. Ervin Cook and Rev. Joe Green officiating. Burial was in Sharon Memorial Park in Charlotte. Survivors are her husband, L. B. Eagle; a son, Lee Eagle of Charlotte; a sister, Mrs. C. P. Huggins of Belmont; two grandchildren, and one great-grandchild.

★

MRS. REBA EVELYN PARKER

The Women's Society of Christian Service of Center Grove United Methodist Church, Georgeville-Stanfield, N. C., Route 2, wishes to pay a tribute of love, honor and respect to Mrs. Reba Evelyn Parker who passed away July 26, 1969.

She moved to our community with her husband and four sons and on profession of faith joined Center Grove Church. She was a dedicated person, and it was a joy for her to give her service in church work. She served as secretary of the administrative board until her hands could write no more; also secretary of parsonage committee; singing in the choir almost to the end.

A gracious mother in her home and our community has lost a dear friend. All who knew her was strengthened in their belief of God as we saw her faith in Christ blossom into a thing of beauty.

To her family we express our deepest sympathy and to our God we say thank you for this life of your faithful servant.

Mrs. Avin I. Shinn
WSCS



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Boys and Girls:

When the Wise Men found the baby Jesus at Bethlehem, they said, "We have seen his star in the East, and have come to worship him." We have a special name for the star the Wise Men followed. We call it the Epiphany star.

Epiphany is a season of our church year. It follows Advent and Christmastide. The color we use in our churches is green. Epiphany comes every year on January 6, twelve days after Christmas. It reminds us that the good news of Jesus' coming is to be shared with all people everywhere.

When Mary and Joseph first saw Jesus they said, "Jesus is God's special gift to us." The shepherds also said, "Jesus is God's special gift to us." The season of Epiphany reminds us that Jesus is God's special gift to all people. "For God so loved the world that he gave his only Son."

Aunt Cay

HOW THE KING FOUND A HAPPY HOME

It was a very warm summer afternoon. Everyone seemed cross. The king had scolded the queen. The queen was angry with the ladies in waiting. The ladies in waiting had scorned the page. The page had played a trick on the cook. The cook had burned the roast. No one but the Princess was contented, and everyone frowned upon her for being so.

At last the king said, "This has got to stop. This household is driving me crazy. We must reform. That's what we must do"—although he wasn't a bit sure just what it meant—"Who will show us how? Send me a messenger quick, somebody!" And with that, the king who was very round and very warm, sat down on his throne, took his crown in one hand and with the other wiped his head with his red pocket-handkerchief.

Soon the page returned with the messenger, who bowed low before the angry king, and smiled a bit at the red pocket-handkerchief, as he thought how the king's face could not have been redder if the color had run.

In just a few words the king told about his discontented household. Then he added: "I want you to go throughout the land and find me a contented home. For how can we ahem-reform unless we have a pattern to go by. Let us have a happy home to begin with."

The messenger made another low bow, sighed a sigh, and backed slowly out of the room, leaving the king and his red pocket-handkerchief, though he was later to wish for one of his own, for the days grew exceedingly warm.

As he was about to leave the pal-

grounds the messenger whistled, and immediately a little black dog appeared, wagging his tail as if eagerly wanting to be on his way. Someone else came, too. It was the little Princess, all out of breath from running.

"I know where you're going!" she cried. "And I'm going, too. I want to help you find a happy home, for I know there is one somewhere. Please take me along."

But the messenger shook his head. "Never!" he cried. "They would be searching for you in no time. Besides, I cannot be bothered with a princess."

But the Princess, who never grew angry, smiled her sweetest smile. "Oh that is all right. I have left in my place a little playmate who looks just like me. I have done it before, and everyone was too busy to know the difference. No one one will miss me, and no one will worry. Now take me with you or must the Princess command?"

The messenger looked at the Princess, who was dimpling with laughter, and at the little black dog, whose tail was wagging coaxingly and said, "No, no! It will never do!" But he held out his hand to the Princess, and together they passed out the gate, the little black dog following close behind.

Soon they turned a corner and saw a beautiful big house, surrounded by tall trees and a lovely garden.

"Ha!" thought the messenger, "this will be easy; for where could one find a home more perfect than that!"

As they passed along by the hedge, the Princess cried, "There's the gardener! He will tell us. Ask him."

And so the messenger told the gardener they had been sent by the king to find a happy home, and could he tell them if this was one?

The gardener scrowled at the little black dog, who was running down the freshly raked path, and said, "Nobody lives here but old Madam Hornby, and she's so grand she won't go out of her own gate because she she might meet some common folks. No, I hardly think this is the place." So the Princess and the messenger went on.

Soon they came to another house. This, too, was a large one, though there was no garden. They opened the back gate and walked up to the porch where the maid was sweeping a mat. The little black dog reached her first and stood wagging his little black tail. But though he was only asking for a bone, the maid did not understand, for she cried, "Oh, you little beast!" and hit him with the flat side of her broom. She did not see the messenger and the Princess-who gathered up the little black dog in her arms. They never let her know they had been there.

Next they came to small house, in front of which a small boy and his sister were playing with a cart. They seemed to be having a fine time, and the messenger and Princess had decided that this must be the place they were looking for. when suddenly the little boy jerked the cart and upset his sister.

"Come on," said the Princess. "This is not the place. In a happy home little boys do not act like that."

(To be continued)

RIDDLES

Why was Adam's first day long?
Because threre was no Eve
Why was the elephant the last animal to get on the ark?
Because it took him a long time to pack his trunk
Where was Solomon's temple?
On the side of his head.

ANSWERS FOR LAST WEEK:
Star; Sway; Scan; Scar: Stop; Stag; Slay; Scow; Sand; Slip.

Thoughts on the New Year

by Mrs. J. L. SMITH

Remembering the "Christ Child" born so many many years ago, wouldn't it be wonderful to celebrate His birthday all through the year? Could we not use as our theme for the new year "Love and Peace", for if we have the wonderful love for our fellow man would not peace come to our world!

As we face the New Year together we have mixed emotions, for we cannot help but wonder what the new one has in store for us. We do not stop to think that we as individuals by act and deed make each year a year of decisions whether they are good or bad. We need more than ever before the ability to understand all peoples of our world, and do we not need to learn to love them before we can understand them!

When we take an inventory of Nineteen Sixty Nine, that is, an inventory of our lives, are we happy or sad?

When I search my own I am reminded so much of my sins of omission. Have I included "Christ" in my life all along the way? Have I offered a cup of water in "His Name?" It is when we lose sight of "Him" that we stumble. Have I been guilty of this?

Our Heavenly Father has compassion on us and has given us another chance, and knowing this it should make us very humble indeed. To begin another year "He" must have first place because if we give him second place we get off on the wrong start.

Grenville Kleiser has given to us twelve rules for happiness and if we follow these Nineteen Seventy can be a wonderful year.

RULES FOR HAPPINESS

1. Live a simple life, make simplicity the keynote of your daily plans. Simple things are best.

2. Spend less than you earn. It may be difficult, but it pays large dividends in contentment.

3. Think constructively. Store your mind with useful thoughts.

4. Cultivate a yielding disposition and resist the common tendency to want your own way.

5. Be grateful. Begin the day with gratitude for your opportunities and blessings.

6. Rule your moods. Cultivate a mental attitude of peace and good-will.

7. Give generously. There is no greater joy in life than to render happiness to others by means of intelligent giving.

8. Work with right motives. The highest purpose of your life should be to grow in spiritual grace and power.

9. Be interested in others. Divert your mind from self-centeredness.

10. Live one day at a time. Concentrate on your immediate task. Make the most of today.

11. Have a hobby. Cultivate an avocation to which you can turn for diversion and relaxation.

12. Keep close to God. True and [illegible] during happiness depends primarily upon close alliance with "Him".



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SANFORD SCOUT WINS EAGLE AWARD

ea Explorer Melvin Randall Strother of Sea Explorer Ship 941, son of Mr. and Mrs. lyde Strother of Sanford, was awarded the Eagle Scout Award in a ceremony recently Trinity United Methodist Church, Sanford. The presentation was made by Dr. Edward laherty, vice chairman of the Adobe District. From left to right, front row, are Francis ayland, skipper; Mr. Strother; Randall; Mrs. Strother; the Rev. John E. Wood, pastor id Joel Patterson, color guard; back row, left to right, Rusty Mullis, color guard; Dr. laherty; Judson Guerard, honor guard; William Cashion, Sr., mate; Robin Layland, nor guard; Dave Godwin, mate, and Rudolph Mullis, Sr., mate.



EARNS EAGLE AWARD

mmy McLaughlin received his Eagle Scout Award on Sept. 21 at Centenary United Methodist Church, Mt. Ulla. Pictured, from left to right, are Mr. and Mrs. Melvin McLaughlin, parents of Jimmy; Rev. John F. Edwards, pastor; Jimmy McLaughlin; Charles Berg, scoutmaster, and Dan Edmiston, assistant scoutmaster.

CAROLINA BRIEFS

¶ Rev. and Mrs. R. A. Clanton, Jr. of Lincolnton announce the birth of a daughter, Alise Danette Clanton, on Dec. 24. Mr. Clanton is pastor of Laboratory-Lander's Chapel United Methodist Churches.

¶ Mrs. Allen P. Brantley of Burlington has returned home from Duke Hospital where she recently underwent brain surgery for tumor. She is doing well and will soon be out again. She wants to thank all the people who have remembered her in greetings and in prayers for her recovery.

¶ The tape recording and typing of the verbatim proceedings of the General Conference in Saint Louis has been awarded to Institutional Electronics of Warrenton, N. C. The company will employ the TYPE-A-CORD SYSTEM which was designed and developed by Rev. L. T. Wilson of Warrenton and used for the first time in Dallas at the 1968 session of the General Conference. A staff of ten typists, recorders, and narrators will accompany Mr. Wilson to Saint Louis.

¶ Bishop Earl G. Hunt, Jr. and Dr. Julian A. Lindsey, superintendent of the Greensboro District, have announced the official appointment of the Rev. Charles Edward Morton as student lay associate pastor of College Place United Methodist Church, Greensboro.



Senior Citizens' Sunday was observed Nov. 16 at City Road United Methodist Church, Elizabeth City. Each one honored was given a Certificate of Merit and a red carnation. Those honored were, left to right, Mrs. Andrew Sanders, Mrs. Susie Morrisette, Andrew Sanders, Mrs. E. N. Simpson, Frank Kramer, Sr., Mrs. Bessie Dixon (seated), Mrs. L. Bray, Sr., Mrs. Edith Oliver, Mrs. G. S. O'Neal and Mrs. Irene McCloud. Mrs. Dixon is 99 years old.

Christian Educators Retreat Scheduled

"The Search for Identity . . . . . Crisis in Our Ministry," is the theme elected for the three day Christian Educators Retreat to be held at Mt. Shepherd Camp near Asheboro, January 14, 15, and 16. Dr. Wayne M. Lindecker, with he Division of the Local Church, the Board of Education of the United Methdist Church, will serve as resource leader for the retreat.

Directors of Christian Education, ministers of Christian Education, Associates in Christian Education and Educational Assistants are encouraged to ttend this retreat designed to enable a professional educator to grow in these elationships:

- Identify one's self as a person.
- Identify one's self through creative expressions.
- Identify the ministry of a Christian educator.
- Identify one's self in relationship to a changing church and a changing society.

The executive committee of the Christian Educators Fellowship of the Western North Carolina Conference is composed of the following: chairman, ev. Paul Bradley, Greensboro; vice-chairman, Miss Sara Lu Bradley, Winston-alem; secretary, Miss Marion Craig, Greensboro; treasurer, Rev. Delbert Byrum, igh Point; and Conference Program staff member, Rev. William R. Brantley tatesville.

EDITORIAL

(Continued from page 7)

effective appeal to win people to hrist and to His Church?

In the last analysis, the **fact** of loss **membership** may not be as significnt as the **reasons** for the loss. If a lling away from the United Methoist Church has come about because of r unswerving obedience to God, and istence upon fulfilling the mission His Son, that is one thing. If, hower, this situation has developed beise people are not being spiritually in our church, because we have ned aside from the proclamation of true and only Gospel, then we e a different problem on our hands. We need to know which it is in or- to know what to do about it.

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O Christ of Earth and Outer Space

(Tune: "St. Michel's")

by H. Glen Lanier

O Christ of earth and outer space,
Who in a manger lay,
Grant that we may behold in thee
The Life, the Truth, the Way.
O Lord and King of all the earth,
Who walked on earth as man,
May all our lives thy nature show,
Fulfilling thy great plan.

Forgive us, Lord, when we have failed
Thy will to see and do;
Renew in us that holy zeal
Thine ancient servants knew.
Empower thy Church, that in this day
So fraught with mortal strife,
We seek not to preserve ourselves
And lose eternal life.

O Lord of wisdom, make us wise,
New insights give, we pray,
That we may learn thy will for us,
And knowing, e'er obey.
O Lord of boundless, tender love,
Give us a love like thine,
That we may hate the wrong in life,
And love what is divine.

Am

Throughout the churches of all denominations there has recently been a new empl
is on the "mission of the church." Since there was a scarcity of hymn-texts bearing
this particular concept, the Hymn Society of America asked poets and hymn writers
compose suitable texts for publication. More than 800 texts were written and s
mitted in 1968-69. From this number a panel of judges selected nine, including
hymn by Mr. Lanier. The author is minister of Saint Paul United Methodist Chu
Charlotte. As the author of some three hundred poems, he is following in the footst
of his distinguished relative, Sidney Lanier. He has published two volumes of poe
and this is the fourth time he has had a winning hymn text chosen by The Hymn Soci

From "Nine New Hymns on the Mission of the Church," copyright 1969 *by Hymn Society of America; used by permission.*

Div. 88

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., January 15, 1970 No. 3

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DURHAM, N. C.



Ministers participating in the Clinic in Preaching, including "students", instructors and administrators, were (from left) kneeling: G. B. Tomlinson, Guy Godfrey, Eugene Johnston, Donald Haynes, John M. Nelson, Robert L. Carter, Jr., Lee Dunlap, Robert M. Harris, Clifford W. Clubb, James O. Pritchard, Arelin Freshour, Rufus J. Essary, Paul Kale, and Floyd W. Wood. Standing (from left) are A. Glenn Lackey, Cecil L. Heckard, Clay Morgan, Harold W. Groce, James L. McKinney, Oscar Dowdle, John E. Boyd, Jr., John E. Davis, Jr., Julian M. Aldridge, Henry M. King, Leslie Ditchfield, Mrs. Leslie Ditchfield, Enoch Ball, Mrs. M. B. Lee, T. M. Mason, Mrs. Lucy S. Norton, Wayne Hoyle, Donald Noblitt, Collins Benfield, George W. Slade, G. A. Carnwright, Bobby W. Moody, Warner B. Milner, John E. Jones, Keith Tutterow, Bennie Walters, Charles McKinney and Paul Heafner. (See story on Page 10.)

WHERE IT IS

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8 A Renewed Pastoral Ministry by W. J. Neese

9 Two Million Sought for Black Colleges

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WANTED: Director of Christian Education. Write Rev. E. Paul Hamilton, Central United Methodist Church, 30 Union Street, North, Concord, N. C. 28025, for further information.

NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Jan. 20-23—General Board, National Council of Churches, Tulsa, Okla.
Jan. 26-28—Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.
Jan. 27-30—Conference for Ministers, Directors of Evangelism, Nashville, Tenn.
Feb. 8-10—Commission on Religion and Race, Birmingham, Ala.

NORTH CAROLINA CONFERENCE

Jan. 18—Goldsboro District Conference, Mount Olive, 2:30-5:30 p.m.
Jan. 18—New Bern District Workshop: "Support of Minister and Conference," New Bern, Centenary, 3 p.m.
Jan. 19—Rocky Mount District Workshop: "Support of Minister and Conference," Rocky Mount, First Church, 7:30 p.m.
Jan. 20—Goldsboro District Workshop: "Support of Minister and Conference," Goldsboro, St. Paul, 7:30 p.m.
Jan. 21—Methodist Foundation, Inc., 2:30 p.m., Methodist Bldg., Raleigh
Jan. 22—Elizabeth City District Workshop: "Support of Minister and Conference, Elizabeth City, First Church, 7:30 p.m.
Jan. 26—Greenville District Workshop: "Support of Minister and Conference," Ayden, 7:30 p.m.
Jan. 27—Burlington District Workshop: "Support of Minister and Conference," Front Street, Burlington, 7:30 p.m.
Jan. 28—Sanford District Workshop: "Support of Minister and Conference," Rockingham, First Church, 7:30 p.m.
Feb. 1—Greenville District Conference, First Church, Washington, 2:30 p.m.
Feb. 1—Sanford District Conference, 7:30 p.m.
Feb. 2—Goldsboro District Lay Rally, St. Paul Church, Goldsboro

WESTERN NORTH CAROLINA CONFERENCE

an. 19—Workshop on Family Finance, Asheville, Groce Church, 10-3:30
an. 20—Workshop on Family Finance, Gastonia, Bradley Memorial, 10-3:30
an. 21—Workshop on Family Finance, Greensboro, Centenary, 10-3:30
an. 22—Workshop on Family Finance, Statesville, Methodist Bldg., 10-3:30
an. 22—Research and Survey Committee of Board of Missions, Statesville, Methodist Bldg., 10 a.m.
an. 26—Annual Meeting, WNCC Methodist Credit Union, Methodist Bldg., Statesville, 2:30 p.m.
an. 31—Conference Committee on Rules, Methodist Bldg., Statesville, 10:30 a.m.
eb. 2-3—Associate Members Committee Interviews, Board of the Ministry, Methodist Building, Statesville, 9:30 a.m.
eb. 7—Board of the Laity, Executive Committee Methodist Building, Statesville, 10 a.m.
eb. 8-9—Dialogue Sessions, Lambuth Inn, Lake Junaluska, for Waynesville, Asheville and Marion Districts
eb. 10—Dialogue Sessions, First Church, Hickory, for Gastonia, North Wilkesboro, Statesville and Charlotte
eb. 13-14—Guidance and Testing Clinic, Commission on Enlistment, Greensboro College 5 p.m.
eb. 24—Course of Study Committee Interview, Methodist Building, Statesville, 10 a.m.

THE CARETAKER

by Pete Simer

The pet acts strangely and won't eat. Obviously it is ill. But it's only a dumb animal. So who cares?

You care . . . because the pet is lovable, living proof that mere creatures —unhampered by mankind's prejudices, cruelties and complexities — measure up to their purposes on earth. You care because it is your pet and you love it . . . enough not to let it suffer and die for lack of attention.

The automobile is neither inconsistent nor junk. It just requires proper servicing. But it's only a car. So who cares?

You care because the car is a marvelous, useful model of that deceptive ingenuity which enables man to build genuine democracy into a machine easier than within himself. You care because it is your car and it represents an outlay of too much hard-earned money not to rate all the time, expense and trouble of having it regularly serviced with, and by, the best.

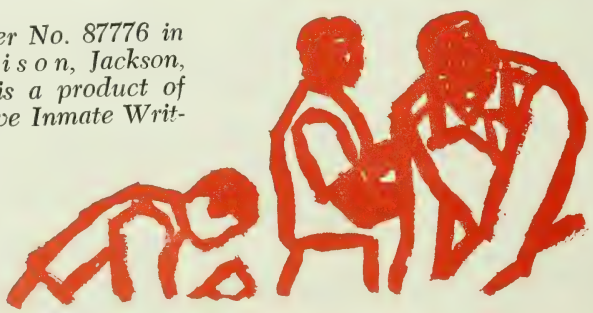
The job isn't the world's greatest. Neither is the pay. And advancement seem to travel by mule train. But it only a job. So who cares?

You care . . . . because you know that a job — any job—is a junction fo opportunity and nobody gets far with out one. You care because it is you job and you like it . . . enough to giv it all you've got, and then some!

The country is in terrible shap various reports claim that its waters a hopelessly polluted; that its air is un to breathe; that it wallows in pa glories, thrives on war, exploits t underprivileged, mistreats minoriti ignores God and worships the doll that its government taxes some citize to death, kills others with luxury a murders still others via starvatio Even some of its own educational a political leaders decry the country doomed! But it's ony a country. So w cares?

You care . . . . because you belie that, with all its difficulties at ho

The author is prisoner No. 87776 in Southern Michigan Prison, Jackson, Michigan. His article is a product of the prison's rehabilitative Inmate Writing Program.



and abroad, it still is the greatest country and that one of its most aggravating ailments is caused by acid heads and myriad odd balls marching with well-meaning, soap opera alarmists whose thing obviously is to make catastrophes of all difficulties and thereby contributes to, instead of correcting, the country's ills. You care because it is your country and you love it. . . . enough not to merely look on apathetically and give it up as God-forsaken and lost.

The family has its problems, internal and otherwise. But it's only a family. So who cares?

You care . . . . because you realize that the world can't be a better place until all families are better families—and that the most important missionary field is right at home. You care because it is your family and you love it . . . enough not to let it disintegrate for want of dedicated effort.

The church is in trouble. It was broken into one night; its study vandalized, ransacked and robbed. Worse yet, its main purpose is impeded by absentees and other members who seem stricken by an evil malady that masquerades somewhat innocently as "so-what-ism"! But it's only a church. So who cares?

You care . . . . because you know that the church is an eternal fountain of faith where the goof-off list never includes God. You care because it is your church and you love it.

But do you really care? Do you really love your church . . . sufficiently to give it its just share of such energies as you expend on your pet, car, job, country and family?

Of course you do . . . because your faith is firm and true enough to keep you aware that you are indeed your church's caretaker!

Wouldn't it be wonderful if every member was?

Stocking Feet and Communication

by Kenneth M. Johnson

One New Year's Resolution which I hope to keep has to do with my children's habit of walking around in their stocking feet. I've complained about it for years because I thought it was an unnecessary waste of footwear. My mind has now changed.

It occurred to me recently that this homely habit of going about the house in one's stocking feet is a sign of freedom, enjoyment, and intimacy. Shoewearing in the child's mind is a curb to freedom. It's the thing to do when the family dresses up for church or when we plan to take in some other event, but the only time it thrills is when the shoes are new.

The years click by with increasing rapidity; soon I shall have only memories of little feet encircling the tree at Christmastime. Meanwhile I can nourish their love and happiness in the home throughout the year. I can let the children bounce about in their stocking feet — just as long as shoes are not left in the middle of the floor! I've tried it myself and have discovered that shorn of shoes the children and I talk together better and we have more fun doing it!

Where did I get the notion that wearing shoes in one's home is a virtue? I don't know. I do know that one Resolution for 1970 is let the children go shoeless at the Parsonage if that's what they want to do.

Could it be that I am struggling to be a better father in the New Year?

The Rev. Mr. Johnson is pastor of Green Street United Methodist Church, Winston-Salem.

EDITORIALS . . .

Where We Stand

Occasionally readers write us wanting to know where we stand on different issues. Therefore, it seems appropriate to explain the policies and procedures of *The North Carolina Christian Advocate.*

Obviously, this publication carries a wide mixture of material in each issue: i.e., editorials, feature articles, devotional material, news and information items, reader response, et cetera.

In regard to editorials, unless signed by other individuals, these reflect the opinion of the editor. Guest editorials, by the same token, contain the thoughts and ideas of the individuals who write them.

Feature articles come to us partly at our invitation, but usually as material which is sent unsolicited. Space does not permit our use of all articles which are submitted. We make selections on the following bases: 1) are the ideas clear, logical and within the broad framework of the Christian perspective? 2) Is the material well written, in simple, non-technical, language? 3) Is the writer willing for his article to be shortened if this is a practicable necessity (without distorting his ideas)? 4) Does the article deal with a subject which is of vital concern or of broad interest to United Methodists of North Carolina? 5) Is it free from personal references which are in poor taste or libelous? 6) Have we recently carried a considerable amount of material on the subject in question, especially in terms of relative importance? 7) Does the article in question convey a new and fresh view of a much-discussed issue, or is it a repetition of previous articles?

News and information materials are of two general types. First, there is local and statewide news about churches and people. Local church news would need to deal with events of unusual significance to warrant our giving it space. Important events in the life of ministers are often included, however. Much in the way of news items is sent to us directly from churches. We are glad to receive all such, and hope that pastors and churches will continue to send us information about important happenings in their congregations. Limitations of space may demand that we condense and in some cases not carry everything sent in. But this is true of newspapers and weekly newsmagazines in general.

We receive many church bulletins from week to week. They are read and important items taken from them. Churches which do not send us their church bulletins are urged to do so, as these are helpful in enabling us to give better coverage of statewide Methodist news.

A second type of news and information comes to us from various offices of United Methodist Information, general boards and agencies of our church, from ecumenical sources, and through exchange publications. News of this nature is usually concerned with events, issues, and programs on the national and world level. The material we get is voluminous, and must be carefully read and analyzed. It calls for great condensation, for elimination of non-essentials, for conscientious interpretation. Since almost all of our readers do not have access to such materials, the job of "telling it like it is" and of cutting

through to facts and truth is an obligation which we take very seriously.

In the area of reader response, we are eager to receive reactions, evaluations, and expressions of opinions from our readers. These are usually carried in "Letters to the Editor." All such should bear the signature of the author. It is much to be desired that each letter deal with only one problem or concern, that each not be longer than approximately 300 words, and that it be non-libelous in content.

In our editorial stance, we frankly and openly take a biblical and Wesleyan perspective. If anyone is in doubt about what this means, he must go to the original sources to find out: i.e., to the Bible itself and to the writings of John Wesley. We believe that this perspective gives ample latitude in worship and witness, in service and social concern to cover all that is vitally religious and genuinely Christian. We also admit that this perspective leaves out some expressions of "Christianity" which by definition must be considered erroneous and spurious.

This publication is unalterably dedicated to the great evangelistic and educational mission to which Christ calls His disciples in all ages: the winning of all persons to God in Christ, so that all may come to know Him in a vital personal experience; and the nurture of such God-related persons so that they will grow in the experience and knowledge of God; and will enter into the service of Christ in obedience to God's will for them as revealed by the Holy Spirit.

We have tried to say above in a paragraph that which cannot be fully explained in a whole book. We are talking, however, about the Gospel—the only Gospel there is—and our sense of commission to proclaim it.

This is the same commission which came to us as a lad so many years ago. The times have changed since then, and they keep changing. And we must adjust to the environmental changes which go on around us: intellectually, psychologically, socially, physically. But not spiritually. God is the same, and man is basically the same. His need of a Saviour is no different today than it was in the long ago when Christ walked among men. The proclamation of that Gospel, in the idiom of the day, relevantly, lovingly, effectively remains as our consuming purpose.

Advocate Promotion Sunday Coming

Lists of subscribers on our Interim All-Administrative Board plan continue to come in. Early this week the total was approaching 8,000 new subscriptions. Administrative Boards which have not yet acted on this are urged to do so. In most cases, subscriptions will start with the very next issue, and the $1 per subscription price would carry these through May.

January 25 has been designated ADVOCATE PROMOTION SUNDAY. We hope that the *North Carolina Christian Advocate* will be held up to every congregation on that day, or on an alternate Sunday, if the pastor and the church so choose. To aid in this promotion, we have prepared a single page bulletin insert which is available to pastors free of charge upon their order. Let us know the number you desire, and we will get them to you promptly.

In our recent correspondence with pastors about this, we mentioned a promotion brochure of larger size as being also available. We have decided to defer the production of this until early spring, and to concentrate at this time on the one information piece.

We hope that in connection with Advocate Promotion Sunday, each pastor will see that every member is given an opportunity to subscribe.

GUEST EDITORIAL . . .

A Renewed Pastoral Ministry

by W. J. Neese

Troubled churchmen today are distressed by an exodus of capable men from the pastoral ministry. Some are leaving for service in other kinds of ministry and others for vocations unrelated to the ministry. In addition, a decline is seen in the number of those expecting to become candidates for the ministry and in the number of seminary students expecting to serve as pastors of local churches. Obviously, we need capable and well-prepared persons in every type of ministry, but we must not allow the importance of the pastoral ministry to be minimized.

Some believe that the institutional church, along with the ministry as we know it, is on the way out. Some of these think that the death of the church is to be desired, so it can be born anew. The truth is that great and significant changes can be effected in the church and the ministry by constant revision and renovation without resorting to such destruction. The ministry of the church does need to be revised and renewed if it is to be relevant and effective.

Be assured that laymen are a part of this ministry. In paragraph 309, the 1968 *Discipline* makes it clear that the whole church is called by God to minister in His name, but there are certain ministries "which the whole church can perform only through ordained ministers." To be ordained is to be authorized, among other things, "to equip the laity for ministry." Obviously, the unordained and the ordained ministries are mutually dependent.

One function of the ministry of the laity is to present to the young people the challenge of the pastoral ministry. There is also the responsibility of helping them prepare for it. Among the ways of giving financial assistance to them is to contribute generously to the Ministerial Education Fund, which provides loans and scholarships for seminary students and money for the necessary capital improvements at our seminaries. The Ministerial Education Fund will help to provide better-prepared ministers for our local churches and is worthy of our support.

Another step in the right direction is to encourage each minister to continue his education throughout his career. In paragraph 335, the 1968 *Discipline* recommends leaves of absence for ministers for the purpose of study. Such leaves of absence must not be considered to be a part of the minister's vacation and should be for "at least one week each year and at least one month during one year of each quadrennium." This program of continuing education is an urgent necessity and deserves the full support of each local church. It will pay rich dividends in a vastly improved pastoral ministry.

The Rev. Mr. Neese is pastor of Haymount United Methodist Church, Fayetteville.

Two Million Sought for Black Colleges

NASHVILLE, Tenn. (UMI)—United Methodists hope to raise $2,000,000 Sunday, February 8, in an emergency appeal for 12 predominantly black colleges related to the denomination.

Offerings taken each year on Race Relations Sunday, the second Sunday in February, are given to the 12 schools which currently have 10,000 students and more than 30,000 alumni.

"While awaiting perfection let us do the possible" is the theme for the 1970 Race Relations Sunday.

The 12 southern schools are facing "extremely critical" needs, according to the Rev. Myron F. Wicke, general secretary of the United Methodist Board of Education's Division of Higher Education. Dr. Wicke said annual conference and general church funds are not adequate to take care of physical facilities, not to mention rising operational costs.

Other boards and agencies of the church have joined the Division of Higher Education in support of the emergency appeal this year. These include the Presidents' Council of the Schools, the Commission on Religion and Race, Program Council, and Boards of Missions, Christian Social Concerns, Laity, Evangelism, and Education.

A study, financed by the Ford Foundation, is being conducted by a national committee to determine the future role of the predominantly Negro schools. Director of the project is Daniel C. Thompson, a sociologist from Dillard University, New Orleans, La.

The Rev. Woodie W. White, general secretary of the Commission on Religion and Race, supports the appeal but says $2,000,000 is inadequate even though it represents four times what was raised last year.

Black higher education, he says, should be the "only legitimate education priority" for the church. "Most of our United Methodist schools now essentially cater to upper middle class students who could choose a host of other colleges. This is not true of our black colleges where tuition and fees have been kept low. The priority ought to be to strengthen those colleges which are trying to meet the needs of young people who otherwise would not get a college education."

Race Relations Sunday, he says, has become a reminder of the church's failure to support responsibly black higher education.

Colleges which receive support from the offering are: Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Huston-Tillotson College, Austin, Tex.; Meharry Medical College, Nashville, Tenn.; Morristown College, Morristown, Tenn.; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; and Wiley College, Marshall, Texas.

PREACHING CLINIC IS 'MOST SUCCESSFUL'

"I think this was our most successful Preaching Clinic," said the Rev. A. Glenn Lackey, as he looked over the completion of the annual six weeks course of the Institute for Homiletical Studies, Western North Carolina Conference.

Thirty-one clergymen completed the one-day-a-week course, set this year in Abernethy United Methodist Church at Asheville, for ministers of the Asheville, Marion and Waynesville Districts.

They have come from many walks of life into the Christian ministry, and the clinics are held to help them in their understanding and delivery of the sermon. One luncheon table sampling of the men revealed that in the 1969 Class are men and women who entered the ministry in an age range from 21 years to 55.

More interesting are the careers they gave up to do the work of God in the parish context. These former life works included carpenters, grocers, farmers, machinists, construction industry personnel, teachers, barbers, business and industrial executives, Armed Forces persons, housewives, salesmen, automobile dealers and advertising executives.

These are men and women who had chosen careers other than a Christian vocation, but who year after year began to hear the call of God, until one day they answered, "Here am I, Lord."

The Rev. Mr. Lackey, who has directed these clinics, feels they are serving a vital need in the Conference. Some of the "students" have taken the course more than once.

Assisting in the Clinic were the Rev. Dr. Cecil L. Heckard, Hickory, executive vice president of the Institute for Homiletical Studies; the Rev. Dr. Harold W. Groce, superintendent of the Asheville District; and the Rev. Harley Dickson, superintendent of the Waynesville District. The Rev. Dr. Lackey is superintendent of the Marion District.

Lecturer was the Rev. Dr. Carlyle Marney, director of the Interpreter's House at Lake Junaluska.

Class instructors included the following ministers: Joe Morris, Bryson City; Keith Tutterow, Newland; Oscar Dowdle, Clyde; Robert L. Carter, Jr., Glen Alpine; Don Haynes, Franklin; Julian M. Aldridge, Jr., Highlands; John E. Davis, Jr., Morganton, and Clay J. Morgan, Marion.

Here are the ministers who received certificates of completion for this course:

Asheville District — Rev. John M. Nelson, Asheville, Elkwood Charge; Rev. Robert M. Harris, Fairview Charge; Rev. and Mrs. Leslie Ditchfield, Weaverville, Salem Charge; Rev. Warner B. Miller, Asheville, Bethesda Charge; Rev. Enoch C. Ball, Jr., Asheville, Riverview Charge; Rev. John E. Jones, Candler, Laurel Hill-Brown's View Charge; Rev. Henry M. King, Rosman, Rosman Charge; Rev. Bennie Walters, Leicester, Leicester-Bell Charge; Rev. Miss Lucy S. Norton, Edneyville, Edneyville Charge; Rev. T. M. Mason, Asheville, Bethel Charge; Rev. Eugene Johnston, Asheville, Beth Charge.

Marion District — Rev. L. Pa Heafner, Spruce Pine, Avery Charg Rev. G. A. Carnwright, Forest Ci Kistler's Chapel - Tanner's Gro Rev. Charles McKinney, Drexel, Dr

el Charge; Rev. J. G. Boyd, Jr., Forest City, Wells Spring Charge; Rev. Wayne E. Hoyle, Hildebran, Hildebran Charge; Rev. George W. Slade, Marion, Addie's Chapel; Rev. Arelin Freshour, Mill Spring, Mill Spring Charge; Rev. J. O. Pritchard, Morganton, St. Matthews Charge; Rev. Bobby Moody, Marion, Marion Circuit; Rev. Collins Benfield, Morganton, Oak Hill Charge; Rev. Floyd Wood, Green Mountain, Red Hill-Tipton Hill Charge; Rev. G. B. Tomlinson, Morganton, Table Rock Charge.

Waynesville District—Rev. Clifford W. Clubb, Franklin, Macon Circuit; Rev. James L. McKinney, Canton, Louisa-Plains Charge; Rev. Mrs. M. B. Lee, Clyde, Crabtree Charge; Rev. Lee Dunlap, Franklin, Franklin Circuit; Rev. Paul Kale, Sylva, Sylva Circuit; Rev. Dee Martin, Waynesville, Shady Grove Charge; and Rev. Donald Nobitt, Waynesville, Elizabeth Chapel-Maple Grove Charge.

Bishop to Talk About Conflict

Divisions within the United Methodist Church is to be the topic at a conocation scheduled for Sunday afternoon, Jan. 18 at Greensboro College's odell Auditorium. The meeting is sponsored by the Greensboro District, and ishop Earl G. Hunt, Jr., is to be the peaker. Dr. Julian A. Lindsey, superintendent of the district, will preside at he meeting which will get under way at 3 p.m.

Bishop Hunt is to discuss "some of the things which divide us as churchmen" and he will seek to clarify areas where there have been misconceptions concerning The United Methodist Church.

Seating of Delegates Announced

The arrangements committee for the 1970 General Conference has announced the seating arrangments for conference delegations. Occupants of the two front rows will be delegates from the following conferences: Louisville, Southwest, Eastern (former EUB), West Michigan, and Georgia.

Selections were made by following a time-honored Methodist custom: drawing of names out of a hat. Both the North Carolina and the Western North Carolina Conference delegations will be seated in section B. Kiel Auditorium is divided into four sections, and B is the left center one. North Carolina Conference delegates will have seats in rows 26 and 27, while Western North Carolina Conference representives will be seated in rows 17 and 18.

The five-day conference will begin on April 20 of this year.

Visitors to the General Conference are being urged to make their hotel reservations through the city's Convention Bureau, 911 Locust Street., St. Louis, Mo. Delegates will make reservations on housing forms provided them.

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We're in This Together

By Arthur West
United Methodist Information

At its outset, the recent United Methodist bishops-youth consultation looked a bit like the year-end bowl games, with each " team" trying to score points and out-maneuver the other. But before the meeting ended, it was clear that most of the participants in both age brackets had come to feel that they were allies rather than enemies . . . teammates in a common struggle against the great social and religious problems of our time.

One person expressed it beautifully for all: "We are in this together!"

Twenty-six bishops and some 50 representative young people from across the nation braved a midwestern snow storm to confer together Dec. 28-30 at the Center for Church Renewal at Saint Paul School of Theology in Kansas City, Missouri.

Their awesome assignment: to explore together ways of bridging the generation gap and to insure that reconciliation takes place across that gap.

Because the meeting was off the record, a privileged observer must not attempt to report in detail what was said or done. One can simply try to give a few impressions. Topics discussed ranged all the way from racism and imperialism to drug addiction and the draft.

Bishop James K. Mathews of Boston, Mass., chairman of the Quadrennial Emphasis Committee, under whose auspices the consultation was held, called the gathering "historic," pointing out that this was the first time so many bishops had met together with young people for a consultation of this character.

To many persons, the most significant single thing about the consultation was the fact that it was held and that 26 of the church's 45 active bishops in the United States cancelled other engagements and tore themselves away from holiday family gatherings to spend two days conferring with concerned and alienated youth. One is mindful also of similar sacrifices in time and travel for the students who journeyed to Kansas City from all parts of the nation.

While the consultation was not a legislative body with power to transact business, there were some developments of this nature at the meeting. A caucus of a dozen black students met and drew up a request that the Quadrennial Emphasis Committee form a black youth task force and implement it with one million dollars as "a minimum amount for an operational beginning." This request will be dealt with later by the sponsoring group. Two other minorities—Indians and Mexican Americans—were represented at the consultation and spoke on some facets of the plight of their people.

Numerous suggestions in many fields grew out of small-group discussions and will be routed to the Council of Bishops or appropriate groups for their consideration.

Money saved by serving two subsistence meals during the conference will be contributed to the National Welfare Rights organization, carrying out the expressed wish of the participants.

The consultation, with its opportunity for dialogue and personal encounter between the bishops and young people was arranged through the Quadrenn

Emphasis Committee at the request of its youth task force, headed by Millsaps Dye, Jr., a graduate student at Emory University, Atlanta, Ga.

A screening committee selected representative young people who had been nominated by bishops or other leaders, making a special effort to represent various interest groups from high school through seminary students, including a number of young people, definitely alienated from the institutional church. It certainly was not a crowd of conservative followers of the status quo.

A steering committee had mapped out tentative plans for the consultation, but the format was flexible and discussion proceeded as new issues were raised and panels were pressed into service on short notice.

Working behind the scenes but in no way dictating policy were the two executives of the Quadrennial Emphasis Committee, headquarters in Dayton, Ohio—the Rev. Raoul C. Calkins, executive secretary, and the Rev. Dewriest W. Whye, associate executive secretary.

Sessions were very informal, with a number of the episcopal leaders as well as the students dressed casually and often seated on the floor in a large circle for discussion.

This observer did not hold a stopwatch on the discussions, but it is quite accurate to say that the young people talked far more than the bishops. After all, that was the intent of the consultation—to give young people, especially the discontent and alienated, an opportunity to "tell it like it is" to the listening bishops.

Significantly, the sharpest verbal clashes were between students rather than between bishops and students. For the most part, it seemed that the bishops were listening well and "preaching" very little.

As the consultation drew to a close, I interviewed several participants, both bishops and youth, trying to discover if their expectations for the meeting had been realized or how they evaluated it. In every instance, I got a basically positive response. No one thought the meeting had brought in the millenium, but most agreed that it had accomplished more than they had dared to hope and that at least modest beginnings had been made toward the ultimate goal of bridging the generation gap in the church.

Some sample reactions:

A black bishop: "This has been worthwhile. I came here to listen, and I have tried to listen. I did not expect that all our problems would be settled by 10 o'clock tonight."

A high school girl: "After this meeting, I don't feel there is much of a generation gap."

A college senior with no direct ties to the church: "Yes, it's been good to be here . . . better than I had expected."

Another participant: "You are not the enemy. We are not the enemy. We are in Christ, and we are in this together!"

In many ways, it was an unusual gathering. A few shock words. A lot of unnerving discussion. Considerable pessimism. Occasional rays of hope. But, all in all, as one looks back on it, the consultation was a moving experience, very fittingly characterized by Bishop Mathews as "a profound religious search" and "the work of God."

Perhaps it will symbolize some of the spiritual progression in the meeting to recall that at the outset it was decided to dispense with formal prayers and even table grace at meals, but as the conference closed, the participants spontaneously formed a linked-arm circle as Bishop Mathews prayed and when he concluded, the group responded in unison with a resounding "Amen."

COUNCIL APPROVES NEW STRUCTURE

Bishop Cannon Calls Special Session of N. C. Conference

By Bill Quick

Methodists in eastern North Carolina will restructure their top-level conference staff positions if delegates to a February 21 session of the conference adopt a recommendation of the Program Council approved in Raleigh on Saturday, January 10.

The Council, composed of district superintendents, lay representatives, and heads of boards and agencies, met in a day-long session to hear an executive committee report which recommended realignment of program staff responsibilities.

Dr. Arnold K. King of Chapel Hill, vice-chairman of the Program Council, presented the report. It recommends the employment of a Program Council director, three associate directors and three coordinators to correlate, implement and administer the Christian mission and church program of the 216,000 Methodists in the North Carolina Conference.

Presently, there are nine executives who work out of the denomination's Methodist Building offices in Raleigh. The report recommends seven Program staff members.

Associate directors in the areas of Christian Nurture and Training; Stewardship and Communications; Witness, Outreach and Involvement are called for in the restructuring decision. Working with the Program Director and three associates would be coordinators for Children's Ministries and Camping; Youth Ministries and Camping; and Adult Ministries and Research.

Bishop William R. Cannon, head o the Raleigh area of the United Method ist Church, presided at Saturday's ses sion. "We resist change," the Bisho said, "because we tend to look at thing from the narrow perspective of ou point of view."

He pointed out that in the new structure of the United Methodis Church the Council approach, rathe than the independent agency concep was the conference operating proc dure. "The report of the executive com mittee," the Bishop emphasized, "is th formulation of a plan to center our pr gram and outreach in the hands of Council and Program staff."

Dr. King noted that the 1969 Annu Conference adopted a resolution ca ing for such a study. The main emph sis of the resolution, he noted, was "effectiveness and economy." The com mittee sought to "classify activities a cording to function and work," he ad ed.

The Rev. N. W. Grant, Program rector for the conference, told t Council that "the concept which led restructure was a 'holistic,' unified a proach through which boards a agencies of the church work in coop ation, one with the other. As su when the conference implements t total program, it deals with a total c cept of mission rather than a fragme ed approach to mission."

Efforts to enlarge the staff positi from the number recommended by

executive committee were voted down by a vote of 27-9 and 25-10. In the end the Program Council approved the recommendation by a vote of 32-3.

In other action the Council approved a motion authorizing the Bishop to appoint a nine-member Committee on Personnel (three of whom would rotate off each year) who would recommend to the Council, Bishop and Cabinet persons to fill staff positions. In the case of ministers, the final decision would, of course, be in the hands of the Bishop.

Immediately following adjournment, Bishop Cannon set the special session of the Annual Conference to take place at the Edenton Street United Methodist Church in Raleigh at 10 a.m. February 21. Dr. Marvin Vick had earlier invited the conference to Raleigh. "Delegates to the special session will be those delegates to the 1969 annual conference session," Cannon declared. The Saturday date was set to enable more lay delegates to attend the conference.

The Annual Conference must approve the Program Council decision before it becomes effective. If approved, as recommended, the new structure would be set up for the 1970-71 conference year.

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FINANCE SEMINARS OFFERED

The Board of Laity and the Western North Carolina Conference Methodist Credit Union will offer to the members of the Conference seminars on "family finance" in four sessions. These will be held on the following dates:

Jan. 19, Groce Church, Asheville

Jan. 20, Bradley Memorial, Gastonia

Jan. 21, Centenary Church, Greensboro

Jan. 22, Methodist Building, Statesville

Each session will open at 10 a.m., and conclude at 3:30 p.m. In each session, discussions will be held on "Investments" led by E. N. Dudley, "Family Budgeting" by Rollin Gibbs, and "Income Tax" by Mrs. Art Rendall, former auditor with Internal Revenue.

Of all the need of the world, from the babies who die in Biafra to the undernourished millions of Asia, the greatest need is the need of the soul. To be engaged in prayer for the soul of the world is not to use religion to run away from reality, but to confront reality eye-ball to eye-ball. Here is the ultimate need of man.

From an editorial in the **Methodist Recorder**, Nov. 27, 1969.

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NEED SPIRITUAL DEEPENING?

Why Not Attend an Ashram?

by Carl B. Harris

The word, Ashram, comes from the Sanskrit meaning a retreat from the work-a-day world for schooling under a Guru (teacher). Dr. E. Stanley Jones put into this Indian form a Christian content. Jesus Christ is the Guru, and around Him all unite in a common Quest for Life in Him.

The Ashram movement is a living fellowship in which the whole gospel for the whole person (and the whole world) is preached, taught, experienced, and shared.

The only qualification for entering the Ashram fellowship is that we come as we are, desiring to become what God wants us to be. We begin by getting down barriers that prevent this — barriers between denominations, races, classes, ages, those with and without titles, those who work with their hands and those who do not, and the greater barriers within—resentment, fear, worry, anxiety, self-centeredness, guilt, emptiness. We look honestly at our deep needs, then quickly shift to the grace offered by Jesus Christ.

"Transformation is the Ashram goal." It will be realized by all who leave the Ashram proclaiming with their lips and lives that JESUS IS LORD.

An Ashram is a place of beginnings and endings: a beginning of a new abundant life of excitement, joy, fulfillment, peace, forgiveness, and love; a beginning of new relationships with husband, wife, children, other people and even the Church. A place of endings of such things as boredom, rebellion, running away, emptiness, the power of sin, frustration and fears. A place where you can find out who you are and what you are here for. It is a place of fellowship with people of all colors, classes, and creeds, where real Christ-like love is expressed, where you can be yourself in all honesty. An Ashram is a place where you can surrender,a place where you can fall in love with Jesus Christ.

The meaning of an Ashram can be described in four words: Fellowship, Frankness, Fullness, and Fruit.

One can capture the Fellowship that was prevalent in the early Church. No rank or title. One race — the human race. One religion—a follower of Jesus Christ. Belief and trust — In Christ.

Frankness — some have hidden behind roles and masks so long that they have lost their true identity. Some persons hide behind respectability, while others hide behind a mask of past experiences.

Fullness — One of the objectives of the Ashram is to be "full of the Holy Spirit." Every child of God has the Holy Spirit — but the Holy Spirit does not have every child. In a mental institution a speaker was told "you can speak on any subject you want"—each person will think you are talking about the other person.

Fruit — The Ashram is not a substitute for the Church. It is trying to bring renewal to the Church. It does not want to take a person's loy

---

Mr. Harris, a member of Hawthorne Lane United Methodist Church, Charlotte, is director of the Bridgewater Ashram.

ty away from his church. Instead it wants through the power of the Holy Spirit, to cause a person to go back to his own church and community as a better Christian.

Some results of the Ashram on the lives of persons who recently attended one at Bridgewater, Va., can be partially described by some of the comments they have made in recent letters to the director of that Ashram. A retired missionary wrote: "If only people would work for God like they do for science—what a moon trip!" Another person wrote: "I am glad I was in Brother A. L.'s prayer group. He has an almost hypnotic way of praying and leading one's thoughts along the right direction, for he leaves silence between the right sentences, in which to think and meditate." Another wrote: "It takes a great deal of work by many people to produce a worthy vessel for Him to use if for only a week. Four of us met with a prayer group and shared the Ashram with them."

Another wrote: "We are planning to make a reality of our prayer-dream of 'The House with the Open Door' for youth. A house open at all times where youth can come for meetings, hobbies, and prayer."

A young minister — just entering the ministry — and his young wife wrote: "We have thought of you as we have relived the fellowship of the Ashram. The Lord was there! He was filling the hearts of many happy Christians as they traveled home. Now our prayer is for a daily realization of the Lord's presence in the routines of all who shared this wonderful week. Sunday Bob preached in our two churches on the message — Jesus is Lord."

A Kentucky mission worker wrote: "It was a great experience for all of us. I would say that it made us all tender and more open to the ways God has given us to lick our conflicts. It increased my faith that God is still at work. The fellowship with new friends filled a hungry spot in me. We are isolated in a small mountain community and needed this."

Florida Ashram Planned This Month

The Tenth Florida Christian Ashram will be January 26-30 at the Presbyterian Conference Center, Lake Placid, Fla.

Rev. Charles Kinder of Pinellas Park, Fla., will be the ashram evangelist. Mrs. Louise Eggleston of Norfolk, Va., and Rev. Ervin Elligan of St. Petersburg, Fla., also will be program leaders.

Registration fee of $10 should be sent in advance to Mrs. R. V. Allison, 650 S. E. Ave., F., Belle Glade, Fla. 33430. Registration begins at 10 a.m. Monday, January 26.

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METHODIST NEWS ROUND-UP

VA. WESLEYAN NEAR ACCREDITATION

Virginia Wesleyan College, Norfolk, has been designated as "a recognized candidate for accreditation" by the Southern Association of Colleges and Schools. A senior college cannot achieve full accrediation until one class has been graduated. Virginia Wesleyan will have its first commencement in June 1970.

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CANDLER ENROLLS 427

Emory University's Candler School of Theology enrolled 427 students during the fall quarter of whom 372 are United Methodists. Of the total, 315 come from Methodist conferences lying within the Southeastern Jurisdiction.

Candler provides more United Methodist pastors to the church than any other seminary.

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ADVOCATE STAFF MEMBER DIES

William S. Parks of Macon, Ga., business manager for the Wesleyan Christian Advocate, died Dec. 22 at the age of 51. He had been associated with the Advocate, state publication of the United Methodist Church in Georgia, since June 1968. He had been a lay delegate to both the General Conference and the Southeastern Jurisdictional Conference. At the time of his death, he was a member of the General Board of Missions.

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EVANGELISM CONFERENCE TO HEAR YEAKEL

Dr. Joseph Yeakel, general secretary for the General Board of Evangelism, will deliver the keynote address Jan. 27 for the opening session of the Conference for Local Church Directors and Ministers of Evangelism. The conference will meet at the board's headquarters in Nashville, Tenn., Jan. 27-30.

The meeting is open to all persons who carry special responsibilities for evangelism in the local church and to other interested persons.

Others on the program include Dr. Walter Hazzard, president of Philander Smith College in Little Rock, Ark., and Dr. Wilson O. Weldon, editor of the **Upper Room.**

•

UNITY OBSERVANCE PLANNED

NEW YORK — (UMI) — United Methodist participation in a key annual ecumenical observance, the Week of Prayer for Christian Unity, is increasing, according to the chief United Methodist ecumenical affairs executive.

The Rev. Dr. Robert W. Huston general secretary of the United Methodist Church's General Commission on Ecumenical Affairs, also urged widespread denominational participation in the 1970 Week of Prayer for Christian Unity Jan. 18-25. Noting that the 1970 Week of Prayer theme is "we are fellow workers for God," Dr. Huston said the theme "appropriately links Christian unity and the common mission of the church."

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SOCIAL PRINCIPLES HEARINGS SET

WASHINGTON, D. C. (UMI) — United Methodists who want to "have their say" about the church's social principles will have their opportunity at five regional hearings set for early 1970.

While some specific persons are being invited to participate, the hearings

will be structured to give those of all shades of opinion the chance to air their views, according to Bishop James S. Thomas of Des Moines, Iowa, chairman of the Social Principles Study Commission.

The hearing in the Southeastern Jurisdiction will be Jan. 25-27 in Atlanta, Ga. at St. Mark's United Methodist Church.

The commission was named by the 1968 General Conference to develop and propose in 1972 a new statement to replace the Methodist Social Creed and the EUB statement on "social issues and moral principles."

•

S.C. METHODISTS TO HOLD CONVOCATION

United Methodists leaders of South Carolina are to gather in Columbia, S. C. for a three-day Convocation on Christian Mission beginning on Friday, Jan. 16. Principal speakers will include Bishop Roy C. Nichols of the Pittsburg Area; Dr. Van Bogard Dunn, Dean of Methodist Theological School in Ohio; and Miss Mariam Brattain, Director of Studies and Schools of Missions for the Board of Missions.

In speaking of the meeting, Bishop Paul Hardin, Jr., host bishop stated that "The Convocation is designed for persons who are seeking new insights into the nature and mission of the Church as it faces a complex, automated and secularized World."

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TWO INTERCHURCH CENTER FLOORS OCCUPIED

NEW YORK (UMI) — A group of about two dozen demonstrators, identifying themselves as supporters of the Young Lords, a largely-Puerto Rican group, peacefully took over and barricaded United Methodist offices on one floor and part of another at the Interchurch Center here January 6.

The mostly-white student group said they were acting in support of the Young Lords' seizure of the First Spanish Methodist Church in New York in a continuing controversy with the congregation over space for a breakfast program serving ghetto children and other demands. The 14th floor of the Interchurch Center is occupied by a portion of the United Methodist Board of Missions and includes an office of Bishop Lloyd C. Wicke, president of the board and resident bishop of the New York Area. A 19th floor office houses an agency related to the New York Annual Conference. Three Board of Missions floors were not affected. Early on January 7, the demonstrators left the Interchurch Center and the Young Lords were peacefully removed by the police from the church.

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CONSULTATION ON CHURCH UNION SUNDAY SET

PRINCETON, N. J. (UMI) — April 12 has been set as the date for the annual observance of Consultation Sunday among the nine denominations participating in the Consultation on Church Union (COCU), including the United Methodist Church.

The event is designed to bring local congregations of the nine churches together in joint celebration and study, convey information and initiate widespread awareness of the Consultation and its issues. It also is hoped that the observance will lay the groundwork for a massive program interpreting the first draft of a plan of union for the churches that is expected to come from the annual COCU plenary in St. Louis, Mo., March 9-13.

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NEW AWARDS ANNOUNCED

The General Board of Health and Welfare Ministries has announced three new awards, and revisions of other special recognitions. New awards

(Continued on page 26)

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

JANUARY IS GUILD MONTH

Each year the month of January is designated as the time for Methodist women to emphasize the work of the Wesleyan Service Guild and to lift up its goals and projects.

Many Guilds plan joint services with the Women's Society of their church. Others display posters of Guild purposes and aims. The Winston-Salem Guilds attended the World Understanding Workshop at Ardmore United Methodist Church.

In Charlotte some Guilds served snack supper to the young people in the Methodist Youth Fellowship. Others had histories of The Guild prepared for their local congregations.

Many Guilders observed the month by visiting women of the church to acquaint them with Guild work and others visited shut-ins in their communities to share generals news of the church and its mission work.

Mrs. Carl M. Worthy, Charlotte, Conference Guild chairman, had this message for the Guilders, "As we enter this New Year of 1970, let us remember the words of the Prophet who said, 'When you work together in Love, you bind together for the work of God.' . . . This year holds so much in store for each of us, we cannot afford to let a second waste. We must accept the challenge to 'Choose Life' and live it for the glory of God."

MARION DISTRICT EXECUTIVE MEET

The members of the Marion District Executive Committee of the Women's Society centered their thinking on "Communication" at their recent meeting at the Chase Wesley United Methodist Church in Rutherford County.

Mrs. James Laughlin, district chairman of Spiritual Growth, had charge of a discussion on "Communication with God," then directed the group in considering how this leads to communication with others.

Plans were made for the Annual District meeting to be held at Abernathy Memorial United Methodist Church, Rutherford College, on April 25, 1970.

Mrs. G. Kimball Miller, district president, conducted a discussion evaluating the Leadership Training session held in the fall for local officers in the district.

The group voted to pledge $14,500 to missions for the current year. The calendar of activities for the district was made and reports given by each officer.

The society of the hostess church served lunch.

FIRST CHURCH, EDEN, HONORS LAYMAN

The Women's Society of Christian Service of First United Methodist Church, Eden, paid tribute to a layman in the church by awarding him a special membership in the society. Albert Funderburk was the layman honored for his helpfulness through the years to the women and their many mission projects.

In making the presentation, Mrs. Robert Martin, president, thanked

him for all of the things he had done in cooperating with his wife in her Women's Society work.

He is the first layman of First Church to be honored with a special membership. The Rev. J. S. Higgins, pastor, was given this honor in May, 1968.

WOMEN'S SOCIETY, OLIVET CHURCH, LILESVILLE

Miss Wilma Rorie, a member of the Women's Society of Christian Service of the Olivet United Methodist Church, Lilesville, in the Albemarle District, holds an enviable record in her society.

Since the organization of the society 23 years ago, Miss Rorie has a perfect attendance record, never having missed a meeting in spite of home responsibilities of nursing aged parents and an invalid brother.

She has held every elective office in the local society and is equally active in other phases of church work. She has also been a teacher in the Children's Division of the Church School for many years.



Miss Wilma Rorie

The people of her church and her pastor, the Rev. T. A. Plyler, Jr., have honored her for her faithfulness.

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

Union Theological Seminary
P. O. Box 841
Manila, Philippines
Christmas, 1969

Dear Friends:

It was fun getting a letter out from here so that I could greet you individually, but it took me most of the year. In fact, some of you may get this letter first. It was a good opportunity to check our addresses, and the list of changes sent to the Board of Misions in New York has been almost unbelievable.

We are at the end of the first semester now, with final exams starting this week. I am teaching just one class this semester, Personality Development, with considerable emphasis on religious development. Next semester I will teach a methods course which includes a laboratory school for both children and youth. I have been working toward this for some time, and did succeed partially last year.

In the library, we added student assistants this year, so that now the li-

brary is open all day including meal hours. Both faculty and students have appreciated the freedom it gives them. We have also opened the library Saturday evenings and Sunday afternoons. Because many of the students come from schools with poor libraries, and without good periodicals, we are trying to promote periodical reading by a series of posters. It has been hard to get the posters made, but we have discovered one of the student assistants who makes quite attractive ones. Pop art is being included.

My vacation was taken with a friend who teaches in Manila. We spent two weeks touring the southern islands of the Philippines, mostly in Muslim territory. Although I had been to some of the places before, it is always fascinating. Then for two weeks I taught in a short-term school for pastors who have not had seminary training. I taught Paul's letters and theology—a little out of my line of Christian Education, but it is all related. After finals are over a few of us may take a short trip north, to the Hundred Islands, a section where I have never been, although I have been told it is one of the most beautiful sections of the Philippines.

In about two weeks the presidential election will be over and we will be glad. The traditional way of solving problems is by the gun, and to solve them by means of the ballot box is too new an idea. From afar it looks like the United States hasn't learned this yet either, for all its democratic traditions.

Some new ideas are popping up, resulting in closer cooperation between the various Christian schools in Manila and including the Seminary. One of these schools is Methodist, one United Church, the other, like the Seminary is both. Just as there have been many significant changes in the last ten years so there should be even more in the next ten, with this cooperative long-range planning and working together.

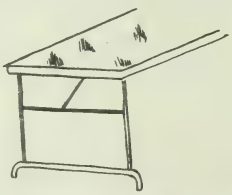
I surely hope you will have a meaningful Christmas, and a wonderful year ahead.

Cordially yours,
Marion Kline.

Mrs. Miriam Reynolds, Rocky Mount, sent this letter from Miss Kline to me. About three years ago, Mrs. Reynolds Circle sent a box of Christmas Card pictures to Miss Kline. They got her name and address from the Prayer Calendar. Miss Kline has been writing Mrs. Reynolds ever since.

M. W.






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Emory's Ministers' Week to Feature Civil Rights Leader

Emory's 36th annual Ministers' Week will feature a noted lecturer on missions, several leaders in the civil rights and peace struggles of the 1960s and Methodism's youngest bishop in programs January 19-21.

Several hundred ministers from the South are expected at the sessions at Glenn Memorial Church on the Emory campus which begin with a lecture by Dr. Johannes C. Hoekendijk at 7:30 p. m. Monday, January 19. Dr. Hoekendijk is a noted professor of missions at Union Theological Seminary. The theme of his three lectures is "Communicating the Gospel in the Modern World." He speaks again at 10:30 a.m. Tuesday and 9:15 a.m. Wednesday.

Two urgent topics of the time are panel subjects for the meetings. Tuesday at 3 p.m. "Communication and Reconciliation: Race" will be the subject for the panel with Dr. J. M. Lawson, Jr., a black minister from Memphis, as the first speaker. Dr. Lawson was one of the organizers of the first sit-in movements and the chairman of the Freedom Ride of 1961. He was the organizer of the Memphis garbage strikes. Dr. Martin Luther King was involved and lost his life there.

Others on that panel are Dr. Ben St. Clair, pastor of Broad Street United Methodist Church in Kingsport, Tenn., and Dr. Gordon Thompson of the faculty of the Candler School of Theology. Dr. Clinton Gardner of Emory is the moderator.

Wednesday at 3 p.m. the subject is "Communication and Reconciliation: War." The lead speaker is Bishop James Armstrong, the youngest bishop of The United Methodist Church. He is now assigned to the Dakotas area and has been a frequent speaker on national TV and radio. Other panelists are Dr. Ted Weber of the Emory faculty and the Rev. George Henry Outen of Philadelphia. A black leader, Mr. Outen is on the Philadelphia Police-Clergy committee. Dr. James Wall, editor of the national church publication, *The Christian Advocate,* is moderator of the panel.

Other sessions include a speech by Dean James T. Laney of the Candler School of Theology on "The Formation of the Ministry" at 9:15 a.m. Tuesday; an address by Dr. Ernest A. Smith, associate general secretary of the United Methodist Board of Christian Social Concerns at 7:30 p.m. Tuesday; and an address by Bishop Armstrong at a closing dinner session Wednesday at 6:30 p.m. in Cox Hall.

Bailey Confirmed as Chaplains' Executive

WASHINGTON, D. C. (UMI) — The election of the Rev. A. Purnell Bailey of Richmond, Va. as executive secretary of the United Methodist Commission on Chaplains and Related Ministries was confirmed here January 7 by the commission.

Dr. Bailey will take the post June 1 for a two-year term. Until then he will administer the commission's business as executive secretary-designate, on a per diem basis, while continuing as pastor of Richmond's Reveille United Methodist Church.

The new executive was named last July by the executive committee, but the action had not been confirmed until this special meeting, by the full commission, headed by Bishop H. Ellis Finger, Jr. of Nashville, Tenn.

The commission also voted to purchase a house in McLean, Va., a Washington suburb, and to furnish it for use as a parsonage by the executive secretary.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR JANUARY 25

Jesus Interprets the Law

Background Scripture: Matthew 5 through 7; Deuteronomy 5:21; 6:1-9; Romans 12 and 13

Lesson Scripture: Matthew 5:17-20, 38-48

Those of our readers who participated in the church-wide study of the Sermon on the Mount will find much material in this lesson that is familiar. Others will need to spend some time studying the background Scripture, especially Matthew 5 through 7.

Prof. W. D. Davies, in his discussion of the Sermon on the Mount, has reminded us that "The shadow of Jesus' own life is over all the Sermon." He reminds us further that Jesus, as seen in Matthew's gospel, is never simply a teacher; he is also, and more importantly, Lord. If this is true we shall have to find the authority for Jesus' teachings in his life, death and resurrection. This is, of course, where the early church found it. They saw the authority of Jesus as an "enacted authority", that is, his teachings were sealed in Eternal Truth by what he **did**, even more than by what he **said.**

Now we turn to the Scripture for this lesson which deals with Jesus' interpretation of the Mosaic law. Space is not available here for a review of the position of that law in Hebrew faith and practice. No doubt there were those who found it a burden; though there were some who rejoiced in it (note, for example, Psalm 1). Jesus Himself gave the law a lofty place in his teaching (see Matthew 5:17-19). In saying that he had not come to destroy the law, but to fulfill it, he may have meant "to complete it", that is, to show people there was more to it than they had been led to think.

In his controversies with the other Jewish interpreters of the law Jesus offered a different and a deeper meaning. His emphasis was against what we have to call "legalism." He charged his opponents with rendering the law ineffective by their traditions. Some of the traditional interpretations Jesus said were nothing more than a clever device for nullifying the original meaning of the law. Abundant evidence of this can be seen in Mathew 12:1-8 and in Mark 2. Jesus seems to have taken the whole human situation into account in each instance where he and his disciples were charged with violating the law. In Mark 7:9-13 there is a good example of this. It is saying that in a specific situation money that had been "dedicated" to the temple should not be withheld from needy parents, though some money can not legally be used for anything except the temple. This is because, in the Ten Commandments, there is one that requires a person to honor his parents. This law takes precedence over later "traditions."

Some readers of this column may be familiar with a book that has

a wide reading in the last few years. It is "Situation Ethics" by Joseph Fletcher. In it he suggests that a thing which is right in some situations may be wrong in others. The test of any moral question lies in whether or not the law of love is violated. In each case it is the total situation that must be taken into account. This immediately raises the question as to whether or not it is ever right to break a law—even a "bad" law? Some men in the armed services have left their posts and taken refuge in some other country because they believe the current war we are fighting is a "bad" war. They believe it cannot be justified morally. But this raises a further question as to whether or not any war can be a "good" war. Can a war be called a "good war" if, for example, a President says it is a good one? It is not hard to see that such a view of ethics raises innumerable problems. One question your class might wish to discuss is this: is Jesus' view of right and wrong closer to the Mosaic law than those who champion a "situation ethic"? We may discover that even the ancient Hebrew law sometimes left a good deal of room for the judges to decide on how it should be applied in a specific case. Had the Pharisees forgotten this?

In the short space we have left we must mention Jesus' use of the principle of "inwardness", by which is implied not only the duty to refrain from breaking the law, but also being free from any **desire** to break it (see Matthew 5:21-48). How many of us could make a passing grade on this view of the law? Dr. Ralph Sockman wrote: "Jesus whispered his beatitudes into the ears of the faithful, and they have been overheard by the world, which is haunted by their promise though it hesitates to accept their program."

The Lord's Prayer and Stewardship

by G. I. Pearce

When Jesus gave His disciples the prayer which we call "The Lord's Prayer", did He forget stewardship? What did He mean when He instructed them to use this petition: "Thy Kingdom Come, Thy Will Be Done on Earth as it is in Heaven"? What do we mean when we recite these words?

Jesus said that God is Spirit (John 4: 24). Some one has said that God has no voice but our voice, no hands but our hands and no feet but our feet. Could it be that God can cause His kingdom to come and His will to be done on earth as in heaven only in partnership with Christian people, only when we let His Spirit live in us, using our minds, our voices and our hands to do His will?

Then what do we mean when we pray for God's kingdom to come and His will be done? Do we offer ourselves that He might use us, and work through us to do His will? Or do we assume that it can be done without our participation so long as we say the nice words: "Thy kingdom come, Thy will be done"? What did Jesus expect His disciples to do? What does God want us to do?

Would it make an difference in God's kingdom, in His church, in our community or in our own lives if we sincerely p r a y e d: "Let your kingdom come and rule in my life, and help me give myself to You so completely that your will can be done, through me, on earth as it is in heaven?"

Mr. Pearce is chairman of the work area on stewardship at St. John's United Methodist Church, Hickory.

METHODIST NEWS ROUND-UP

(Continued from page 19)

this year, according to Dr. Roger Burgess, general secretary of the board, will be an "institutional Award", a "Trustee Award" and an "Administrator's Award".

The Methodist Student Nurse award is being replaced with a "Health Careers Award". Other awards to be made at the annual convention of the National Association of Health and Welfare are a "Service Award", a "President's Certificate" to the outgoing head of the National Association, and a membership in the United Methodist Hall of Fame in Philanthrophy.

The annual convention is scheduled for the Shoreham Hotel in Washington, D. C., March 2-4.

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MISSIONARIES REPORTED EXPELLED FROM ALGERIA

NEW YORK (UMI) — Ten United Methodist missionaries, including five Americans, have been expelled from Algeria since December 30, according to reports received by the United Methodist Board of Missions here January 2.

The mission workers, including seven who were held for two days by police, were sent from Algiers to Geneva, Switzerland, and presently are in Basel, Switzerland, after a day-long conference in Zurich January 2 with Bishop Franz W. Schaefer, episcopal leader of United Methodism's Geneva Area (which includes Algeria), and Dr. Esther Megill, New York, Board of Missions secretary for North Africa, who flew to Zurich January 1.

According to information received by the board, an Algerian news release reportedly stated that the missionaries were expelled because the United Methodist mission in Algeria is the kind of organization the CIA would use and that anti-national activities were being engaged in. In a statement, a board official denied the charge, expressed surprise at the expulsions and expressed hope for continued United Methodist work in Algeria.

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MISSIONARIES SOUGHT

NEW YORK (UMI) — Missionaries for career service and short-term assignments. Missionaries and deaconesses to serve in the United States. Missionaries for service in more than 30 countries of Europe, Africa, Asia and Latin America. Missionaries representing a spectrum of occupational specialties ranging from community organizers and Spanish-speaking ministers in the U. S. to doctors, educators and technicians overseas.

Those are among many kinds of new missionaries and deaconesses needed in 1970, according to the United Methodist Board of Missions in its annual announcement of mission personnel openings. In making the annual announcement through its Office of Missionary Personnel, the board said that deaconesses and home missionaries are sought for service under the board's National Division, and career and special-term workers are needed. Overseas missionaries, for both regular and special-term assignments are needed for service under the World Division.

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UNITED METHODIST'S ART DISPLAYED BY COCU

PRINCETON, N. J. (UMI) — An award-winning art creation of a United Methodist clergyman symbolizing Christian unity is on exhibit this



hown with "United in Doxology" are, left, Dr. John R. Knecht, president of United The-logical Seminary in Dayton, Ohio, and Dr. Paul A. Crow, Jr., general secretary of the onsultation on Church Union. Dr. Holdeman made his award-winning entry from scrap etal plus copper and brass tubing.

the offices of the Consultation on hurch Union (COCU) here.

Entitled "United in Doxology," the t by the Rev. Ralph M. Holdeman ceived the top award in a competion sponsored by the denomina-n's United Thelogical Seminary in yton, Ohio, on the occasion of the 68 plenary session of COCU. After plenary session, "United in Doxo-y" was hung in the seminary's lib-y. COCU officials impressed by the ce, asked if it could be loaned for ibit in the office here.

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THODIST NEWS CAPSULES

Dr. George A. Buttrick, a member the faculty at Garrett Theological inary, Evanston, Ill., since 1961, a widely-known teacher and preacher, has retired and will make his home in Nashville, Tenn.

Bishop Edward J. Pendergrass of the Jackson (Miss.) Area and several annual conference officials are among founders of an interfaith Mississippi Conference of Religious Leaders formed to provide a forum through which churchmen can speak together to state residents, especially on education issues. In its first statement the group urged Mississippians to make their public school system "a model for the rest of the nation."

Work on the Encyclopedia of World Methodism is nearing completion after several years work, according to retired Bishop Nolan B. Harmon who is serving as its editor. Bishop Harmon said that he expected the work to be published in two volumes in 1971.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Boys and Girls:

One time a friend wrote a letter to Mark Twain and then realized that he did not know where he was nor how to address the letter. He finally wrote this on the envelope:

To Mark Twain
God Knows Where

The letter was delivered as surprising as that may seem. Mark Twain read it with pleasure and then answered it. He addressed the envelope properly but on the back of it he wrote: "He did!"

God does. God knows where each one of us is and he cares. When we go along wrong paths, he helps us find the way back to the right one. When we are troubled he helps us find the answers to our difficulties. Each one of us is important to God and he wants us to keep in touch with him. He will help us become the person he knows we can be. Ask him each day to guide you.

AUNT CAY

HOW THE KING FOUND A HAPPY HOME

(Continued from last week)

This time the road led out into the country where the roads were shady and fragrant flowers grew along the hedges. The Princess had her arms full of the flowers in no time and the me- senger had to help her carry ther When they stopped under a tree to res she wove a daisy wreath for him; an a buttercup chain for the little bla dog, who was greatly pleased, becau it was the Princess who gave it to hi

It was not long before the little bla dog led them into a tiny green yar beyond which was a tiny brown hou which was old, but oh so clean! Straig up to the porch they went, where th found a mother rocking a curly-head baby boy to sleep.

"Oh," she cried when she saw t little black dog. "What a darli Where did you . . . why, good aft noon! Do come up on the porch. T baby is just asleep and I was going put him down, anyway. I'll soon h some cool lemonade, if you'll wa And because the Princess had smi and held out her arms, the woman g her the baby to hold.

While she was gone they heard t sound of happy voices, and soon a l boy and a girl appeared, carryin small basket.

"Oh!" said the little girl when saw the Princess. "Hello! We d know anyone was here."

"And look at that little black c cried the boy. "Isn't he a dandy!"

The Princess smiled. She did know what to say.

"It is very warm, isn't it?" said messenger.

"Is it?" asked the little girl. "I h

noticed. You see, Tommy and I have had so much fun, hunting eggs for mother out in the barn, that we hadn't had time to think how hot it was. We did have fun, didn't we, Tommy?"

Tommy nodded his head. Then he and his sister sat on the steps beside the Princess and smiled proudly at their baby brother.

In another minute the mother returned with a pitcher full of sweet lemonade for them all, and a bowl of milk for the little black dog.

"See, he never woke up," whispered the Princess.

"Oh, he's a good baby," smiled the woman. "He's such a joy, I don't know how we ever lived without him, or without my two helpers here. Father and I are so happy."

"Eh?" said the messenger. "Did you hear you say happy?" and he winked at the Princess. "Then tell us why you are so happy."

"Oh, that is easy," laughed the woman. "Though our home is small, and we have little money, we are happy because we love each other. The more we do for each other, or for our neighbors, the happier we are; and our little home seems like a palace to us sometimes."

"Yes, indeed!" cried Tommy and his sister Sue.

"Oh no!" cried the little Princess. But they could not understand.

"Come! We must be going," said the messenger. After thanking the woman, and saying goodbye, they started back to the palace, for they knew they had at last found a happy home.

When the king heard all about it, he added up his red pocket-handkerchief, and started off at once with the queen to see that family. Once a week for a year they paid a visit to the little home in the country, until at last they had learned the secret of happiness, and all passed it on to the ladies in waiting, the page and the cook. And the Princess laughed continually, as she played about the palace with the messenger and the little black dog who had remained as her playmates.

By Mary Odell

FEED THE BIRDS

During these winter months we ought to remember to feed the birds. When you start, you must keep it up, for the birds will depend on you. Birds like to eat suet, peanut butter, sunflower and other seeds, bread and cracker crumbs, apples, nuts and raisins. You might put a feeder outside your window or on your open porch. Get a piece of meat from the butcher. Wrap it in a piece of netting and tie it to a tree branch. Dip a pine cone in melted suet, roll it in seed and tie it to a tree branch. You will enjoy watching the friends who come to feed. You may learn something as you watch them.

WHAT'S THE LETTER?

Do you know the letter to add to each word to complete the idea of this poem?

Add a letter to art; you'll have something to pull;
Add it to limb and it's to go up a hill.
Add a letter to ease and you'll have to stop,
Now add it to hair and it's some place to plop.
Add a letter to rust, it's the edge of the bread;
If you add it to over, it'll be on your bed.

RIDDLES

Where did Noah strike the first nail on the ark? On the head.

What fruit kept best in Noah's ark? The preserved pairs.

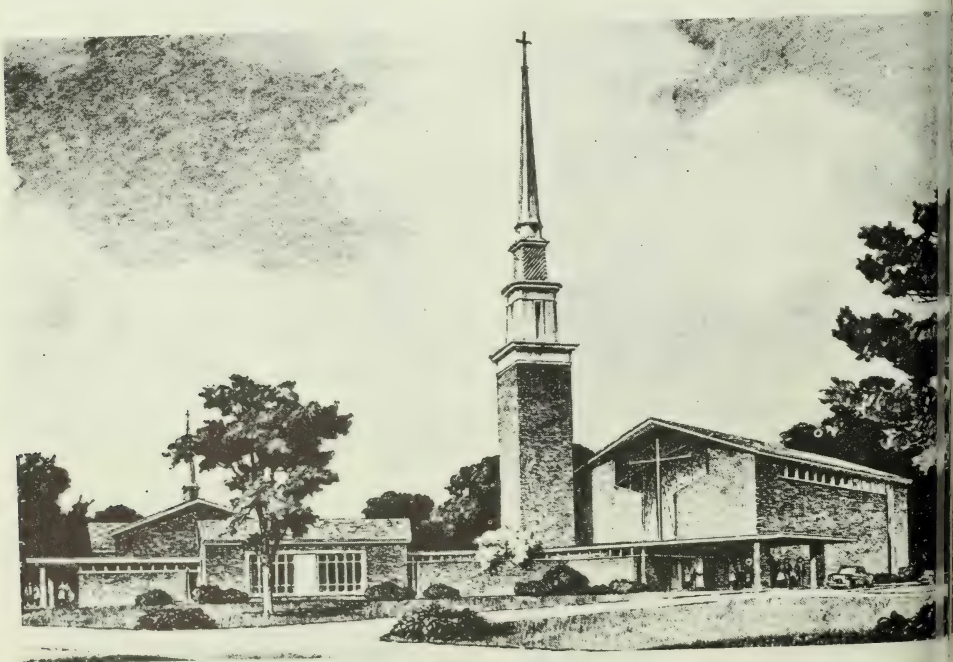
Bishop to Consecrate Highland Church Sunday

The sanctuary of Highland United Methodist Church, Raleigh, will be officially opened and consecrated for worship on Sunday, January 18, by Bishop William R. Cannon. The special service will begin at ten forty-five, and invitations have been issued to all former members and friends of the church to be present.

Highland Church was officially organized in July, 1954, by the Reverend Brooks Patten and was one of the first Ten-Dollar Club churches of the N. C. Conference program of church extension. There were 99 charter members. Today the membership has exceeded 1,063. Ministers who have served the congregation, and who have been invited to participate in the service are, besides Brooks Patten, Albert F. Fisher and J. Paul Edwards. Present minister is James Auman, who was appointed in June, 1969.

Designed by Harold F. Wagoner of Philadelphia, the new sanctuary is of modern design, featuring simplicity in lines. The general shape of the church emphasizes the "gathering around" principle with the large communion table, surrounded by the communion rail. The accent is on the preaching of the Word as indicated by the central pulpit.

The windows were designed and executed by the Willert Studios, Philadelphia, in one of their new techniques which complements the new architectural forms. The glass is called facet



Highland United Methodist Church



Sanctuary of Highland Church

lass because the thickness of the glass ecessitates its being chopped with ammers rather than cut in the con-ntional way.

Members of the building committee e Phil Miller, chairman; Larry Mc-ee, treasurer; W. W. Austin, C. T. Ed-ards, and Mrs. Benjamin Runkle.

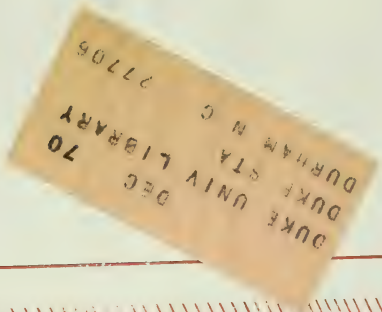
George Smart of Smart and Woodall sociates is the local architect. James lwards, of Inland Construction Com-ny, is the contractor.

Something to Think About

"We are in a drug-oriented society and the worst drug of all is alcohol. The kids see their parents on booze and drink. They take tranquilizers and other drugs, and the consequences of getting on a narcotic habit simply does not bother them."

Art Linkletter

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To Avoid Like the Plague

by George W. Thompson

Jeremiah once wrote: "Thus says the Lord: 'What wrong did your fathers find me that they went far from me, and went after worthlessness, and became worthless (Jeremiah 2:5). He penned these words six hundred years before Christ. Trouble plagu Jeremiah and his people; their national situation was uncertain while corruption their internal affairs was the order of the day. Does it not sound like a period simi to our own?

Jeremiah emphasized that we become what we worship. He says that when peo go after worthlessness, they become worthless. We worship success, so elected offici cut corners to attain success at any price. We bow before wealth, so the people w throw their millions around in a conspicuous way are given the places of honor. bow before power, so we take it for granted that we can do anything because we h power. This is where we are today, trapped in an international power struggle.

Our personal lives become enamored with ambition until it becomes an idol. become publicity seekers and follow the Gallup-poll indicator of popularity. No m talk of lonely heroism or of standing bravely for a moral principle. Find out what consensus is and follow it.

All this results in cheapness, for worthlessness can only make you worthless. we are to avoid like the plague.

The Church stands in any society to speak the word of truth. It is not there sin to echo the world. The Church that reflects and echoes the world is not serving it shall certainly not save it. The Church knows something that the world does not k The Church is a fellowship of people; committed to the worship of God who alo worthy of our worship.

When we give our lives to the great God, we find the meaning and purpose of Such commitment leads to greatness and *this is good news.*

The Rev. Mr. Thompson is pastor of Christ United Methodist Church, Greens

Conference Program Issue

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., January 22, 1970 No. 4

DUKE UNIVERSITY LIBRARY
JAN 28 1970



The Seavy A. Carroll family is home from Rhodesia, after completing a second term of missionary service. Pictured are Mrs. Carroll (Virginia); Carrie (12 years), in front of Mrs. Carroll; left, Catherine (10 years); in front, Martha (seven years); Mr. Carroll, right; Wesley (eight years) in sweater; and Ernest (four years), in front. (See story on page 26.)

WHERE IT IS

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We don't go to church to do God's work. We leave the church to do God's work the rest of the week.—Arnold Edinborough.

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Jan. 26-28—Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.
Jan. 27-30—Conference for Ministers, Directors of Evangelism, Nashville, Tenn.
Feb. 8-10—Commission on Religion and Race, Birmingham, Ala.

NORTH CAROLINA CONFERENCE

Jan. 26—Greenville District Workshop: "Support of Minister and Conference," Ayden, 7:30 p.m.
Jan. 27—Burlington District Workshop: "Support of Minister and Conference," Front Street, Burlington, 7:30 p.m.
Jan. 28—Sanford District Workshop: "Support of Minister and Conference," Rockingham, First Church, 7:30 p.m.
Feb. 1—Greenville District Conference, First Church, Washington, 2:30 p.m.
Feb. 1—Sanford District Conference, 7:30 p.m.
Feb. 2—Goldsboro District Lay Rally, St. Paul Church, Goldsboro
Feb. 3—Raleigh District Lay Rally, Edenton St. Church, Raleigh
Feb. 5—Wilmington District Lay Rally, Boys' Home, Lake Waccamaw
Feb. 9—Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 10—Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 11—Durham District Lay Rally, Civic Center, Durham
Feb. 12—Burlington District Lay Rally, Front Street Church, Burlington
Feb. 16—Sanford District Lay Rally, First Church, Rockingham
Feb. 17—New Bern District Lay Rally, Centenary Church, New Bern
Feb. 18—Greenville District Lay Rally, Queen Street, Kinston
Feb. 19—Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 21—Special Session, N. C. Conference, Edenton Street, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Jan. 26—Annual Meeting, WNCC Methodist Credit Union, Methodist Bldg., Statesville, 2:30 p.m.
Jan. 31—Conference Committee on Rules, Methodist Bldg., Statesville, 10:30 a.m.
Feb. 2-3—Associate Members Committee Interviews, Board of the Ministry, Methodist Building, Statesville, 9:30 a.m.
Feb. 7—Board of the Laity, Executive Committee Methodist Building, Statesville, 10 a.m.
Feb. 8-9—Dialogue Sessions, Lambuth Inn, Lake Junaluska, for Waynesville, Asheville and Marion Districts
Feb. 10—Dialogue Sessions, First Church, Hickory, for Gastonia, North Wilkesboro, Statesville and Charlotte
Feb. 13-14—Guidance and Testing Clinic, Commission on Enlistment, Greensboro College 5 p.m.
Feb. 24—Course of Study Committee Interview, Methodist Building, Statesville, 10 a.m.
Feb. 24—Board of Trustees, Institute for Homiletical Studies, First Church, Hickory, 10 a.m.
Feb. 24—Seminary Committee Interviews, Board of the Ministry, First Church, Hickory, 9:30 a.m.
Feb. 25—Dialogue Sessions, First Church, Salisbury for Albemarle, Thomasville and Salisbury Districts.

'LORD, HAVE MERCY'

by Thomas E. Baker

On October 15, students at colleges and universities throughout the country boycotted classes and took part in scores of activities aimed at expressing their disappproval of the Viet Nam war and voicing their desire that the United States immediately extricate itself from that conflict.

November 15 saw more than 100,000 students converging on Washington to restate their opposition to the war.

Immediately thereafter, a barrage of criticism was aimed at all parties involved in the peace movements. There were charges of cowardice and treason. The Vice President stated that the moratoriums were "encouraged by an effete corps of impudent snobs." This same person later called the leaders of the moratoriums "ideological eunuchs".

Since the moratoriums were primarily the work of young people — students—and since it was students who participated in the moratoriums, then these charges have been, in fact, made against young people, my generation.

I, for one, am tired of such derogatory statements. I should like to attempt to explain to you the feeling of the people of my generation with respect to not only this war but also all other wars.

I don't think I have to go into arguments in support of the right of dissent. Dissent is basic to our democracy. I will simply remind you that this country was made by political dissenters. I think it is also fair to remind you that we would not be what we are if Christ had submitted to the religious authority of his elders — or if Luther had done so later. It is a sobering lesson in history that millions of people who dislike the contemporary forms of protest still call themselves Protestants.

I'm not here to debate with you the issues of the Viet Nam war. However, I feel that there are reasons for the opposition to the war, other than the standard arguments against our political rationale for involvement.

I have a theory as to why so many young people are today so bitterly opposed to the war in Viet Nam. It is because for the first time, we can sit in our homes, comfortably watching TV, and still be visually exposed to the horrors of war. Frankly, we are frightened by what we see - frightened and appalled. We are frightened by the savagery with which the Viet Nam war is being fought. We are frightened by the efficiency with which the weapons of our military arsenals destroy life. We are appalled that such a terrible institution as war has been allowed to continue and thrive in our world

Personally, I find war to be absolutely, morally indefensible, I cannot for any reason condone or rationalize the taking of another person's life. Perhaps this is the result of the teaching I received in the Sunday Schools of this very church. If my memory serves me correctly, and it does, one of God's Ten Commandments is, "Thou shalt not kill." That seems pretty clear to me.

Mr. Baker, a student at UNC-Chapel Hill, is a member of Grace United Methodist Church, Burlington. He gave this talk at his church on Student Recognition Day.

There is no qualification which makes killing permissible in defense of national sovereignty or in putting down revolts, or in stopping the spread of communism. It simply says, "Thou shalt not kill"! How can we sit here in this church, supposing ourselves to be Christians adhering to God's word, and at the same time allow wars to continue in which thousands of God's children are murdered? Are we not guilty of hyprocrisy of the highest magnitude when we do this?

Where, then, lies the answer to the problem of ending war? I refer you to the words of the late Senator Robert F. Kennedy. He said, "In such a fantastic and dangerous world—we will not find answers in old dogmas, by repeating outworn slogans, or fighting on ancient battlegrounds against fading enemies long after the real struggle has moved on. We ourselves must change to master change. We must rethink all our old ideas and beliefs before they capture and destroy us—America must look to its young people, the children of this time of change".

Do you know the answer the people of my generation put forth as the means of ending war? The answer is love. Love is probably the most important facet of the complex personality of my generation. When I speak of love, I mean not only love in the traditional one to one, boy/girl sense, but, also, of the love of all men.

It is love which makes college girls give up one night a week to tutor underprivileged black children, it is love which motivates college men to become big brothers of fatherless boys; it is love that makes 600 men and women march 25 miles in a walk against hunger, and it is love which brings 100,000 young people to Washington to protest against a war.

If that same love of mankind could be brought forth in the hearts and minds of all men, do you think wars could persist?

It's up to us. If we, the strongest nation in the world cannot take the first steps toward assuring world peace, then who, pray tell, can? No longer can we say, "First I am an American." We must now say, "First, and foremost I am a human being, a citizen of the world. All men are my brothers." If this attitude could be coupled with the elimination of war as one of our tools of foreign policy, then we would have taken a first great step toward world peace.

Idealistic? — Sure is. But, is this not morally right? Is this not morally necessary? In the words of Senator Eugene McCarthy, "Whatever is morally necessary must be made politically possible."

Time is running out. With each passing day and with the death of each human in battle, we draw that much nearer to the ultimate confrontation from which there shall emerge no victor.

I hope earnestly that my generation never forsakes the love which, as I said earlier, is such an integral part of its personality—and that that love can ultimately bring us to world wide peace.

Perhaps you saw the photos, which were published in Life Magazine, of the dead of the My Lai massacre. If you saw these, you may recall one picture of the partially burned bodies of a Vietnamese woman and of her young daughter. This photograph was shown to the grandmother of the soldier who had allegedly murdered them. The old black woman's only response was, "Lord have mercy." — Lord have mercy on all of us if we can't eliminate the malignancy of war from the face of the earth.

EDITORIALS . . .

On Worshipping God Through Our Gifts

It is reported that the Congregational Church of Vergennes, Vermont has joined the swing to payments by credit card. A credit-card machine has been installed in the vestibule of the church under arrangment with the Master Charge credit card plan.

"We're moving into a credit-card age", said pastor Richard C. Ogden, Jr., "and there's no reason the church should remain aloof."

Perhaps this step is a logical sequel to the growing trend to pay church pledges by check once a month or once a quarter or once a year. This way one avoids inconvenience. Giving, which is never painless, then becomes at least less painful.

However, we are paying a heavy price for the sake of convenience when we do this. Giving to God and to His Church is taken out of the category of worship and placed in that of a business transaction. We have come a long way from the time when the worshippers of Almighty God brought the first fruits of their labors and in fervent gratitude put them upon the altar in recognition of the sovereignty and the providence of God.

We wonder if the church mentioned above thought of the possibility of placing the credit-card machine within the worship center. Then, at the appointed time the members of the congregation could come forward with their credit cards and sign in their donations.

Ridiculous? Of course! But perhaps the Congregational Church of Vergennes, Vermont has rendered us all a service by pointing up how far afield we have gone in our concepts about giving to the church. Too many of us have come to look at church giving as just one more tax, with all spiritual content drained from it.

We need to lift again the concept that all good things which we receive come ultimately from the Creator, to whom belongs everything and every being. Our giving to God, then becomes a returning to Him of a portion of what He has bestowed upon us. Moreover, by our giving to His Church we enter into partnership with Him in loving service to others.

A Biography of Dr. Rowe

We have been reading recently a manuscript which should turn a lot of people on. It is a biography of Dr. Gilbert T. Rowe. It has behind it a vast amount of painstaking research, and it is well written.

The author is the Rev. O. Lester Brown, a member of the Western North Carolina Conference, who is now retired and living in Charlotte.

Brother Brown has done something which needed to be done. It is inconceivable that the spiritual, intellectual and physical footprints of such a man as Dr. Rowe was should not be preserved for posterity before they become obliterated by time.

The Committee on Archives and History of the Western North Carolina Conference is proposing to sponsor the publication of the book. Bishop Hun

gave the undertaking a substantial boost at the recent Mission to Ministers convocation in High Point.

The proposal is to get ministers and friends who have been Dr. Rowe's students across the years to "sign up" to buy one or more copies, or perhaps to give financial undergirding in other ways. You will be hearing more about this. Write to Rev. Joe Lasley, chairman of the Committee on Archives and History, if you want to "sign up." His address is 507 Dutch Cove Rd., Canton, N. C. 28716.

GUEST EDITORIAL . . .
Was It a Dialogue ?

by G. W. Bumgarner

Ministers of High Point, Greensboro, and Winston-Salem were called to a gathering with the rabbis of the Greater Carolina Association of Rabbis, at Beth-David Synagogue in Greensboro on December 18. The bounteous lunch was free and the hospitality was gracious. Nevertheless, the dialogue did not quite get off the ground. Dr. W. D. Davies, a professor at Duke Divinity School, delivered an excellent basic paper on "A Christian View of Israel." In lieu of questions and answers two rabbis monopolized the pre-lunch time which was left after a Jewish layman, Sherman T. Harris, gave his scheduled reactions to the paper.

After lunch Rabbi Balbour Brickner, Director of the Commission on Inter-Faith Activities, Union of American Hebrew Congregations, gave a paper on "A Jewish View of Israel". Dr. Claud Bowen, pastor of First Baptist in Greensboro, was scheduled to give a Christian's response to this paper. However, he made no venture toward a critical assessment of the paper.

One issue leading to the nitty-gritty was ventured by a minister who was a convert from Judaism; the issue of Israel as a state or place versus the "new Israel" to which all Christians could lay claim. His question went begging until after the adjournment, and was then summarily and dogmatically dispensed with.

Few, if any, of the ministers present had ever been among so many rabbis. Such an experience alone was worthwhile. The rabbis, prominent Jewish laymen and the quiet service of the women of the Beth-David Synagogue, gave us the feeling of being in the minority. This could make ministers more thoughtful of the lone rabbi who attends the Ministerial Alliance. The reality of the "pluralistic society" dawned upon us. Some ministers went away feeling that the problem of the State of Israel had now become their problem.

The problem of the State of Israel is still unsolved for, at least, this minister. A second encounter of ministers and rabbis is clearly indicated, and with the establishment of better ground rules. Another factor must be brought into any future attempt at dialogue; **i.e.**, a paper from the Arab's point of view, by an Arab. This would certainly bring the moment of truth to the Jewish layman's statement: "But Arabs can't take first place when you are speaking of survival." On the basis of ancient history and progressive revelation we could have further

(Continued on page 23)

The Rev. Mr. Bumgarner is minister of Lebanon United Methodist Church, High Point.

As the Program Council Deliberated, Debated

On Saturday, Jan. 10, the Program Council of the N. C. Conference met in a day-long session. It heard the report of a committee which had been commissioned to study the conference and bring to the council its recommendations for changes in the structure of the conference. (See report in our issue of Jan. 15, page 14).

Its seven-page report drew the outlines of a streamlined structure based upon the provisions laid out by the General Conference of 1968 at Dallas, but tailored to what was considered to be the special needs of the conference.



I. Lee Parker, Jr., chairman of the Department of Gifts and Wills of the Methodist Foundation, Inc., is here shown expressing his concern in the event that this department loses its full-time director. A strong plea was also made for the retention of a full-time executive in the area of evangelism. The Rev. Kimsey King, pastor of the Ahoskie United Methodict Church and chairman of the Board of Evangelism. spoke to this and moved that a full-time director be retained in this field.

Many people spoke on numerous phases of the report and its recommendations. There was obvious and candid difference of opinion on some proposals. But in the main, and certainly in the end, the large majority supported the report right down the line.

With the approval of the Program Council behind it, the proposed reorganization must now go to the annual conference. Bishop Cannon has called a session of the conference to meet at Edenton Street United Methodist Church at 10 a.m. on Saturday, February 21. If it is approved at that time, it will be put into effect with the start of the new conference year in June.



The one who had the floor as this picture was taken is the Rev. Dermont J. Reid, pastor of St. James Church, Greenville.



In a mood of deep concern and high purpose some forty leaders of the North Carolina Conference listened, questioned, debated as they sought to lay down the pattern for the future. Bishop Cannon, as chairman, presided with consummate considerateness.

Winter Institute for Laymen to Be Held at Emory

Laymen from across the south are expected to attend the Winter Institute for Laymen to be held at Emory University Jan. 30-Feb. 1.

Ben C. Johnson, executive director of the Institute of Church Renewal, will direct the institute which will feature Dr. James T. Laney, dean of Emory's Candler School of Theology, and the Rev. Travis Woodward of the North Georgia Conference of The United Methodist Church as leaders.

Ecumenical and open to men and women, the institute seeks growth in understanding. The theme "Men Make the Difference" is based on the passage from Corinthians: "Be not children in understanding . . . in understanding be grown men."

Mr. Johnson said the institute is being presented because of enthusiastic response to last summer's program at Emory. Presentations by Dean Laney will be followed by carefully planned lab experiences in which laymen will interact.

The program begins with registration Friday afternoon, Jan. 30 and ends at noon Sunday, Feb. 1. Information can be obtained by writing Winter Institute for Laymen, 1610 LaVista Rd. NE, Atlanta 30329.

The program is sponsored by Emory's Candler School of Theology and the Institute of Church Renewal. The Rev. G. Ross Freeman, pastor of First United Methodist Church, Statesboro, Ga., is president of the trustees of the Institute of Church Renewal.

View From the Pew of a District Conference

The Winston-Salem Northeast District held its district conference at First Church of Draper, Eden, on Sunday afternoon, January 11. This was only its second conference, for the district was only formed a year and a half ago.

The churches of the district lie mainly in the counties of Forsyth, Surry, Stokes and Rockingham, along the Virginia border. They range all the way from distinctly urban to definitely rural. A number of them are congregations of the former North Carolina-Virginia Conference.

Rev. J. H. Carper, who presided, is in his first year as district superintendent. But he is no neophyte member of the cabinet. His previous service includes six years as superintendent of the Thomasville District.

In numerous ways, this district conference followed the pattern of such conferences being held annually by the 25 districts of United Methodism in the state. An attractive and informative booklet had been prepared for distribution to all present. Containing some fifty pages, it included progress reports on the work of the district, and of much that is going on in the conference.

The pastor, Rev. J. S. Higgins, and his people had made careful preparations for the meeting, including refreshments served afterwards in the fellowship hall.

We give you here a view of how some of it looked from the pew.

"I am myself an alcoholic," said Bryant Bivins as he talked about the Hope Valley Rehabilitation Home for Alcoholics. As director of the home, he is now helping others to receive the recovery which he experienced with the help of God.

The rehabilitation center is located at Dobson, N. C., in facilities of the former Surry County home for the aged, for which a rental of $1.00 per year is paid. The center can take care



The eight men here shown are among more than twenty who were approved for deacon's orders, for renewal of lay pastor status and for recommendation for associate membership status. They were recognized for their achievements and commended for the service they are rendering and will bring to the United Methodist Church in the future.



Dr. Richard Beauchamp



Choirs of St. John's-Chapel Hill and St. Paul's-Wesley Chapel. Bishop Earl G. Hunt, Jr. is shown on the platform, seated between the Rev. Mr. Carper (left) and Mr. Jerry Waggoner, district lay leader.

of 30 men, and it has during its two years of existence helped some 300 persons get back on their feet. It got its start because a group of people at Central United Methodist Church, Mt. Airy, cared.

The men pray, gathering strength from God and from one another. They also work on the 90-acre farm. Local doctors help with their essential ministries.



Bryant Bivins

The Fund for Reconciliation in the WNC Conference is giving financial undergirding to this significant and authentic Christian mission.

Dr. Richard Beauchamp came down from Lake Junaluska to talk about a program which is making quite an impact upon this section of the country. It is Interpreter's House, of which he is associate director. He spoke of some of the aspirations and achievements of this experiment in spiritual and psychological therapy.

Special music was rendered by the combined choirs of St. John's-Chapel Hill and St. Paul's-Wesley Chapel, with Mr. J. A. Major as director. They gave the entire congregation a lift as they sang "If Jesus Goes With Me" and several other spiritual songs.

The conference sermon was delivered by Bishop Earl G. Hunt, Jr.

In a message which was carried live in a radio broadcast, Bishop Hunt lift-

(Continued on page 31)



Left to right, Rev. Ted Wilson, Bishop William R. Cannon, Rev. J. C. Staton and Rev. H. M. McLamb.

Four From North Carolina Conference Attend Council

Rev. Ted Wilson of Warrenton, Bishop William R. Cannon of Raleigh, Rev. J. C. Staton of Windsor, and Rev. H. M. McLamb of Raleigh were among the four hundred delegates at the annual meeting of the National Council of Evangelism held January 6-8 at Cincinnati, Ohio. The delegates, all elected leaders of a regional conference, were advised by Dr. Joseph Yeakel, general secretary of the General Board of Evangelism of the United Methodist Church, to avoid the temptation to want immediate expertise. He called for pastors to equip laymen to be the real evangelists of the church. Specialization and spectacular methods may appear easier and quicker but, said the denomination's top evangelism leader, this generation should surely realize that today's spectacular is tomorrow's commonplace.

Rev. George Outen, pastor of Haven United Methodist Church in Philadelphia, Pa., told the delegates that the abilities that enable us to work in the seclusion of the laboratory may militate against what we need to do to solve the problem of the poor and those en slaved by oppressive social systems He said we don't have the will to car so we escape into our laboratories. Bu the world is beginning to believe wha we preach and says, "Okay, if we'r brothers, if I'm as good as you are, ho come you have your foot on my neck

Bishop Cannon said the norm fo humanity is Jesus Christ.

Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 January 22, 1970 No. 1

"This Is Our Opportunity"

In a time of tension and strife, when many of us disagree as to what ought to be done and how we can best lend our support in achieving reconciliation and on making Christian progress, all of us can agree in a cause of service to our fellow men in the cause of Christian education. The Old Southern Methodist Church helped organize Paine College in Augusta, Georgia. Bishop Warren H. Candler was at the time pastor of St. John's Methodist Church. He helped to collect money for the founding of this wonderful Negro college. We are proud of Paine. Paine College sustained heavy losses during a disastrous fire last fall. As we lent strong support in raising money for the Methodist ministry after Hurricane Camille, so I know now that on Race Relations Sunday, we will do the same for Paine College. We are asked to raise four times the amount we raised in 1968-1969, making our goal $14,000. Really, this is not much in the light of the good it will do. All of us want to share our confidence in and support of Black young people who are dedicated to Christianity. We want to give something that is constructive. This is our opportunity.

Bishop William R. Cannon

RACE RELATIONS DAY— Feb. 8, 1970

The observance of Race Relations Day is one of the most important times in the life of the Church. Of course, the annual occasion on the second Sunday in February has its detractors. Some say it is an annual time when Methodists tip their hats to the current racial situation to salve their collective conscience by either applying self flagellation or by staging a momentary experience in interracial dialogue. Having had "race relations day," Methodists can then drop back into their safe, insulated little worlds.

But detractors to the contrary, much good has been accomplished through the observance, and continuing potential influence makes the custom worthwhile. Race Relations Day calls attention to the fact that every day is a day for love and understanding among men. We are reminded that when we live after the style of Jesus, that we are open to all persons. Each Christian knows that his relationship of love with God is valid because God loves every human being with the same potential fullness.

Over past years Race Relations Day has led United Methodists as a Church and as individuals to be on the forefront of those seeking racial justice and the development of full humanity for every human being. The majority of persons who make up the congregations of our Conference consider themselves to be fair-minded. They genuinely wish to be open to their fellow man. Race Relations Day gives us an opportunity to affirm this.

Possible Approach

A possible approach for celebrating Race Relations Day this year is to call attention to progress being made in our local communities in interracial understanding. Growth in brotherhood is happening in every community. Why not invite our congregations in preparation for the day, to look around them and commend acts of kindness and openness toward others — wherever they happen. God is at work in the world bringing persons to know how to love one another. The awareness of God's work among us is the basis of our celebration. Why not use the service on Race Relations Day as a time to proclaim where God is already at work for good in the local community through brotherly love and action?

Let's Take The Offering

One tangible outgrowth of Race Relations Day has been the special offering. Through funds received United Methodists bolster the work of thirteen colleges which were originally founded to minister to black people. The specific designation of our offering is toward Paine College in Augusta, Georgia. This school was begun by The Methodist Episcopal Church South and The Christian Methodist Episcopal Church in the late 1800's. The school has an urgent need to acquire adjacent property for expansion. The ministry of the school is distinguished and generous support is warranted.

Our Church directs that this offering be taken. We will want to give every person the opportunity to respond to this cause as they feel led.

Rufus H. Stark II
For The Committee on
Interpretation

1970 ANNUAL LAY RALLIES TO BE DISTRICT ORIENTED

The 1970 series of District Lay Rallies in the North Carolina Conference will be under the sponsorship of the District Boards of the Laity for the program planning and emphasis. Each district has engaged its own speaker and arranged its own order of service. This makes possible for the first time in the seventeen-year series the orientation of the rallies to the personality of the district level.

The program of the 1970 February Lay Rallies will include the presence of three Bishops of the Church; one former Governor of North Carolina; one North Carolina Supreme Court Justice ;the Program Chairman of the General Conference of The United Methodist Church; member of the General Board of the Laity; a world renowned agriculture economist; a leading advertising executive and Conference Lay Leader, and a noted missionary of the Church.

Bishop William R. Cannon, Resident Bishop of the Raleigh Area, will address each of the eleven district rallies. A brief presentation on the Ministers' Retirement Program will be made by a representative of the Conference Board of Pensions.

Date	*District*	*Place*	*Speaker*
February 2	Goldsboro	Saint Paul Church	Dr. Wm. R. Henderson
February 3	Raleigh	Edenton St. Church	Bishop John Owen Smith
February 5	Wilmington	Lake Waccamaw, Boys' Home	Dr. A. G. Jefferson
February 9	Elizabeth City	First Church	Dr. G. Ross Freeman
February 10	Rocky Mount	First Church	Dr. D. W. Brooks
February 11	Durham	Civic Center	Dr. G. Ross Freeman
February 12	Burlington	Front Street Church	Bishop Wm. R. Cannon
February 16	Sanford	First, Rockingham	Dr. Seavy Carroll
February 17	New Bern	Centenary Church	Bishop Earl G. Hunt, Jr.
February 18	Greenville	Queen Street, Kinston	Justice I. Beverly Lake
February 19	Fayetteville	Hay Street Church	Honorable Terry Sanford

Creative Teaching to Be Focus of VCS Institutes

A special focus this year in the *Vacation Church School Institutes* will be helping leaders of children use creative activities and methods more effectively. These training sessions, scheduled in each district during the month of April, will be of interest to church school teachers, coordinators of Children's Ministries, and leaders of other elementary groups, as well as teachers in the Vacation Church School.

The following is a schedule of the Institutes. These dates should be included in the personal calendars of the appropriate persons as soon as possible. Note that a person may attend an Institute in a district other than his own, if the date, time and location are more convenient.

Burlington District (Mrs. P. F. Newton, District Director): April 2, 1970, First Church, Graham, 9:00 a.m.-1:00 p.m.

Durham District (Miss Kathryn Parks, District Director). April 4, 1970, Glendale Heights, Durham, 9:00 a.m.-1:00 p.m.

Elizabeth City (Mrs. J. L. Harris, District Director). April 15, 1970, First Church, Hertford, 9:00 a.m.-1:00 p.m.

Fayetteville (Miss Frances Gaskins, District Director). April 18, 1970, Chestnut Street, Lumberton, 9:00 a.m.-12:00 noon.

April 20, 1970, St. Matthews, Fayetteville, 9:00-12:00 noon.

Goldsboro, (the Rev. E. C. Shoaf, District Director), April 10, 1970, St. Luke Goldsboro, 9:00 a.m.-1:00 p.m.



R. KEITH GLOVER

Greenville (Mrs. W. R. Stevens, District Director). April 14, 1970, St. James, Greenville, 9:00 a.m.-1:00 p.m.

New Bern (Mrs. Brooks Patten, District Director). April 18, 1970, Centenary, New Bern, 9:00 a.m.-1:00 p.m.

April 17, 1970, First Church, Morehead City, 9:00 a.m.-1:00 p.m.

Raleigh (Mrs. T. Marvin Vick, District Director). April 8, 1970, Hayes Barton, Raleigh, 9:00 a.m.-1:00 p.m.

Rocky Mount, April 6, 1970, First Church, Rocky Mount, 9:00 a.m.-1:00 p.m.

Sanford (Mrs. Clyde Boggs, District Director). April 22, 1970, First Church, Southern Pines, 9:00-12:00 noon.

April 23, 1970, First Church, Hamlet, 7:00-9:30 p.m.

Wilmington (Mrs. C. F. Eakin, District Director). April 14, 1970, Grace, Wilmington, 9:00 a.m.-1:00 p.m.

The VCS materials, including teachers' books, pupils' books, teaching packets, and filmstrips may be ordered from Cokesbury after January 20. It would be helpful if teachers had these materials in time to bring them to the Institutes.

YOUTH MINISTRY

Deadline for Study Tour Applications

February 6, 1970, is the deadline for getting in applications for the 1970 United Nations-Washington Study Tour. Forty Senior High youth will be chosen to participate in the experience, March 14-20. Brochures are available from Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605.

Spring and Summer Opportunities

In the middle of February, brochures will be mailed to each pastor, each local church coordinator of youth ministries, and each local U.M.Y.F. President. These brochures will describe various opportunities in youth ministry.

EXPLORE (April 11-13) will give a chance for Senior Highs to spend three days with a churchman who is in a vocation that interests the youths.

CELEBRATION OF LIFE WEEKEND (June 19-21) at Methodist College is planned to develop new interests and skills in recreation and worship as ways of celebrating God's good gifts.

THE CANOE TRIP (July 12-17) will journey down one of our eastern North Carolina rivers, offering an unusual opportunity to experience the Christian community in the Out-of-doors.

A.C.S. (July 20-24) at Methodist College is the Annual Conference Session of the United Methodist Youth Fellowship. Each local church can send as many delegates as it has pastors under episcopal appointment; each sub-district and each district can send one delegate. The theme this year is "The Yes Event."

COORDINATOR OF YOUTH MINISTRIES

F. BELTON JOYNER

SENIOR HIGH WORKSHOP (August 2-8) at North Carolina Wesleyan College is open to youth who have finished the ninth, tenth, eleventh, or twelfth grade. Helps are offered for persons in opening up relevant and innovative ministries. The theme is "Create! (God Did)."

JUNIOR HIGH WORKSHOP (August 10-13) at North Carolina Wesleyan College is open to youth who have completed either grade, seven, eight, or nine. The focus will be on "working in groups." The theme is "Where Am I? Why?"

MENTALLY RETARDED CAMP (August 16-22) is an opportunity for mentally retarded children and youth to enjoy the camp setting. The Conference Council on Youth Ministry will recruit youth to be counselors-in-training at this Mentally Retarded Camp.

Electives in Christian Mission

Senior Highs interested in further study of the world mission of the church might like to look over the list of available electives in Christian Mission. Eight such studies are available now and a number of others are being added in 1970. For information, write Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605.

ADULT MINISTRY

COORDINATOR OF ADULT MINISTRIES

JOHN M. MEARES

The term *adult ministry* implies more than that area of ministry that has traditionally been identified as education. It has to do with the total ministry to persons; however, if persons are to be effective churchmen, education plays an important part in the concepts and actions, understood and practiced. It therefore follows that our actions are the results of our involvement or lack of it in an effective curriculum.

The building of an effective curriculum begins with some concentrated study—study of what the Church is all about and of what the role of education is in the Church's total mission. This sort of understanding must be the foundation for developing *any* ministry of the congregation. On the basis of study and diagnosis, planners can begin to set *goals* for their curriculum. This is a matter of stating quite precisely what you want to happen.

After these goals have been set, then more specific plans can be laid: What learners will be involved in working toward which goals? How will they be enlisted and grouped? Where, and when, and over how long a period? With what leadership? And with what resource materials? Once such plans are roughed out, the curriculum builders will need to focus on leadership development—identifying the kinds of leaders needed, enlisting persons for such service, and training and supervising them.

To aid in carrying out the plan outlined above, a filmstrip, "It's Up To You," has been developed. Order from Cokesbury or rent from TRAFCO.

Christian Social Concerns

By John M. Meares

Chapel Hill — Seventy-eight per cent of the automobile drivers killed in single-car vehicle crashes in North Carolina during September and October were under the influence of alcohol, according to figures released by the State Medical Examiner. Dr. Page Hudson said the data was compiled from studies conducted by the Medical Examiner System and the Department of Motor Vehicles.

Not only were drinking drivers indicted in the report, but drinking pedestrians. Seventy-five per cent of the pedestrians killed in the state during the same period were either drinking or "drunk," the report said.

"The impaired judgment, the slowed reaction time, the sleepiness, the obscured vision of those drinking and driving, or even drinking and walking would appear to indict alcohol as a major factor in cause of death on North Carolina's streets and highways," Dr. Hudson said.

Suggested local action: Have a special study group to do an in-depth

study of the affects of alcohol in the life of your community.

Los Angeles, Calif.—Art Linkletter says parents should learn the truth about drugs, alcohol, and narcotics—"and get this information to their children in a rememberable, sensible, and non-panic way. Repetitively." The Linkletter family buried daughter Diana, 20, whose death plunge recently, Linkletter blames on LSD—"a tiger in her bloodstream." From the fifth grade up, the entertainer says, "children should be grounded as thoroughly in the dangers of putting chemicals into their system as they are in walking across a superhighway with their eyes shut." Diana, youngest of the five Linkletter children, plunged from the kitchen window of a sixth-floor apartment, evidently while under the influence of LSD.

Suggested local action: Have a special study involving youth and parents dealing with drugs and narcotics.

Resources: Engage (Christian Social Concerns magazine)

Current Methodist periodicals

Local and State Department of Mental Health

Law enforcement personnel (local and state)

Film—TRAFCO, Raleigh, N. C.

RACE RELATIONS SUNDAY

February 8, 1970

Observance of this day should be held in every United Methodist Church with the emphasis on involvement. This event in the life of the church should lead us to a study of problem areas and action toward solutions.

Pastors' Fellowship Retreat

The United Methodist Parish Fellowship (formerly the Methodist Rural Fellowship) will sponsor a "Pastors' Fellowship Retreat" on March 30, 31. The purpose of the retreat is to provide a setting in which pastors can unwind, share joys and frustrations, and develop genuine fellowship.

The retreat coordinator will be Dr. Daniel Zeluff, associate director of Interpreter's House, Lake Junaluska. Before coming to Interpreter's House, he served as pastor of a Presbyterian church in Arkansas, and later as Associate Professor of Religion and chaplain at Queens College in Charlotte.

The retreat will begin Monday, March 30, 2:30 p.m., and will end after lunch on Tuesday, March 31, 12:30 p.m. Cost for the lodging and meals, $7.50.

Confirmation Classes Formed

H. M. McLamb, Executive Director, Conference Board of Evangelism

Confirmation Classes are now being formed for Confirmation on Palm Sunday and Easter.

Recruitment of every prospective Christian possible is essential. Only as they attend the classes will they have the desire and the spiritual preparation to commit their lives to Christ and the church.

Let's try to enroll everyone connected with the organizations of our churches and the families of our churches. This is true and fruitful evangelism.

AUDIO-VISUAL RESOURCES FOR LENT

Time to start planning for Easter?

With Lent starting February 11, let TRAFCO help make this "period of preparation" for Easter more meaningful.

TRAFCO lists the following Easter filmstrips:

Arrest and Trial
At Eastertime
Attempted Arrest
The Betrayers
The Crucifixion
Cup of Sorrow
Day of Gladness
Easter Around the World
Easter in the Arts
Easter in the Family
First Easter
He Is Risen
Hosanna to the King
Jesus Before the High Priest
Jesus Is Not Afraid!
Jesus Lives!
Judgment and Crucifixion
The Last Supper
The Meaning of Lent
The Meaning of the Resurrection
Passover Supper and Betrayal
The Peace of Easter
Peter's Failure
Peter's Victory
The Redeemed
The Resurrection
The Trial Before Pilate
The Upper Room
What Easter Really Means

To order please write or telephone:
TRAFCO
Room 215, The Methodist Building
1307 Glenwood Avenue
Raleigh, N. C. 27605
Telephone 834-1456

Mrs. Virgil Eackles, *Librarian*

Commission on Enlistment for Church Occupations

An appeal has gone out from the United Methodist Committee for Overseas Relief for personnel to be a part of Vietnam Christian Service. A variety of skills are needed in areas of medicine, community development, vocational training, and administration. Service is normally for two years. Vietnam Christian Service program calls for a person who is "professionally adequate, healthy, emotionally stable, religiously motivated with an understanding of the Mission of the Church." Persons in the program do receive an adequate salary.

This information is provided by our Conference Commission on Enlistment for Church Occupations. If you want more information, you can contact the Commission chairman, the Rev. Jack Hunter, Farmville, N. C. 27828, or the Rev. F. Belton Joyner, Jr., P. O. Box 10957, Raleigh, N. C. 27605.



WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

RALEIGH DISTRICT

One of the particular joys that comes to the district president of the Women's Society of Christian Service is that of visiting local societies and discovering unique projects or unusual ways of doing old projects. Many times one woman will stand out as she tells about her particular job, and it becomes easy to see why the work in her area has been so successful. Such was my discovery recently when I visited the general meeting at Edenton Street United Methodist Church and came away thoroughly inspired by a report from the chairman in charge of saving coupons for the Methodist Home for Children in Raleigh. The project is an old one in our conference, the method she used was somewhat unusual, but it is the personality of the chairman that made this report a highlight of the meeting and so noteworthy that I feel compelled to share it with all the readers of the North Carolina Advocate. Just maybe what Lillian Tuttle has inspired her co-workers to do at her church will fan a spark in some other societies across the conference.

Ordinarily, gathering coupons is a routine and unexciting task. But listen to how Mrs. I. G. Tuttle handled this task for four years. To begin with, all Lillian knew was that this was the job she had agreed to do and that it had possibilities. Right off she went to visit the Home and talked with the officials there about their needs, what uses were made of the coupons, which coupons were most valuable to them, etc. Next she made some careful plans for arousing interest in the circles and making each woman "coupon conscious". After hitting upon the idea of making coupon collecting into a fun contest, she visited her minister and discussed the possibilities and received his full support. Back she went to her general meeting and announced that each year she would keep records of the number of coupons turned in by each circle and guild unit and at the end of each year, the unit having the most coupons turned in would receive the privilege of naming a member of the unit as recipient of a special membership pin of the Women's Society or Guild. The idea caught fire at Edenton Street, primarily because Lillian kept fanning the sparks and never let them die. Each meeting found her standing at the door to remind the membership that she was "the coupon lady". Her neighbors and friends, both far and near, learned of the project and saved their coupons for her too.

The Methodist Home for Children has greatly appreciated the donations of coupons and stamps over the years and they have used them carefully and well, but with the renewed vigor given to the project by the ladies of this large church, the yield has increased and the ability to buy has become amazing. In the last few years The Home has acquired a $3,000 organ for the chapel, a new station wagon for use in transporting the children or attending to their needs, and has been able to send its seniors off to college

or work well equipped. Last year each graduating senior received a handsome footlocker containing four sheets, two pillow cases, two bath towels, two hand towels, two wash cloths, a blanket and/or bedspread, toilet articles, and $25. in cash. In addition, each girl graduate received an iron. All this from coupons and The Home was not the only beneficiary because four members of the local society are wearing special membership pins, thus finances for Methodist missions have benefitted from Lillian's generosity and her interest in doing her job well.

When I asked her advice for others who are doing this job in local churches she emphasized that women must become coupon conscious to the point that they really "see" the coupons on cartons and packages and never throw any away; that they watch the papers for specials that offer double stamps; that they work carefully with their neighbors and friends and ask everyone to request a "certificate" when cashing in books of gold bond stamps; and that they make a firm habit of saving the coupons and turning them in to the society on a regular basis. She reminded me that the Home still needs heavy playground equipment and she is sure that if enough women collect coupons and send them in, this dream can be realized too.

I came away feeling that no job is small or unimportant and that collecting coupons can be a great work for the Lord if spearheaded by a dynamic personality like Lillian Tuttle.

Mrs. J. O. Watson
Raleigh District President.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

WNC DISTRICT PRESIDENTS — ASHEVILLE

Mrs. Leo H. Bagwell is completing her fourth year as president of the Women's Society of Christian Service of the Asheville District. Her administration has been marked by a steady growth in the amount given to missions, from an annual pledge of $22,033 in 1965 to $24,398 in 1969, and a per capita giving of $6.54 in 1965 to $7.60 in 1969.

As Catherine Bagwell finishes this phase of her work she looks back on 18 years of service on the district Executive Committee, ten years as District Secretary of Program Materials, four years in the same office for the



MRS. LEO BAGWELL

Conference Society, then four years as district president.

She does not confine her interests to Women's Society work, for one of her chief loves is Children's work. She was a teacher in the Children's Division of Trinity Methodist Church, Asheville, many years and since 1958 has been a coordinator of Children's Work in the Asheville District.

In her local church she has served as Chairman of the Commission on Missions, assisted in every special project of the laymen of her church, and is a faithful member of the Church School.

During her daughter's school years she was an active worker in the Parent Teacher Association, lending a hand in the work of the Federated Community Club in her section, serving as president of each group for a few years.

She is an expert at helping to plan workshops, whether it is program materials or program planning. She is an artist in sewing, tailoring and drapery making.

The Bagwells have one daughter, Mrs. Durward Hofler, whose husband is working on his doctorate at Garrett Theological Seminary, Evanston, Ill., and one grandson, who was christened at Christmastime in Asheville. Mr. Bagwell travels over the state as manufacturer's representative in furniture.

EDITORIALS

(Continued from page 7)

dialogue on another statement: "The and, the law and the people have been central to Jews **since time be**an." But none of us would question, n the face of the Hitler holocaust, the stification of his affirmation: "We're ot going to let any oven doors close gain because we are Jews." On the her hand the State of Israel must nswer, in ways which Hitler would ot understand, the quesion of silent, ffering millions: "Why must Arabs y for what Hitler did to the Jews?"

Memorial Service Held at G. C.

A service in memoriam of Dr. Gordon W. Lovejoy, professor of sociology at Greensboro College at time of his unexpected death, and three others—two students and a staff member—was held Thursday, Jan. 15, in Odell Memorial Auditorium.

Dr. Walter P. Weaver, college chaplain, was in charge of the service which also memorialized Mrs. Rebecca Barton, resident counselor who died unexpectedly; Miss Margaret Elizabeth Thomson, GC sophomore from Gaffney, S. C., fatally injured in an automobile accident in Greensboro last October 24, and Miss Edna Claire Warren, rising senior from Asheville, who was fatally stricken shortly before the fall semester.

Participating in the service were Dr. David G. Mobberley, GC president; Miss Bobbie Ewing, student from Southern Pines, and Jerry M. Passmore, member of the faculty. The Chapel Choir sang the anthem, "Lift Thine Eyes."

Minister's Father Succumbs

Monroe Hobson Ridenhour, Sr., 71, of Cooleemee died January 7 at Davie County Hospital, Mocksville. He was the father of Rev. Henry I. Ridenhour of Pilot Mountain.

Other survivors include his wife, Mrs. Grace Isley Ridenhour; daughters, Mrs. Harold Boger of Mocksville and Mrs. C. A. Boon of Stone Mountain, Ga.; sons, M. H. Ridenhour, Jr. of Charlotte, Norman G. Ridenhour of Swansboro and Thomas L. Ridenhour of Mocksville.

The funeral service was at First Methodist Church, Cooleemee, where Mr. Ridenhour was a member. He was a retired salesman for the Life Insurance Company of Virginia.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR FEBRUARY 1

God Judges Men and Nations

Background Scripture: Amos 2:6 through 3:2; Matthew 13:1-51; Revelation 19

Lesson Scripture: Matthew 13:24-30, 36-43

A teacher of Philosophy once asked a student: "What is the explanation of the problem of evil?" The student's reply was: "I did know that, but I forgot." The teacher then said: "How tragic! You are the only person in the world who ever knew the answer to that question—and you forgot!"

Today's lesson is based on one of the parables of Jesus—the parable of the tares. It is a story told by Jesus to illustrate one aspect of the Kingdom of God, namely, how shall we deal with the evil in the world while we are waiting for the coming of the Kingdom? The disciples were concerned about the great number of people who seemed to care nothing for the good. They were also aware of the strength of the forces of evil and, like us, wondered what could be done about it. Their concern was, of course, not a new one. It was Job's problem when, after striving to live a good life, he found that evil times had fallen upon him. It is echoed a hundred times in the plaintive poetry of the Psalms, an example of which is this: "Arise, O God, plead thy cause; remember how the impious scoff at thee all the day! (Psalms 74:22).

Our problem, however, is a deeper one; and that is that good and evil, like the weeds in the wheat, are so mixed that we can't destroy one without dam- age to the other—assuming that evil is always easy to identify, which it is not. "Let both grow together," said Jesus. His reason was that, in pulling up the weeds one would almost surely pull up some of the wheat. Jesus knew how our human life is lived out in what Shakespeare called "a sea of troubles." When he was teaching about the futility of worry he said: "Seek God's Realm and his goodness. . . . never be troubled about tomorrow; the day's own trouble is enough for the day." He did not say "There may be **some** days when you will have trouble." He assumes that the sensitive disciple will always carry on his heart some share of the the sor- row and suffering of others. This is what it means to be human.

Now where does our reflection upon these things leave us? Does it mean that we are, as Jesus once said, to "re- sist not the one who is evil?" This say- ing of our Lord has been debated end- lessly during the Christian centuries. Can it really be practiced? Or, if it can be practiced among close friends and family, can it also be practiced in the larger social relations of states and nations? Pick up any newspaper and the chances are you will see that the human race is still addicted to the belief that retaliation is the only way to deal with evil. It may be an air raid planned to pay the enemy back for a similar raid. It may be a murder to get even with a person who has wronged some one.

Is Jesus saying that "two wrongs

not add up to one right?" Is he saying that revenge, which at times seems to be sweet, is only a provocation to further violence? Many of us, when we face some of the difficult commands of Jesus, are inclined to take refuge in the statement that "this is only a figurative way of speaking." Dr. Buttrick , in the Interpreter's Bible warns us that we can't escape so easily. Says he: "The children of the Kingdom must show good will, with no other strategy and no ulterior motive. The figurative language of Jesus is full of truth. Consider the story of Calvary: he obeyed literally his own precepts." All of which may be saying that it is better to have to live with an unsolved problem regarding evil, than to take the easy way out by fabricating false interpretations of Jesus' teachings. If there is a solution of the problem of how to deal constructively with the evil within us and without it may be found in Romans 12:19: "Vengeance is mine, I will repay, saith the Lord." May this not be another way of saying: "Wait until the harvest?"

In the passages suggested for our background Scripture there are some verses from the prophecy of Amos. These are concerned with the judgment of God upon Israel. In 3:1-2 the Divine Voice, speaking through the prophet says: "Hear this, O people of Israel, you only have I known of all the families of the earth; therefore I will punish you for your iniquities." Once God has clearly revealed his will to a person or to a nation there is the obligation to obey—an obligation that does not fall equally upon the hearts of those who have never been privileged to hear the Word. It was the hard task of the prophets to remind people of the coming judgment. This is never a pleasant task; however, it is a necessary one.

IN MEMORIAM

MRS. B. T. HURLEY

We, the Women's Society of Christian Service of Trinity United Methodist Church, seek here to express our appreciation for the life of Ruth Franklin Hurley, whose death occurred on Thanksgiving Day, November 27, 1969.

Mrs. Hurley was born December 29, 1891, in Greensboro. She was reared in Oxford. On December 27, 1911, she was married to the Reverend B. T. Hurley, joining him not only as a devoted and faithful wife but as a loyal servant of the church in the many parsonages and charges where their years of ministry were spent.

The Hurley home was blessed by the presence of four children, who came to fine maturity under the guidance and inspiration of noble, Christian parents.

Mrs. Hurley's spirit and concern have been truly evidenced in the family circle, even as in the larger circle of her church family. Mrs. Hurley is survived by her children, who are now Mrs. W. C. Morse, Jr., of Elizabeth City; Mrs. B. F. Grimes of Smithfield; B. T. Hurley, Jr., of Chattanooga, Tenn., and Mrs. G. Robert Graham, of Red Springs.

To the Reverend Mr. Hurley and to all members of her family we extend our deepest sympathy, and pray that our "communion of the saints" will ever undergird us in faith as we sense our own increasing unity as children of our heavenly Father.

—The Women's Society of Christian Service
Trinity United Methodist Church
Red Springs, North Carolina

Because I accept Christ as my personal savior, I am committed as a Christian to reconciliation—to bringing alienated people together.

—Dr. David W. Self

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The Seavy Carrolls Are Home

United Methodists in North Carolina will be happy to know that Mr. and Mrs. Seavy A. Carroll are home on furlough from mission work in Salisbury, Rhodesia. They, and their family, are pictured on the front page of the Advocate this week.

They are living in Fayetteville, and Mr. and Mrs. Carroll will be happy to accept speaking engagements throughout North Carolina until the end of May. Those persons desiring to schedule the Carrolls should write to:

Seavy A. Carroll
P. O. Box 3766
Fayetteville, N. C. 28305

(Telephone No. 485-5608, listed under the name of Mrs. Elizabeth Fox, the sister of Mrs. Carroll. Home address is 2316 Morganton Road, Fayetteville.)

The Carrolls grew up in Fayetteville. Carroll, a graduate of Wake Forest University and Wake Forest Law School, served as solicitor of the Cumberland County Recorder's Court, and was subsequently judge of the same court. He also served as state senator. Mrs. Carroll, a graduate of Meredith College, has taught school in Wilmington and Fort Bragg.

Carroll practiced law for twelve years before he and his wife were commissioned as Methodist missionaries to Rhodesia in January, 1959. After serving a five-year term, the Carrolls were on furlough in 1964-65. They have just completed their second term for four years.

Carroll's first appointment was Schools' Manager, supervising 32 village schools, a boarding school and a Teacher Training School. Later, he started a new phase of work, as he developed a Public Relations Program for the United Methodist Church in Rhodesia. Through this program, Carroll has provided regular news items and other publicity and promotional materials about the church in Rhodesia for use through news and promotional channels of the church in America.

Mrs. Carroll says her time has been well taken by five children, but she has found time to teach cooking and sewing to a number of women's clubs in the churches.

METHODIST NEWS ROUND-UP

ABINGDON PRESS ANNOUNCES BOOK AWARD

The Abingdon Press book award of $5,000 for 1971 is to be given for "the non-fiction book that . . . best affirms the relevance of the Christian faith in a world of rapid change." The judges are to be Dr. William Hordern, Louis Cassels, and the staff of Abingdon Press. Dr. Hordern is president of Lutheran Theological Seminary in Saskatchewan and a well-known lecturer, educator, theologian and author. Mr. Cassels is religion editor of United Press International and the author of many magazine articles and at least two books.

The award rotates from year to year in three areas: religious, general, and children's books. Last year Abingdon withheld the making of an award as none of the entries in its opinion

met the standards set for the contest. Complete information may be obtained by writing Awards Editor, Abingdon Press, 201 8th Ave. South, Nashville, Tenn. 37202.

★

MISSIONARY RECEIVES HONOR

A United Methodist missionary has received Liberia's highest decoration for a foreigner, "The Star of Africa: Grand Band." The honor was conferred by Dr. William V. S. Tubman, president of Liberia and a Methodist layman, on the Rev. B. B. Cofield, who has served in many capacities as a missionary to Liberia since 1939.

★

SA BISHOP DIES

Bishop Juan E. Gattinoni, 91, the first South American to be elected a Methodist bishop, died Jan. 7 in Buenos Aires, Argentina. Prior to his election in 1932, all Methodist bishops in Latin America had been North Americans.

The first bishop of the newly-formed (in October) autonomous Methodist Church of Argentina is Bishop Carlos T. Gattinoni, eldest son of the late bishop.

★

LOANS MADE BY MELIC

New York (UMI)—Six loans totaling $150,000 to minority economic enterprises have been announced by the Mission Enterprise Loan and Investment Committee of the United Methodist Board of Misions here.

The loans include:

$39,000 to enable two Dallas men to purchase a fried chicken "take-out" franchise and business.

$80,000 to the Bronx River Food Co-op in the Bronx, to open a cooperative black food market.

$5,000 to Sons of Watts in Los Angeles. This group of black businessmen is working in the training of ghetto youths in the operation of a gasoline station.

A loan of $20,000 made by MELIC in October to *The Topeka Messenger*, a black newspaper in Topeka, Kansas, to aid in its operation, was increased by $7,000 for a total loan of $27,000.

★

SUMMER WORKERS SOUGHT

From 80 to 100 college students are being sought by the United Methodist Board of Missions for service in a variety of mission situations in the United States this summer under the theme, "Summer Service '70."

Volunteers are needed who will serve for six to eight weeks, June-August, in a variety of national mission projects including: urban work, rural church and community work, children's homes, camps and community centers.

Deadline for applications is Feb. 15. For information write Miss Kae Lewis, Office of Missionary Personnel, United Methodist Board of Missions, Room 1372, 475 Riverside Drive, New York, N. Y. 10027.



The Reverend Dr. Wilson O. Weldon, left, editor of The Upper Room in Nashville, Tennessee, presents the first copy of "Saat Tedeh," the new Indonesian edition to Miss Esther Simandjuntak, a Scarritt College graduate student and cousin of the Indonesian editor, Alfred Simandjuntak. At right is the Reverend Dr. R. W. Ricker, associate and foreign editor, The Upper Room.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Boys and Girls:

To love God means to care about people and help them. Some thoughtful men who lived long ago said, "If God loves us, we ought to love and care about each other." They realized that if God is a God of love, then he loves all creatures and all who live are important to him. "We must stop our selfish ways," they said.

"How can we help those who need us?" they asked each other.

One man said, "If we own great fields of grain it is not right to harvest it all for ourselves. There are children without fathers. There are women without husbands to work for them. We should leave some grain in the fields for them."

"It should be the same way in our olive groves," said another man. "We should not knock off all the olives for ourselves. We could leave some on the boughs for those who pass by who do not have anyone to work for them."

"It seems to me," added another man, "that the hungry people should be allowed to go into the grape vineyards and fields of grain and eat all they want."

Some rules were made by which all the people could live. You can read them in the book of Deuteronomy in the 23 and 24 chapters. They say something like this: "When you harvest your grain and leave a sheaf in the field, do not return for it. It shall be for the fatherless and widow."

And again, "When you gather the olives from your trees do not shake the boughs again, but leave some for those who may pass by and for those who have no one to work for them."

"When you come to a neighbor's vineyard, eat all you want but do not put any into a basket to take away. Others will come to enjoy the grapes."

"When you come into a neighbor's field of growing grain, pick a few ears for yourself but do not cut any of it down."

Today we know that God is a God of love. He wants us to love and care about each other, too. He expects us to find ways to help each other. We do not have fields of grain or olive groves or grape orchards to share but there are many other ways we can help those who need us. Think of some ways you and your family can find to share.

Aunt Cay

ANSWER FOR LAST WEEK

"C" cart; climb; cease; chair; cruise; cover.

DR. JOHN CHURCH PASSES ANOTHER MILEPOST

The Rev. Dr. John R. Church, widely beloved evangelist and member of the WNC Conference, recently completed his fiftieth year in the ministry. His services to Christ began in North Carolina where he was born and grew up, and where he was a pastor for many years. But midway in life he launched into an evangelistic ministry which has carried his influence over the entire nation.



In recognition of this "golden ministerial anniversary," *The Herald*, bi-weekly independent religious publication, recently carried an article about Dr. Church, giving him deserved recognition for a ministry which could almost be categorized as unique on the contemporary scene.

John Church, who is now retired and living back in his old home town of Winston-Salem, passed his seventieth birthday last July. However, in his "retirement" he is still lifting his warm heart and eloquent voice in witness to Christ from many a pulpit.

Bishop Hunt recently said of him: Dr. Church, while maintaining a basic and unswerving loyalty to his own Annual Conference and a host of friends, has gone forth from Western North Carolina literally to roam the earth in the name of and for the sake of the Lord Jesus Christ. He has become one of the great itinerant evangelists of Twentieth Century Methodism, and the trail of blessing which he has left across the earth is a wide and holy way."

Fraternal Fund to Aid Ministers

The 1969 session of the Western North Carolina Conference of The United Methodist Church authorized the creation of the Fraternal Fund to assist ministers and their families in times of financial emergency.

The members of the Conference Cabinet are trustees of the Fraternal Fund, and the Administrative Assistant to the Area Bishop is the treasurer.

All members of the Cabinet have contributed, as well as have a number of other ministers. The Fraternal Fund is "by our preachers and for our preachers." No solicitation of laymen for the Fraternal Fund is envisioned, although several laymen have contributed.

Already a number of cases of critical financial emergency needs in parsonage homes have been assisted by the Fraternal Fund.

Anyone seeking more information may talk with his district superintendent, or write to the Rev. Dr. C. C. Herbert, Jr., 207 Hawthorne Lane, Charlotte, N. C. 28204.

Information about the Fraternal Fund is also contained on page 98 of the 1969 (yellow cover) Journal of the Western North Carolina Conference.

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CAROLINA BRIEFS

¶ Rev. Tommy Tyson of Goldsboro will preach at First United Methodist Church, Havelock, January 25-30.

¶ Rev. Robert Davis, president of Brevard College, will preach at Skyland United Methodist Church, Skyland, on Sunday morning, Feb. 1.

¶ Bishop Earl G. Hunt, Jr. will preach for the Anson County Evangelistic Rally, scheduled at 7 p.m., January 25, in First United Methodist Church, Wadesboro.

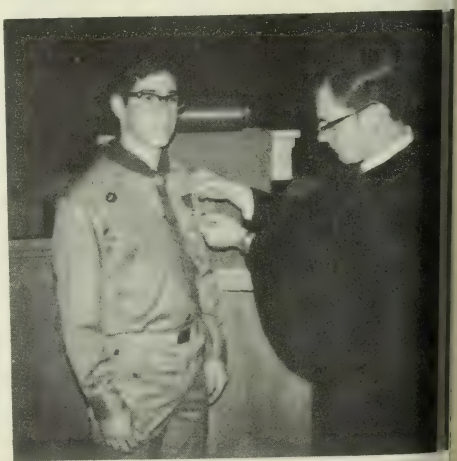
¶ Calvary United Methodist Church, Charlotte, will have a Lay Witness Mission, Jan. 30, 31, and Feb. 1. Don Evans, a lawyer of Rocky Mount, will be the coordinator for the LWM.

¶ Philip Nordstrom, who has been on a year of disability leave from the ministry, has recovered sufficiently from surgery that he can accept invitations to preach, to lead singing, or to do both, in revivals beginning March 1. His present address is P. O. Box 394, Marion, N. C. 28752.

¶ Fairmont United Methodist Church, Raleigh, will have a Seminar on the Holy Spirit, Jan. 24, 25. The two-day seminar will be led by Dr. Mack Stokes of Candler School of Theology, Emory University. The seminar will begin at 3 p. m. Saturday, and conclude with the 11 o'clock worship service on Sunday, at which Dr. Stokes will preach.

¶ Bishop W. Kenneth Goodson, resident bishop of the Birmingham Area will be the guest preacher in Lenten Evangelistic Services at Central United Methodist Church, Albemarle, Feb. 22-25.

¶ Gordon Schronce, layman of the Iron Station United Methodist Church, was presented the "Man of the Year Award" at the Annual Chamber of Commerce Banquet on January 8. The award was made by the Lincolnton Lions Club in recognition of Schronce's civic activity. In addition to his civic duties, he is superintendent of the Study Program of the Iron Station Church, teacher of the Men's Bible Class, chairman of the Council of Ministries, a former lay leader and active in many other areas of church life.



GOD AND COUNTRY AWARD

Jeff Jenkins of Wingate was presented the God and County Scouting Award by Rev. George Thompson Nov. 23 during the worship hour at Wingate United Methodist Church. Jeff is a member of Troop 100 Wingate and serves as the Senior Patrol Leader.

For COLDS take 666

The Broad Scope

PA. CHURCHES FORM LARGER "COUNCIL"

Christian denominations and agencies in 9 counties of southwest Pennsylvania have formed a new broadly based organization. Called Christian Associates, it replaces the previous council of churches structure, which was composed of Protestant and Orthodox church denominations. The new setup includes Roman Catholics.

The only theological requisite for membership is "acceptance of Jesus Christ as Divine Lord and Savior". However, an organization must have at least ten parishes located within the 9-county area. One interesting requirement is that each member denomination's representative on the Board of Directors must be its bishop or chief executive in the area. In forming the new structure, the frankly stated objective is cooperative unity—not union.

VIEW FROM THE PEW

(Continued from page 11)

d up the urgency of the evangelistic ission of the Church. He said we ust get rid of our "hang-ups" includ- g those about evangelism, the Holy pirit, election, and the second coming Christ. Moreover, said he, we must ow God other than by heresay. Fur- er, we must develop a concern and spect for people—all people. The shop further asserted that we need t attempt new approaches related to te realities of our day, capable of ap- aling to those whom the Church has t. His final exhortation was that we t ourselves on the firing line; that we ke a direct confrontation as we ap- l to a lost and confused age.

ABS OFFICIAL RETIRES

The Rev. Dr. Robert T. Taylor, senior general secretary of the American Bible Society since 1956, has retired after 29 years of service with the Society. No successor will be named at this time, according to the society's president, Edmund F. Wagner.

Dr. Taylor's responsibilities have been divided and added to the duties of the two remaining ABS general officers, Dr. Laton E. Holmgren, general secretary, and Charles W. Bass, treasurer.

★

INTERNATIONAL MISSION PLANS MADE

NEW YORK (UMI) — An international meeting considered of importance to the worldwide missionary outreach of the United Methodist Church and other denominations has made decisions in such areas as racism, Christian literature and the internationalization of mission strategy.

The Enlarged Committee of the World Council of Churches' Division of World Mission and Evangelism (DWME) was in session for nine days at World Council headquarters in Geneva, Switzerland. A total of 80 persons from 19 countries on six continents attended the largest DWME gathering since 1963 in Mexico City.

Presiding was the new DWME chairman (elected at the Uppsala Assembly in 1968), the Rev. Tracey K. Jones, Jr., New York, general secretary of the United Methodist Board of Missions. The chief staff executive of DWME is also a United Methodist, the Rev. Philip Potter, formerly of Haiti and England.

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RACE RELATIONS SUNDAY FEBRUARY 8, 1970

WHERE IT IS

4 Mature, But Still Growing by Robert G. Tuttle

8 Meeting the Challenge by Julian Aldridge, Jr.

10 UMCOR Allocates $398,000 for Relief Work

12 Canadian Minister Lectures on Preaching

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32 Reformation Begins with You by Robert F. Moore

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Feb. 8-10—Commission on Religion and Race, Birmingham, Ala.

Mar. 2—Committees on Church Architecture, N.C. and W.N.C. Conferences, Duke University, Durham, 10 a.m.

NORTH CAROLINA CONFERENCE

Feb. 1—Greenville District Conference, First Church, Washington, 2:30 p.m.
Feb. 1—Sanford District Conference, 7:30 p.m.
Feb. 2—Goldsboro District Lay Rally, St. Paul Church, Goldsboro
Feb. 3—Raleigh District Lay Rally, Edenton St. Church, Raleigh
Feb. 5—Wilmington District Lay Rally, Boys' Home, Lake Waccamaw
Feb. 9—Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 10—Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 11—Durham District Lay Rally, Civic Center, Durham
Feb. 12—Burlington District Lay Rally, Front Street Church, Burlington
Feb. 14—Church Music Workshop, East Carolina University, Greenville (Elizabeth City, Greenville and New Bern Districts)
Feb. 15—Wilmington District Conference, Elizabethtown, 2:30 p.m.
Feb. 16—Sanford District Lay Rally, First Church, Rockingham
Feb. 17—New Bern District Lay Rally, Centenary Church, New Bern
Feb. 17—Commission on Archives and History, Spring Meeting
Feb. 18—Greenville District Lay Rally, Queen Street, Kinston
Feb. 19—Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 21—Special Session, N. C. Conference, Edenton Street, Raleigh, 10 a.m.
Feb. 21—Church Music Workshop, Methodist College, Fayetteville (Wilmington, Sanford and Fayetteville Districts)
Feb. 22-25—Morehead City Christian Workers' School, First Church, Morehead City
Feb. 27-28—Board of Education and Planning Conference, Camp Chestnut Ridge

WESTERN NORTH CAROLINA CONFERENCE

Feb. 2-3—Associate Members Committee Interviews, Board of the Ministry, Methodist Building, Statesville, 9:30 a.m.
Feb. 7—Board of the Laity, Executive Committee Methodist Building, Statesville, 10 a.m.
Feb. 8-9—Dialogue Sessions, Lambuth Inn, Lake Junaluska, for Waynesville, Asheville and Marion Districts
Feb. 10—Dialogue Sessions, First Church, Hickory, for Gastonia, North Wilkesboro, Statesville and Charlotte
Feb. 13-14—Guidance and Testing Clinic, Commission on Enlistment, Greensboro College 5 p.m.
Feb. 24—Course of Study Committee Interview, Methodist Building, Statesville, 10 a.m.
Feb. 24—Board of Trustees, Institute for Homiletical Studies, First Church, Hickory 10 a.m.
Feb. 24—Seminary Committee Interviews, Board of the Ministry, First Church Hickory, 9:30 a.m.
Feb. 25—Dialogue Sessions, First Church, Salisbury for Albemarle, Thomasville and Salisbury Districts.
Feb. 26—Dialogue Sessions for High Point, Greensboro, Winston-Salem/Forsyth and Winston-Salem/Northeast Districts (place to be announced)

MATURE, BUT STILL GROWING!

by Robert G. Tuttle

INTERROBANG! This is a new word. It is also a new punctuation mark developed by Remington Rand. It is the first new punctuation mark since 1671. Norman Habel writes a little book on it. This new punctuation mark is a question mark with an elongated stem so that it is also an exclamation point—a question mark with an exclamation point in it; an exclamation point that still has a question in it. It's like life—affirmations and questions all mixed up. "It is mystery and gladness all in one." "It is asking 'why' and saying 'yes' all in the same breath." "It is offering our thoughts and our doubts to God without apology." Perhaps this is really how we grow. We are always asking questions and getting answers that raise more questions, so that the life of Faith is always moving from level to level and new dimension to new dimension. The question mark stimulates our growth. The affirmation keeps us from giving up in despair.

Sometimes it looks like God has sent children into the world to do men's jobs. He does not intend that these children should remain children, but that they should mature in the midst of "the beauty and the terror of life." God is in the job of shaping men in crisis.We should not continue in our A B C's; we should be growing, coming to grips with Christian reality, achieving spiritual maturity.

To keep growing spiritually requires that we take stock of ourselves at certain points:

(a) *Life must be brought progressively under control.* Psychological and spiritual maturity are necessary in a technological age. Christ says to us "I can help you fulfill life—great, good, meaningful life." A life without control is just as dangerous as a plane without control. Jesus revealed a deep mastery of His emotions: When He was abused and reviled; "He answered them no word."

(b) *Resentments need to be ventilated continually by forgiveness.* Grudges and bitterness thwart the maturing process. Once I saw a diagram of a brain which used the size of a potato to show the area given to thought, but it showed the area given to handling resentments as being the size of a peanut. When this individual was fired by deep resentment, the handling of the resentment required most of his brain and the area given to thought was reduced to the size of a peanut.

Someone asked Fannie Brice about her husband: "How can you love him?" Fannie Brice replied: "How can I love him? I love him with my heart."

This is how it is. How can God love me? He loves me with His heart. How can I love the person who has hurt me?

The Rev. Dr. Tuttle is pastor of Myers Park United Methodist Church, Charlotte.

I can love him with my heart when it has been touched by the forgiveness of Christ.

(c) *Pride must be mastered by gratitude.* When I remember that I myself have sinned and have been forgiven, my pride wilts and my gratitude grows. A maturing person is not puffed up by pride; he is grateful for what God has given him, for the development God is making possible for him. He thinks not of "himself more highly than he ought to think." Pride excludes both God and our brother; love takes in our brother, and thereby we discover God.

(d) *Life must be moved by the challenge of ultimate purpose.* "Great men have purpose, others have wishes." What do we live for? Am I becoming an instrument of God's will in the secular world? Do I carry the impact of God's love and hope into the everyday world where life is lived and decisions are made? The Christian conveys the impact of God into teaching, medicine, politics, communication, industry. This is living with a purpose and interpreting the spiritual in the secular. To do this, one must stop being afraid of suffering. The world is lifted and moved forward on suffering, on man's sacrifice of himself for the cause of God.

(e) *A value system must be discovered that will hold up on higher levels of awareness.* Too many of us have our price tags mixed. What really counts with us? Without values, we are not mature. Goodness does not have to be phony. Goodness can be authentic; a goodness with integrity, a goodness of exciting value. "If God allows, let us go on"—looking to Jesus, the author and finisher of our maturity.

(f) *We must discover a faith that works in the dynamics of life's relationships.* Too many of us give up: we go to pieces; we push the panic button. The mature Christian demands a faith that he can let his life down on. Faith is no substitute for thought or work, but it gives power to all the processes of life. One little girl was wiser than she knew: "I prayed that God would help me with my swim test. It took Him two weeks, but He did it." Faith is when one trusts nevertheless! It was said of Brother Lawrence: "His greatest job did not divert him from God." The spiritual must work within the secular, the life of God within the life of man. This produces a cross, but the cross leads to redemption. Let us go beyond our A.B.C.'s; let us look to the author and finisher of our faith and move on.

(g) *All this produces a healthy and continued spiritual growth.* There is no power except under God; there is no security except in God. I open my life to Him, and God is responsible for the maturing process. "Whom the Lord loveth he chasteneth." In the making of a saint, God allows moments of black darkness and moments of dazzling light. There is a vitality in crisis. Life is produced in the living.

You cannot jump from a 1907 automobile to a 1967 model. You cannot jump from a one-year Christian to a fifty-year Christian. The fifty-year Christian is produced in a day-to-day faith, crisis, and decision process. He goes from metamorphosis to metamorphosis. The ultimate in spiritual maturity is a mature devotion to Christ: a dedication to His mission, His love, His spirit, His identity with humanity. A Christian might ask: "How did I do it?" With Paul he can respond: "He possessed me!" Who possesses me? Christ, the author and finisher of my maturity; Christ, who stands with one hand on the shoulder of God and the other hand on my shoulder, bringing me through all the questions of life toward the ultimate affirmation!

Don't Give Up the Options

Have you ever heard someone begin a statement with "I have no other choice but to . . ."? What he really means is that he has decided to throw overboard all of the other possible choices. He has decided to close his mind to all alternatives.

Where such decision-making affects nobody but himself the consequences may be small. Whether he chooses to go to the ball game or to stay home and watch TV, may not really matter much, but when his decisions affect other people, that is a different story.

For instance, if a husband wants to spend the family vacation in the mountains, but his wife wants to go to the beach, something has to give somewhere. If both remain intractable, if there is no willingness to compromise, adjust one's position, then that very marriage itself may be threatened. Such a situation may well be further complicated if there are children, each of whom has his own idea about the vacation.

When we transpose the situation from the family scene to the larger stage of society, the problems become even more complex. Uncompromising attitudes, ultimatums, immoveable positions then may become dangerous threats to harmony and peaceful solutions on a vast scale.

We are today in this country confronted with the fact that many people are saying "I have no other choice but to . . . " This position reveals a frame of mind rather than the reality of a situation. Almost always the options are there, the possible alternatives are present. When we say "I have no oth choice . . ." we really mean that v reject all other choices.

Generally speaking, the extremists our midst—those on the reactiona right, and those on the radical left are the ones who have thrown o the options. The church is being pre ed and harassed by both grou Moreover, the two extremist grou feed upon each other. Extremist wor and actions on the part of one gro stimulate extremist words and actio on the part of the other group.

Many of these reactionaries and ra cals claim to love the Lord Je Christ, yet they seem to be strang indifferent to the fact that by their titudes and actions they are wound the Church, which is the living body Christ.

Often they approach church co cils and conventions with an attitu of supercilious superiority, or ov bearing truculence. Their very sp destroys an atmosphere of conci tion, which is essential if people w differing views or needs are going work together.

The extremists do not have the c ability to solve problems. In fact, t themselves are a part of the probl They go around piously asserting have no other choice but to . . ."; worse still, they imagine themse to be modern-day Martin Luthers ing a new version of the 95 these the doors of the church. Many of t people enjoy being in the limeli Some of them simply enjoy stirring trouble. Some of them are crimin

rresponsible and should know better han to be identified with the crowd hey run with.

Frankly, we are getting "sick and ired" of their unconventional shenanians, of the vast amount of undeserv-d publicity which they receive, of heir outrageous rhetoric and clever atch-phrases, of their scandalous ays of imposing upon a longsuffering ublic, of their lies and distorted half-ruths.

Christ is recorded as saying once: Beware of false prophets, who come o you in sheep's clothing but inward- are ravenous wolves. You will know hem by their fruits." People who are owing discord, cultivating conflict, nd harvesting hate and violence bear he stamp of "ravenous wolves".

We call upon all of our United Methlist people in North Carolina to beare of such persons. They are operatg in our midst. They use the air aves and the printed page with diablical cleverness. They make personal confrontations in a show of force, sometnes using the tried and true tactics the communists.

To all such, whether they be numbered among the reactionaries of the right or the radicals of the left, we say "a plague on both your houses". Some of the things we hear them say on the radio, some of what we read from them in print are startling and alarming. They tend to unsettle our faith in our church, to undermine our trust in one another. They are dividing us, and we suspect that many of them are doing it deliberately, partly perhaps to gather a following and to gain financial support for themselves.

We know that the great mass of our Methodist people in North Carolina are solid, intelligent, loyal folks. We have served as pastor to thousands of them. They do not take naturally to the types of extremism which have appeared in our midst. But they hear and read wild and disturbing things about the church, and they have no way of checking on the truthfulness of much that they hear or read. They hear exaggerated tales of grievances, and have their emotions whipped up into hate and fury.

Now is the time, if ever, for sane and sensible people to keep calm, to refuse to be stampeded, to hold fast to their faith in God and their trust in one another. We must resist the impulse to fly to the right or to the left. The solution to our problems lies in the hands of those moderates who stand together in the center. Who see the truths and errors of the extremists. Who are willing to discuss differences in an atmosphere of conciliation. Who realize that time is a necessary factor in solving some problems. Who are willing to make concessions for the sake of maintaining unity. Who recognize the imperfections of all our human ways and structures. And who, above all, keep asking in prayer, "Lord, what would you have me to do?"

Something to Think About

To love is to give one's time. We never give the impression that we care when we are in a hurry. Too many social and pastoral counselors are people in a hurry. Hence, people admire their devotion and doubt their love. I am ever struck by the tranquility in which Christ walked along, always having time to speak with a poor woman beside a well, or replying to the stupid questions of his disciples on the very eve of his Passion. To exercise a spiritual ministry means to take time. If we want to save our time for more important matters than a soul, we are but tradesmen.

—Paul Tournier, **Escape From Loneliness.**

GUEST EDITORIAL . . .

Meeting the Challenge in This Hour

by Julian M. Aldridge, Jr.

The late Secretary of State John Foster Dulles, in an article for the 1948 Amsterdam Assembly of the World Council of Churches (**Man's Disorder and God's Design,** Volume IV, pp. 73-114), enumerates four guidelines for the Christian as he accepts responsibility in a divided world. While Mr. Dulles directs his thoughts specifically to the division then and now existing between democratic and communistic philosophies of life, his ideas are equally relevant and helpful in considering the divisions that confront us today in our own land among races, families, economic classes, and generations.

First, the Christian with faith in God's redeeming love active in the world through the living Christ, accepts the **inevitability of change.** As an instrument of redemption, the Christian aligns with those forces of change which improve conditions of human life through **reflection** and choice rather than **coercion** and **force.** His is the harder job requiring self-discipline, creativity and devotion, for it is the man who advocates violence and force to initiate change who often appears erroneously to manifest t greater zeal and consequently t worthier cause.

Second, the Christian, aware of t imperfection in all of human life a institutions, seeks the destruction o of that which can be replaced something better.

Third, Christian maturity lea alone those conditions and instituti which, for the present time, can realistically be changed for the b ter. This, however, must not beco an excuse for justifying the maint ance of conditions which are "rig solely because they are self-serving

Fourth, the Christian, in align with the forces of change, never ini tes methods of violence or force wh are by their very nature un-Chris in character.

History reveals that signifi change has more often come f **coercion** and **force** rather than ref **tion** and **choice,** a situation which turn breeds hatred, hyprocrisy, revenge (**Ibid.,** p. 78). Unfortuna this is in part an indictment against Church today on such issues as rights, open housing, racial integra the generation gap, and economic j tice. Such causes reflecting a pos witness to God's redeeming love

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Mr. Aldridge is pastor of Highlands United Methodist Church, Highlands.

ften been initiated from outside the Church.

Dulles pleads for a positive Christian response to the threat posed by those who sanction violence and force to achieve their ends, methods not foreign to many groups confronting us in America today. This positive response must consist of an awakening of our creative spirits so that we may willingly work with zeal to improve and perfect the conditions of human life through **peaceful means** in keeping with Christ's love at it focuses on the wholeness and redemption of man. Only so shall we serve His Kingdom, for history reveals that the means we employ determine the character of the ends we achieve.

We in the United Methodist Church now have given to us in an unprecedented way the opportunity to cultivate the creative spirit in our own lives, meeting with power the challenge that faces us in this hour. In the past, our mission has been largely determined by boards and agencies beyond the confines of our local situations. With the introduction of the program council structure and the council on ministries, this pattern has been reversed. Responsibility is placed upon each of us in the local congregation to be sensitive to need and sacrificially willing to serve as instruments of redeeming love, casting aside old prejudices and opening ourselves to new opportunities.

Our own destruction, spiritual and institutional, will come if we apathetically move along basking in the fractured light of the Word which shines comfortably and satisfying upon us, while remaining blind to the urgent mission confronting us. Our salvation will come in determining by **reflection** and **choice** the direction the inevitable change of our times will take.

The world waits for us to awaken to a significant witness to the redeeming love of God as we seek ways to heal sick lives and make whole that which is broken — be it those imprisoned in poverty, captive to war, addicted to drugs, discriminated against racially, separated by age, disenchanted with patterns of the past. May God shake us loose from failings in the past, fortifying us for redemption in the future!

Schilling Elected UM Colleges Head

HOUSTON, Texas. (UMI) — Dr. Arlo L. Schilling, president of North Central College, Naperville, Ill., has been elected president of the National Association of Schools and Colleges of the United Methodist Church.

The election came during a breakfast meeting of the NASCUMC in Houston, Texas, January 13, held in conjunction with a meeting of the Association of American Colleges. Elected vice-president was Dr. John T. King, president of Huston-Tillotson College, Austin, Tex.; and secretary, Dr. Richard N. Bender, Nashville, Tenn., director of the department of educational institutions for the United Methodist Board of Education's Division of Higher Education.

Speaking at the breakfast meeting in the Shamrock Hilton Hotel in Houston was Dr. Roger J. Fritz, president of Willamette University, Salem Ore. "A Stance of the Church for Higher Education in the 1970's" was the subject of his address.

The Rev. Myron F. Wicke, general secretary of the United Methodist Board of Education's Division of Higher Education, also gave a report on the work of the division.

UMCOR ALLOCATES $398,000 FOR RELIEF WORK

PHOENIX, Ariz. (UMI) --- Biafra, the Middle East, and Vietnam continued to be the "big three" concerns for the United Methodist Committee for Overseas Relief (UMCOR) as it met here for its first meeting of the year January 11-13.

The 25-member committee, headed by Bishop Ralph T. Alton, Sun Prairie, Wisc., approved special grants totalling nearly $398,000 for work in 17 countries. These allocations for the first four months of 1970 included nearly $100,000 for Biafra-Nigeria, $25,000 for Palestinian refugees in the Middle East, and $75,000 for Vietnam Christian Service.

The committee also approved regular four-month allocations channeling $32,277 through United Methodist agencies and $212,132 through interdenominational programs.

UMCOR officials also announced that a request to the denomination-wide Fund for Reconciliation had been approved for $132,000 to be used in Vietnam. Of this amount, $100,000 will be used for 345 housing units in a Saigon self-help project and $32,000 will be used for a revolving loan fund to assist a community of weavers and farmers purchase looms and agricultural tools.

The emergency grant of $100,000 for Biafra-Nigeria came on the heels of the Biafran surrender.

The Rev. J. Harry Haines, New York, UMCOR executive secretary, said the reconstruction of Nigeria following the Biafran surrender may require one of the largest relief and rehabilitation programs since World War II. He said the church will need to think in terms of relief over a long period of time after the drama of current events has passed.

With the approval of the latest gra of $75,000, the total amount given Vietnam Christian Service throug UMCOR since 1966 totals more tha $595,000. UMCOR has provided 23 the 53 workers in the Vietnam ec menical relief team.

The next meeting of UMCOR scheduled for Columbia, S. C., M 18-19. The committee meets thr times each year.

AFRICA: Botswana, Mochudi Ag cultural Center, $3,460; **Central Af can Republic,** M'Boki Sudanese re gees, $10,000; **Congo,** Agricultural a vocational training for Angolan re gees, $5,000; **Rhodesia,** aid to famil of political detainees, $3,000; **Southe Sudan,** medical aid to Sudanese re gees, $2,500; and **Tanzania,** support George Keller family at Buhemba A ricultural Training Center, $3,000.

ASIA: **India,** aid to cyclone victi in Andra Pradesh area, $6,500; **Ind esia,** Chinese refugees, West Kalim tan, $10,000; training courses in fa ily planning in Sumatra and Sulaw $12,000; **Korea,** Boys Town orphana $2,500; **Taiwan,** rehabilitation of t hoon-damaged Tanan Village, $3,5 and family planning program, $10,0 **Vietnam,** $75,000.

EUROPE: **Greece,** Mani econo development project, $15,000; **Pola** Methodist Church, $2,500.

LATIN AMERICA: **Bolivia,** Ch are Community development te $9,300, Animal husbandry coordina $1,500, and Montero Malnutri Study Center, $630; **Brazil,** hou and farm land development proj $2,500; **Honduras,** Livestock trai center, $3,000, and emergency h ing materials for Bay Islands, $2,0

MIDDLE EAST: aid to four f

y services centers for Palestinian re-
ugees, $25,000.

UMCOR is United Methodism's
gency serving around the world in
isaster relief, refugee relief, and re-
abilitation, world hunger and other
elds. It has an annual financial pro-
ram of about $2,000,000. Sources of
ncome include advance special gifts
om congregations and individuals
nd portions of two church-wide offer-
gs each year: One Great Hour of
haring, observed during Lent, and
e Fellowship of Suffering and Ser-
ce offering taken on the first Sun-
y in October.

Greensboro District Conference Hears NCC Official

The Greensboro District Conference
o The United Methodist Church met
a Grace Church in Greensboro Jan-
ry 11. The Rev. Robert Stamey, host
nister, welcomed the delegates.

Dr. Julian A. Lindsey, Greensboro
trict superintent, presided. The Rev.
nry Justice was elected secretary.

The Conference address was given
Dr. Michael Watson, a physician
Bamberg, South Carolina, and an
cial of The National Council of
urches. Dr. Watson explained how
own local church official Board
e years ago had appointed him to
committee which was asked to in-
tigate and obtain information about
National Council of Churches
n some question arose about that
y within their local official board.
ir investigation revealed many as-
, he said, and they saw the neces-
of such a cooperative Protestant
ncil. Eventually he found himself
ointed to that body. He spoke can-
y of its weaknesses and strengths
and touched upon the reasons that many of his statements are misunderstood and the fact that misinformation and false statements about it are disseminated by some extremists. There followed a question and answer period in which both delegates and ministers participated with Dr. Watson.

The departmental reports indicated that progress is being made within the district. There had been a net gain of 156 members since Annual Conference with the district total standing at 24, 797. Of the District's total Single Figure Apportionment of $397,864.00, the amount of $213,597.00 had been paid. There were 1228 men active in United Methodist Men's Fellowship units and 4221 women in the District WSCS and Guild units. 1040 North Carolina Christian Advocate supscriptions are in the District and 640 Together subscriptions. $56,499.00 had been pledged to The Fund for Reconciliation, and $15,661.00 of it has been paid.

A recommendation by the District Camp Committee that an additional 87 acres be bought which included an emerging trailer park was passed, the purchase price being $45,969.00. This additional land brings the total camp acreage to over 300 acres, and the camp also has now some all-weather facilities. The camp is jointly maintained by the Greensboro and W. Salem-Northeast districts and has been named "Guilrock" from a combination of parts of the two county names — Guilford and Rockingham.

A recommendation was offered to the effect that a request be sent to the coming Annual Conference asking that the Annual Conference fiscal year be made to conform to the Calendar year since the United Methodist Church has made the Calendar Year its fiscal year. The recommendation was approved.

W. H. Dyer, M. I.

CANADIAN MINISTER LECTURES ON PREACHING

A champion for preaching in the Christian Church mounted the pulpit of Wesley Memorial United Methodist Church the afternoon of January 5th and for the next two days proceeded to restore the faith of many ministers in their profession.

The Rev. Dr. A. Leonard Griffith was brought to High Point as lecturer for the annual Lectures on Preaching by the Institute on Homiletical Studies.

He shared the pulpit with the Rev. Dr. Kenneth A. Carlson, the inspirational leader for the annual Mission to Ministers of the Board of Evangelism, and in four lectures told the clergymen what's wrong with preachers and preaching and how to correct it.

A heavy Tuesday snow January 6 cut the opening day attendance of 600 to about 150 the remainder of the two days.

Dr. Charles C. Parlin of New York City, the lawyer who has been instrumental in the merger which formed the new United Methodist Church, was unable to get past the snow and be in High Point for a dinner appearance. Dr. Carlson substituted, bringing ringing applause for his sermon on the Good Samaritan.

Dr. Griffith, pastor of Deer Park United Church of Toronto, Canada, spoke under these titles: "The Unmaking of a Preacher," "The Pulpit in the Pew," "Great Themes for Great Times," and "The Centrality of Preaching."

Here are the highlights of what he said during the four lectures:

"Many people believe sincerely that the age of preaching is dead. The choice today for many is not between what church to attend, but whether at all to attend a church. We, as preachers, are being asked, 'Why should you preach?' and not 'What should you preach?'

"Preaching," he said, "is not a technique. It is a witness to God's great drama of redemption in Jesus Christ. The ideal congregation prays for its preacher, and does not punch holes in his preaching."

He said many ministers could preach better if they were willing to pay the price. Study and meticulous preparation are the price which must be paid, he said.

Dr. Griffith also said the Church mu share the blame for there being fewer gre preachers around today. He cited the se ularization of the church, its "worldly p sion for publishing statistics, and its l business with executives and computers.

"The modern pastor is no longer look upon as a scholar, a prophet and a pasto he said, "but rather like the executive w runs a club, directing the enterprise a raising the money. Studying is now plac last on the preacher's schedule."

He also said there is a growing gap tween the world in which the preac lives and that of the people in the p "Most of the congregation is largely illi ate in great words of the faith," he sa "People don't read the news, they liste it; they don't read a novel, they sk through a digest of it; television has co tioned their minds to pictorial images they can't sustain a lecture from the ma the pulpit."

Today, he said, "the stopwatch te nates the pulpit. Any sermon which ceeds 20 minutes tests the patience of people. How can the true prophet proc the word when he sees squirming pe in the pew judging the sermon by its b ity rather than by its quality?

"If the Church's preaching is in decli



Dr. A. Leonard Griffith (left) and Dr. neth A. Carlson were the principal s ers for the Mission to Ministers an Lectures on Preaching.

he warned, "it is because it cannot be separated from the darkening shadows of the total church picture."

Dr. Griffith gave the clergymen ten qualities that make a sermon interesting:

1. It must have an interesting introduction.
2. It must have a logical sequence.
3. It must have picturesque language.
4. It must have literary excellence.
5. It must avoid old "chestnuts."
6. It must be "a dramatic presentation of God's great drama of creation."
7. It must have a sense of humor.
8. It must have a pleasing delivery and be preached, not read.
9. It must appeal to the whole personality.
10. It must have a challenging conclusion "so in the end the layman will know God has spoken to him.

"The church," he said, "cannot be a haven for escapism; it must be a platform for prophecy, for judgment, for proclamation, for confession and for shock.

"Preaching must have an authentic word about the resurrection," he said. "If we haven't got the resurrection to proclaim, then we haven't got the Gospel. New Testament Christianity begins with the fact of the resurrection. The preacher must establish that fact in his mind and in the pulpit.

"The supreme thrill of preaching," he said, "is that it sometimes does change lives. That's what justifies the ministry of preaching. Let us insist that the Throne of Protestantism is still the pulpit. The spoken word of preaching is still the most effective way of communicating the words of God."

Dr. Carlson, in his opening address, spoke of the kind of person these times demand: an individual who is motivated to learn, who has character, and who is committed to something meaningful.

"The Methodist Church," he said, "was once a church which placed the emphasis on conversion to Jesus Christ. Now we deal in nurture and education and are fearful to ask anyone to make a commitment to anything.

"No man is free," he said. "We are all mastered by something or someone. I want to be mastered by Jesus."

Dr. Carlson told the ministers how his

(Continued on page 31)



Leaders for the Lectures on Preaching and the Mission to Ministers of the Western North Carolina Conference included (from left) Dr. Wilson O. Weldon, Rev. Mitchell Faulkner, Dr. Cecil Heckard, Bishop Earl G. Hunt, Jr., Dr. James G. Huggin and George Finch.

COOPERATION IN HEALTH CARE

by

Willard S. Farrow

The Methodist Home, as the Conference's retirement Home, acquired a partner in its truest sense when it participated with the goverment in the use of Hill-Burton funds to build Wesley Nursing Center, which was opened in November, 1963. It was then, and continues to be, the feeling of persons knowledgable about quality health care (particularly for our aging people) that no single sponsoring organization will ever be able to take care of all the needs by itself. However, with careful planning and efficient cooperation, a higher degree of quality care can be delivered at a more realistic and economical figure.

With the coming of the Medicare Program, Wesley Nursing Center became certified as an Extended Care Facility. It has served approximately 525 patients under this Program and, through December 31, 1969, has collected $384,891.82 in their behalf.

Through the press, radio, and television, during the past several weeks, there has been made a variety of statements and opinions relative to the Medicaid Program in the State of North Carolina, which became effective January 1, 1970. As the largest non-profit skilled nursing care facility in our State (276 beds), it again was the feeling that serving sick people is our business. Therefore, if participating in the Medicaid Program would enable Wesley Nursing Center to serve more deserving persons with the highest quality nursing care and have such cost covered by this new governmental program, we feel that we should definitely cooperate with the program. It has been stated that the Medicaid Program will re-imburse a facility, such as Wesley, its actual cost for caring for a particular patient when substantiated by accurate and modern accounting procedures. It is the feeling of The Center's Administrator, the professional staff, and the Board of Managers that The Center is always going to give high quality care and will not lower its standards—just to fall in a certain dollars and cents range.

When Wesley Nursing Center opened in 1963, a policy statement was made that its rates could not be set by a third party. However, we are prepared to accept patients under the new Program where arrangements are

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Mr. Farrow is Administrator at the Methodist Home and the Wesley Nursing Center, both of which are owned and operated by the Western N. C. Conference.

made for re-imbursement of our substantiated costs plus a small percent to cover depreciation of plant and equipment. It should be clearly understood that The Center has been operating at near capacity, and the chance of many new patients being served just because of the Medicaid Program is not realistic.

As the Western North Carolina Conference attempts to serve the largest number of deserving people who need skilled nursing care, there seems to be no question but that by participating in the Medicaid Program, the hand-in-hand team or cooperative approach by Church and State may possibly reduce the financial burden on the Conference. Too, the knowledge that persons fortunate enough to be served at Wesley Nursing Center will receive the very best in care is the type of information that assures all concerned members that The Church is specifically relevant in its Helping and Healing Ministry.

Mrs. H. M. King Dies

Mrs. Bonnie Williamson King 59, of Rosman, died Jan. 19 in Duke Hospital after a long illness. She was the wife of the Rev. Henry M. King, Jr., pastor of Rosman United Methodist Church.

Surviving in addition to her husband are a daughter, Mrs. Carolyn Clontz of Asheville; a son, Samuel Lee King of Montreat College; five brothers, Sherman, Ralph, Jack and Bill of Asheville and Harry Williamson of Greenville, S. C.; and two grandchildren.

Services were held in the chapel of West Funeral Home, Weaverville. The Rev. Harold Groce, the Rev. W. C. Clark and the Rev. Leslie Ditchfield officiated. Burial was in Pisgah View Memorial Park.

Seminar on Church and Community Scheduled

How may the church be an agent of constructive change in society? This question is to be the focus for consideration at a seminar to be held in Raleigh, Feb. 23-24. Sponsored jointly by N. C. State University and the N. C. Council of Churches, the sessions will take place at Fairmont United Methodist Church, where the Rev. John W. Cline will be host pastor.

Major addresses will be brought by three widely known leaders in the socio-religious world. They are Richard D. N. Dickinson, Jr., M. Buie Seawell, Jr. and Garland A. Hendricks.

Dr. Dickinson is professor of Christian Social Ethics at Christian Theological Seminary in Indianapolis. His writings include the book **Line and Plummet.** The Rev. Mr. Seawell, former pastor of the Church of Reconciliation at Chapel Hill, is now executive director of Triangle Complex, Inc., a ministry to the systems of the Research Triangle near Raleigh. Dr. Hendricks is professor of Church-Community Development and director of Field Work at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

A fee of $2.00 per person and the cost of two meals will be charged during registration, according to the Rev. Dr. Samuel S. Wiley, executive director of the N. C. Council of Churches. To receive additional information about motel accommodations and such, said Wiley, one should contact T. N. Hobgood, Jr., P. O. Box 5040, N. C. State University, Raleigh, N. C. 27607. The conference, Wiley said, is a part of the continuing education program of N. C. State.

Missionary Gives Views on Vietnam

by John Borchert

Miss Tharon McConnell of near Mooresville, N. C., a young United Methodist nurse who served three years in Vietnam, said war as seen on television, in movies and through books "isn't like that — it has a more profound effect on life."

Miss McConnell, who is on a speaking tour of United Methodist churches in western North Carolina through Feb. 1, said she went overseas as a naive idealist and has "come back with a concern for Vietnam, a new understanding of the United States and a real fear of war and of violence and of hatred, since for three years I have seen what these do to people."

Miss McConnell served on one of the Vietnam Christian Service teams, working with refugees and as a nursing instructor for student nurses. Her home church is Triplett United Methodist Church.

She is a graduate of Duke University, and has received training in missionary nursing work in Puerto Cabzas, Nicaragua and near Hyden, Ky., where she worked with the Frontier Nursing Service.

She said she had the opportunity to "minister to people who were caught on both sides of this conflict. They're people. And a lot of them are people who are interested in Vietnam and who want Vietnam to belong to the Vietnamese."

She said that when the U. S. took over the war it ceased to be a war between "the South Vietnamese and the North Vietnamese, but became a war between the North Vietnamese and the U.S."

From her work with the Vietnamese people Miss McConell was asked what she thinks would happen should the U. S. withdraw all of its troops.

"A lot of people are afraid that the Communists would come in and take over and that there would be a resulting blood bath," she said. "My feeling is that there is within Vietnam a large bloc of people who are neither in support of the U. S. position there or the Thieu-Ky regime, and neither in support of the communists or the North Vietnamese."

She said this bloc of people "are extremely national, and long for a Vietnam government developed by themselves. But these people are in a sense underground, or have been driven into the National Liberation Front. Unfortunately, in South Vietnam, to be critical of the regime that exists is to be immediately labeled a communist."

She said "this makes it difficult to voice criticism or to work for a change within the government. I think this bloc is growing. I found most of the friends I had fell into this camp. They feel that a new force is coming into being that will develop a leadership that will be nationalistic and probably a little neutral in its stance toward the U.S. and the western bloc and communist bloc countries."

About a blood bath, Miss McConnell said, "My friends do not worry about a blood bath. They said to me, 'What do you mean a blood bath? What do you think Vietnam has been for the past 25 years? Can it be any worse? They also say, 'Don't you think

the South Vietnamese Government, were it to be the victor in this issue, would do the same to North Vietnamese Government, that it fears of North Vietnam should that side win?' And so it becomes a matter of who is going to do the killing, it seems to me."

Miss McConnell feels the North Vietnamese, should they win, would fear world opinion and would refrain from any mass killings or executions of South Vietnamese leaders. She said she and her friends did not know how the hopes of the Vietnamese would survive the plans of communist Russia in Southeast Asia should peace come.

Here is Miss McConnell's remaining schedule as released by the Board of Missions, Western North Carolina Conference, in Statesville:

Jan. 29, Salisbury, Mount Tabor United Methodist Church, 7:30 p.m.



Miss Tharon McConnell makes friends with one of the youngest refugees of the Vietnam War.

Jan. 30, Mooresville, Morrow's Chapel, evening. Jan. 31, Newton, May's Chapel United Methodist Church, 7:30 p.m. (Methodist Men).

Feb. 1, Winston-Salem, Wesley Memorial United Methodist Church, 9:45 and 11 a.m.; Vale, Messiah United Methodist Church, 5 p.m.; Lincolnton, Pisgah United Methodist Church, 6:30 p.m.

Miss McConnell has already given talks in Mount Airy, Conover, Mooresville, Lenoir, Stoneville, Hickory, Stanley, Elkin, Charlotte and to the Wesley Foundation students in Winston-Salem.

Builders Club Call Benefits Reidsville, Franklin Churches

STATEVILLE, N. C. — United Methodist congregations in Franklin and Reidsville will be assisted by last Sunday's call for funds from members of the Builders Club for the Western North Carolina Conference.

The Rev. H. Claude Young, Jr., of Statesville, director of the Conference's Area of Outreach and Service, said the funds would aid:

Memorial United Methodist Church at Franklin, in the Waynesville District. This is a new congregation, he said, resulting from a merger of Carson's Chapel and Mount Zion United Methodist Churches.

St. Paul's United Methodist Church in Reidsville of the Winston-Salem Northeast District, which is relocating.

The Builders Club, begun by the Conference in 1961, issues three calls for funds a year to benefit congregations selected by the Conference, or to purchase sites for future congregations. Members of the Builders Club pledge five dollars or more for each call.

METHODIST NEWS ROUND-UP

CHURCH DOORS DAMAGED BY BOMB

The front doors of Christ Church (United Methodist) in New York City were damaged on the night of January 7 by a fire bomb. Dr. Harold A. Bosley is now senior minister of the church which was made famous by the long and distinguished pastorate of Dr. Ralph W. Sockman.

★

ROBERTS TO HOLD MISSION FOR BRITISH METHODISTS

Evangelist Oral Roberts is to conduct a mission at Central Hall, London June 16 through 21. The invitation came from the minister, Dr. Maurice Barnett. "The mission's purpose", Barnett said, "is a renewal of the Church through power of the Holy Spirit." "The Church in Great Britain," he added, needs some new invasion of power. We would like to think that under God what we are planning and praying for will result from Mr. Roberts' visit."



ROBERTS

The invitation has the support of the president of the British Methodist Church Conference, the Rev. Brian O'Gorman, and of the secretary of the Home Mission Department, Dr. Leslie Davison.

Daytime seminars for ministers are to be held, with evening services open to the public. Leading British religious figures are expected to join Mr. Roberts in speaking at the seminars.

STRUCTURE COMMISSION WORKS ON INTERIM REPORT

NASHVILLE, Tenn. (UMI)—Work on its report to the special session of the United Methodist General Conference this spring in St. Louis, Mo., occupied the commission studying the denomination's general board structure at a session here January 5-7.

While specific recommendations will not be presented this year, according to the Rev. Dr. Dow Kirkpatrick, Evanston, Ill., chairman of the 22-member panel, the delegates will be asked to react to issues turned up by the commission in its first 24 months of work. This reaction will give direction to the commission in its development of recommendations for new structures. Included among the issues are criteria for structures, allocation of financial resources, general administration of the church, and utilization of general board staffs.

★

MEHARRY BEGINS FUND DRIVE

United Methodist-related Meharry Medical College, Nashville, Tenn., received enthusiastic endorsement for its $88 million national fund drive Jan. 14 from the nation's top-ranking health officer.

Speaking at a luncheon in New York, Dr. Roger O. Egeberg, assistant secretary of Health, Education and Welfare, said, "They (Meharry graduates) are, in my judgment, among the best trained doctors in the world."

The five-year fund drive is shooting for $88 million with $33 million expected to come from federal sources and $55 million from private donations.

Meharry has trained more than 80

per cent of the Negro doctors and dentists in the South and more than half of those in the nation. It was the first and still remains the only privately endowed, predominantly Negro medical college in America that is accredited by the American Medical Association.

★

NIGERIAN AID CHANNEL CLEARED

NEW YORK (UMI) — Joint Church Aid, which was an independent relief agency sponsored by Protestant, Roman Catholic and Jewish agencies for purposes of operating the mercy airlift into Biafra, has ceased operation and the channel for United Methodist aid is now the World Council of Churches and the Nigeria Christian Council through UMCOR.

The World Council of Churches issued on January 15 an appeal for $2,000,000 to be provided by member churches at the earliest possible date so that full-scale relief and rehabilitation programs can be started immediately to meet the new situations in Nigeria. The National Christian Council of Nigeria in Lagos has already drawn up a plan of objectives that includes medical services, feeding programs and work for war orphans.

The way is quite clear for United Methodists to respond to the WCC appeal through the United Methodist Committee for Overseas Relief, said Dr. J. Harry Haines, executive secretary of UMCOR. The U. S. churches are requested to provide $500,000 as their initial response, realizing there will be a long term involvement in rehabilitation, particularly for those in the Eastern Region, formerly Biafra. UMCOR will seek to provide as soon as possible an initial $100,000.

★

GENERAL BENEVOLENCE GIVING ALMOST $40,000,000

EVANSTON, Ill. (UMI) — United Methodists across the nation gave almost $40,000,000 in 1969 toward the general benevolence programs of their denomination, according to information released here January 21.

In addition to the funds given to benevolences, another $4,784,980 was contributed for general church administration and interdenominational cooperation. Not included in the $39,933,287 for benevolences reported by Dr. Bryan Brawner, general treasurer of the church, are many millions of dollars given on the local and annual conference level for benevolences and administration.

Included in the $39,933,287 is $22,268,424 for the denomination's basic benevolence fund, World Service. This is 89 per cent of the annual goal of $25,000,000 during the 1968-72 quadrennium.

Bishop Paul Hardin, Jr., Columbia, S. C., president of the Council on World Service and Finance, the Rev. Howard Greenwalt, associate general secretary for the Program Council's Division of Interpretation, and Dr. Brawner all joined in paying tribute to laymen and ministers for supporting the financial program of the denomination.

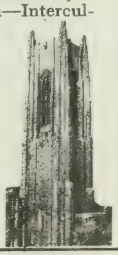
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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

BANNER COMPETITION

Many women in the Western North Carolina Conference are busy making banners to enter in the competition to be held at the Leadership Training Day at First United Methodist Church, Charlotte, on Saturday, February 28.

Prior to the meeting, each district will choose its best banner, so that there will be fourteen in the Conference competition. The one chosen as the best from the WNC Conference will be sent to Houston, Texas, to be displayed with banners from all the other conferences at the meeting of the Assembly May 7-10, 1970.

Specifications as to the size of these banners was given by the Women's Division, "For the Assembly banner, fabrics can be chosen from a wide spectrum of materials — burlap, cotton, felt, wool, etc. (Designs can even be on two sides.) Dimensions strongly recommended are one yard wide and 1½ to 1 3/4 yards long. There should be a three inch hem at the top (open at each end) to make the banner easier to mount on a stanchion."

The specifications continue, "The theme of the Assembly is 'Choose Life.' Motifs and designs can visualize this concept, or otherwise communicate mission. Issues the Assembly will be dealing with are: Creative living amidst change and technology, Justice through the law of love, Dignity for all, Youth."

Mrs. Fletcher Nelson, Morganton, vice-president of the Conference Women's Society and chairman of the Committee on Program, said recently, "Since Annual Meeting theme for June 16 - 18, 1970, will follow much the same as the Assembly theme, we will have ALL the district banners mounted on stanchions and displayed there. The one displayed at Houston will be given the place of honor."

This is an opportunity for Western North Carolina women to use their creative ability and artistic talent. Further information may be secured by calling the district president of the Women's Society in the area where one lies. **Happy Banner-Making!**

WNC DISTRICT PRESIDENTS— ALBEMARLE

The old adage, "Like mother, like daughter," is true of Reba Lefko of Misenheimer, for her mother has been



Mrs. N. E. Lefko

a teacher in the primary division of the Sunday School for more than 45 years, and Reba is following in the same pathway in teaching in the kindergarten of her own church. Love of children and Christian dedication are basic factors in their characters.

As president of the Women's Society of the Albemarle District, Mrs. Nicholas E. Lefko brings to her office a very real dedication to her task, a rare executive ability and a vital strength in creating a fellowship that will work well in the Master's service.

Born in Salisbury, Reba was the daughter of Dr. and Mrs. S. O. Halland. She is a graduate of Pfeiffer College and of Catawba College, Salisbury. She married Nicholas E. Lefko, who had been a classmate at Pfeiffer, and she was a teacher in the public schools for three years. Prof. Lefko has been on the faculty of Pfeiffer College since 1939, holding seniority in service over all other faculty members at the college.

In her church, Mrs. Lefko served as church organist many years and is now a member of the choir. In addition to teaching in the Church School, she plays a responsible role in all of the activities of the Women's Society. In the district organization she has been in student work, campus ministry, membership chairman and district president since 1968.

In community activities her fine ability has been contributed to work in the Parent Teacher Association and Home Demonstration Clubs.

The Lefko's have one daughter, Mrs. Carl Bell, a teacher in Winston-Salem, and three sons, Eric, 24, a graduate of Pfeiffer College, Carl, 14, and David 11, students in local schools.

FIRST METHODIST CHURCH, GASTONIA

Miss Lorena Kelly, Methodist missionary to the Congo, was guest speaker at a dinner meeting of the Women's Society of Christian Service and the Wesleyan Service Guilds of First United Methodist Church, Gastonia, on January 5.

Miss Kelly gave an interesting account of her mission work in the Congo as an instructor in the teacher training schools, Home Economics teacher, and as director of a junior high school. She also prepared two text books in the Otetela language for use in the schools.

She expressed her appreciation to the church for its continued support of her mission work through the years. She presented to the church a hand carved etching depicting a local situation in the Congo. The plaque will be placed in the church library, and the Rev. Howard Jordan expressed gratitude for the gift. Miss Kelly gave to each one present a souvenir of work done by the school girls in the Congo.

Others on the program included Mrs. W. R. Heine, Mrs. Kyle Davis, Mrs. Stewart Atkins, and Mrs. John Fassoux, president of the Women's Society. 130 women were present for the joint meeting.

GASTONIA DISTRICT EXECUTIVE MEET

Miss Vera Falls, church and community worker for Cleveland county, spoke at the meeting of the Executive Committee of the Gastonia District Women's Society at the home of Mrs. Ted Hosick, district president, in Gastonia in December.

Miss Falls told of Quiet Day programs held in her area, and of a visit

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to Bethlehem Center, Charlotte, by a society in her section.

Miss Louise Hord, district member-at-large, spoke on the value of interpreting mission pledge, cultivation fund, and other projects in local societies. Mrs. John Hoyle, Jr. commended Miss Hord for her work.

Mrs. Hosick named Mrs. Arnold Black, Belmont district vice-president, chairman of a committee of four to make a banner to enter in the competition in Charlotte on Feb. 28th. Others to serve with her are: Mrs. F. H. Cunningham and Mrs. Pat McSwain, Gastonia, and Mrs. Hal Hoyle , Jr., Lincolnton.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

SCHOLARSHIPS

The Women's Society of Christian Service, North Carolina Conference, awards three undergraduate scholarships and one Scarritt College scholarship each year. Now is the time to apply for these scholarships. The undergraduate scholarships are awarded each year to single Methodist women who reside within the bounds of the North Carolina Conference and who have been accepted by one of our colleges within the conference. Preference is given to students who plan to enter a church related occupation.

The Scarritt Scholarship is given for graduate study at Scarritt College in preparation for a church related occupation.

Applications must be in the hands of the Conference Scholarship Committee not later than March 1, 1970.

Any person who is interested may get an application blank from her District WSCS president or from one of the college presidents.

The chairman of the scholarship committee is Mrs. Edgar Fisher, and the applications are to be mailed to her: 503 Tarleton Avenue, Burlington, N. C.

ELIZABETH CITY DISTRICT

The executive Committee of Elizabeth City District Women's Society of Christian Service met at the Edenton Restaurant Tuesday morning, Jan. 13 at 10:30. Those present were:

Mrs. Beulah Gaylord, Mrs. Roy Miller, Mrs. Leroy Hand, Mrs. Frank McGoogan, Mrs. Herbert Mullen, Mrs. Evelyn Gibbs, Mrs. Roy Chappell, Mrs. Charles Tysor, Mrs. R. L. Sprill, Jr., Mrs. Arnold Daniels, Mrs. Eugene Sharber, Mrs. Bailey Temple, Mrs. Julia Hassell, Mrs. Callis McPherson.

Mrs. Gaylord, District President, conducted the meeting.

The devotional, given by Mrs. Chappell was taken from John 21:15-17. She said that each of us should try to be a special minister of Christ.

Mrs. Daniels, secretary, had roll call, noting that there were four new subdistrict chairmen present.

Important dates to remember are: semi-annual meeting to be in Wilmington March 16 and 17—the theme being "Who will Build the World Anew?" Also, a semi-annual meeting will be November 14. "Call to Prayer and Self Denial" will be April 2 or near as possible to that date. Spiritual Life Re-

treat is to be June 5 and 6 at Wesleyan College, Rocky Mount. The N. C. Summer Renewal and Re-creation will be August 17-20 in Fayetteville with the week-end R and R being August 15 and 16.

The District meeting will be in Plymouth sometime in April, the date not having been set.

Church Women United will have a meeting April 26 and 27 in Greensboro.

There was a discussion of plans for some of the group to go to the National Assembly in Houston, Tex., in May.

The following is a list of sub-district meetings to be held in the fall:

Sept. 22 ..... Pasquotank
Sept. 29 ..... Gates
October 1 ..... Currituck, Camden
October 6 ..... Perquimans, Chowan
October 8 ..... Bertie, Hertford
October 18 .. Washington, Tyrrell
October 20 .. Dare and Outer Banks

After the meeting adjourned, there was a dutch luncheon for the group.

—Mrs. C. L. McPherson
Chm. Public Relations
Elizabeth City District

Love Is

Love is many things—has many faces and many forms.

is involvement with people and with person.

Love is reaching out a helping hand to people who cannot "help me back".

is acceptance of, and respect for, my brother as a child of God. Love is universal and works to achieve human dignity and justice for all men and all classes.

is praying for, and working toward, spiritual renewal in my church and in myself is working with and cooperating with Christians of other denominations "that the world may come to believe," is learning to change, to adjust. Loves does not always conform, but is primarily concerned with sharing God's overflowing love with all persons everywhere.

is living my faith in this world today.

Love is having a forward look, a positive look, a positive approach toward achieving real and creative solutions to today's problems.

is (at times) risky and costly. It can often mean "just trusting"!

is caring—and caring enough to have a deep concern and then allowing that concern to lead me into some meaningful action which expressed my care and concern.

is tutoring a potential dropout. Love is teaching Jose (or Jose's mother) to speak English.

is voting—casting my ballot on the basis of issues and qualifications, not on color or party.

is giving blood to the Red Cross or volunteering for community service. Love is joining the Peace Crops or VISTA.

is industry training unskilled workers.

Love is providing daycare centers so welfare mothers can work.

is government and big business investing in ghetto housing.

is providing sanitation and police protection in the slums, food, and jobs for everyone able to work.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR FEBRUARY 8

GOD FORGIVES

Background Scripture: Nehemiah 1:5-11; Hosea 14; Matthew 18:23-35

Lesson Scripture: Luke 7:36-50

"The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a line,
Nor all your Tears wash out a Word of it."

Now put these lines from a non-Christian source beside Charles Wesley's lines:

"He breaks the power of cancelled sin,
He sets the prisoner free."

The first quotation emphasizes the natural remorse one feels when he looks at the apparent finality of a sin once committed, and the complete impossibility of changing the past. The second quotation tells us that man does not have to remain in a state of guilt over what cannot be undone. The sin has been cancelled. Note that it is **not** assumed, in either case, that the **consequences** of sin are obliterated; but in Wesley's lines the power of sin to render our lives futile and ineffective through a continuing brooding sense of guilt is now broken. This being true, we can go on to make the most of our lives, though they have been damaged by sin. We can try again to live worthily, and at least to some degree, atone for past mistakes.

In this lesson we have the story of three people whose lives converged for a short time at a dinner party given by Simon, the Pharisee, for Jesus. The story has been remembered and retold millions of times because "it speaks to our condition." It will be remembered that, in the Lord's prayer, the petition for forgiveness follows immediately the petition for bread. This is fitting, because we can no more live without forgiveness than we can live without food. We may, of course, continue to exist, but that is not the same as living.

The details of the story are given in Luke 7:36-50 and will not be repeated here. But we are interested in what this story is saying to us now. Simon invited Jesus to his house because he had come to believe Jesus was a prophet. But when Jesus' attitude toward the woman of the streets appeared to Simon to be quite without excuse, he began to wonder whether his guest was, in fact, a prophet. It was commonly believed that no rabbi should ever be seen speaking to any woman, least of all one with such a reputation as this one. Simon was thinking of her in terms of what she was; Jesus saw her as a person in need for forgiveness.

How many of us can say we never were guilty of thinking of other persons more in terms of what they are than who they are? When we think first of a person's color, his politics, his economic standing ,his origin — and only secondly (or not at all) of his needs as a person, are we not guilty of basic arrogance? For all that we know, the Pharisee may have needed

forgiveness as much, or possibly more, than the woman whom he despised. If we are primarily concerned in protecting our own "image" it is hard to confess our sins, or, even sometimes, to forgive others. Perhaps this is what Laurence Sterne had in mind when he wrote: "Only the brave know how to forgive. A coward never forgives; it is not his nature."

In this story we are told that some of the other guests at Simon's party were shocked when Jesus said to the woman: "Your sins are forgiven." To them is seemed like blasphemy for him to do something which only God was supposed to do. It is the Christian faith, however, that our Lord was so in tune with the will of His Father that he could know that God had forgiven the woman who had shown penitence for her sins, therefore he could give her this needed assurance.

Our background Scripture from the Old Testament is well worth our study. Read Nehemiah 1:5-11 and see how this man who believed the sorrows of his people had been visited upon them as a result of their sin and disobedience could let his mind go back over their history and recall that their God was a forgiving God. Then turn to Hosea 14 where the inspired prophet echoes the words of God in these moving lines: "I will heal their backsliding; I will love them voluntarily; For my anger has turned away from them. I will be like the dew to Israel, so that he will blossom like the lily . . . . and his beauty will be like the olive tree and his fragrance like that of Lebanon."

For COLDS take 666

Apollo 8 Letters Still Coming in

The silent majority has spoken!

Remember the drive by Family Radio Network to rally support for Apollo 8 Astronauts Borman, Lovell and Anders in their 1968 Christmas Eve reading of the Bible. In January, 1969, after hearing that Madalyn Murray O'Hair had gathered some 27,000 signatures to protest the reading of Scripture from Apollo 8, a campaign was begun to acquire 100,000 letters from American citizens supporting the crew's action.

The original goal of 100,000 letters was quickly reached and the letters continued to pour in. By mid-September 2½ million letters and petition signatures had been received. These were presented to Dr. Thomas O. Paine, administrator of NASA on Sept. 24 at NASA headquarters in Washington, D. C.

Subsequently, another one million letters were forwarded to NASA. An additional one million letters and petitions made a Times Square display in December. Thus, over four-and-a-half million concerned Americans have indicated their support and commendation of the Bible reading by the astronauts of Apollo 8. These letters are still arriving at a rate of 100,000 a week.

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YOUNG LORDS, METHODIST CONFRONTATION CLARIFIED

More details about a recent "occupation" of a United Methodist Church in East Harlem, New York City, and of the offices of Bishop Lloyd Wicke have reached us. (See our issue of Jan. 15, p. 19) Here are the details as we have received them from several sources.

The first confrontation took place early in December when the Young Lords, a militant Puerto Rican group who are reported to be in coalition with the Black Panthers, asked the First Spanish United Methodist Church to provide space for a "liberation school" and a free breakfast program for ghetto children. When the request was refused by the trustees, there followed several weeks of disruptions of Sunday worship services. Sometime during this period 13 of the Young Lords were arrested.

Then on Dec. 28, the building was seized by the Young Lords. Church officials, with the support of district superintendent Wesley Osborne then sought and got an injunction against the take-over, which was granted on Jan. 2 by State Supreme Court Judge Hyman Korn. The Lords refused to leave and said they were prepared, according to reports, to resist any attempt at a forced removal. However, they offered to negotiate with the trustees, while still in control of the property.

Bishop Lloyd Wicke, episcopal head of the New York area and president of the Board of Missions, then stated that he would join in a contempt of court citation against the occupiers. Such a citation was necessary to give police a legal basis for removing the Young Lords.

Thereupon, a group of students—mainly whites—invaded the Board of Missions offices of Bishop Wicke at the Interchurch Center (475 Riverside Drive) and declared that they would stay until the prosecution of Young Lords was lifted and certain of their demands met.

In reporting the incident, for the New York Times Michael T. Kaufman gave the following description of what followed: "The white-haired bishop sat on his desk as he listened to the group because one of the demonstrators had seized his leather chair and refused to give it up.

"The churchman said that he would not oppose a citation of contempt against the Young Lords because they were not part of the regular congregation, and that he had to protect the congregation's 'right to worship as they see fit'. He said he would be willing to meet and talk with the Young Lords but that they would first have to leave the church.

"At one point, Bishop Wicke turned to a bearded youth who addressed him vulgarly and said, 'Young man, you have just insulted everything I believe in'. The youth responded by pressing the bishop roughly against a wall."

Those who invaded the bishop's office were said to be students from 17 different institutions, including Columbia University and Union Theological Seminary.

Apparently the incident was brought to a close on Jan. 7 when the Young Lords were "peacefully removed" from the church and the demonstrators left the Interchurch Center.

Trials of some Young Lords, however, are pending.

New Scarritt President Named

NASHVILLE, Tenn. (UMI) — The Rev. Gerald Harry Anderson, 39, professor of church history and ecumenics and academic dean of Union Theological Seminary, Manila, Philippines, has been named president of Scarritt College here.

Scarritt College is the only college owned and operated by the General Conference of the United Methodist Church and is primarily a graduate school for preparing lay persons for work and services of the church.

Dr. Anderson will take office July 1 as the school's fifth president, succeeding the Rev. Dr. D. D. Holt who is retiring after serving as president for 11 years.

Making the announcement was Bishop H. Ellis Finger, Nashville, chairman of the Scarritt board of trustees.

President-elect Anderson, a native of Pennsylvania, has a B.S. degree from Grove City College, Pa. and the S.T.B. and Ph. D. degrees from Boston University. As a Fulbright Scholar he did post graduate work at the University of Marburg, Germany. He has also studied at Geneva, Switzerland, and Edinburgh University, Scotland.

Dr. Anderson has edited **a Bibliography of Theology of Missions in the Twentieth Century** and has written **The Theology of the Christian Mission, Sermons to Men of Other Faiths and Traditions,** and **Christianity in South Asia — A Bibliographical Guide.**

Dr. Anderson was ordained in the Erie, Pa., Annual Conference of the former Methodist Church. He has served as associate minister at Trinity Union Methodist Church, Providence, R. I; a teaching associate at Brown University; and a missionary to the Philippines in 1960. He assumed his present position in Manila in 1961.



Rev. Gerald H. Anderson

Mrs. Anna D. Hughes Dies

Mrs. Anna Dowdle Hughes, widow of the late Rev. W. I. Hughes, died in Valdese General Hospital Jan. 20. The Rev. Mr. Hughes, a member of the WNC Conference, died in 1949.

She was born in Macon County, N. C., Feb. 6, 1889. The funeral service was held at Abernethy Memorial United Methodist Church, Rutherford College, where she was a member, by the pastor, Rev. Clegg W. Avett. Burial was in Fairview Cemetery in Hickory. Surviving are six daughters and one son.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Boys and Girls:

Many folk carry around with them a telescope that they don't know how to use. Not a real, solid telescope with glass in each end, but a mental one. A telescope has a small lens in one end and a large lens in the other. When we put the small lens against our eye and look through, the things we see seem big. But when we put the large lens against our eye, the things we're looking at seem tiny in size.

Our mental telescope works in the same way. We often look through the wrong end at the wrong time. When we look at other people's mistakes, we put the little end of the telescope to our eye, and magnify the mistakes greatly. When we look at our own mistakes, we point the little end at them and make them look as small as possible. When we do good deeds, we point the large end at them and make them look big, but the good deeds others do for us, we often minimize.

Let us learn how to use our mental telescope correctly. Let's keep the magnifying end on worthy and selfless things. If we need to look at the selfish and little things in life, let's look at them with the reducing end.

Aunt Cay

GOD WILL PROVIDE

As a boy and young man, Malcolm Sawyer had seen much hardship. He was born on a small farm in the rockiest part of Ohio. The land was so hilly and the soil so poor his father struggled hard to provide a living for the family. When Malcolm or any of his sisters or brothers questioned how the family would live through the latter part of the winter and early spring until the first planting was ready for harvest, their parents would always answer, "God will provide."

Now, Malcolm sat at the head of a makeshift table, repeating those same words to his sons and daughters.

"But this is all the food we have, Malcolm," his wife said quietly. "There is not even a crust of bread left. In fact there is hardly enough food to satisfy all of us at this meal."

Malcolm looked at Prudence and repeated, "God will provide," so sincerely that no one questioned further.

It had been a long, hard journey from southern Ohio across the stretches of open plain to the Mississippi River. Then more plains until the rugged Rockies loomed before them like a giant monster challenging the rest of the way. At the end of each day, the limited supply of food was noticeably smaller. Now they sat on squatty little nail kegs around a table made of thin slats of wood nailed together and resting on wooden saw horses. There was not much room in

covered wagon for such things as tables and chairs.

All afternoon Malcolm laughed and talked gaily to his sons and to little Miriam as he guided the horses along the seemingly endless trail. There was never a doubt in his mind but that surely God would provide for them that night as He had always done in the past. At sundown, the weary horses were unharnessed and fed. Once again the thin slats of wood were brought out of the covered wagon and placed on the sawhorses. Then the family gathered round it, sitting on the sturdy little kegs as they had done for every meal all along the way. Only this meal was different from the rest. Often the table held but a scant portion for each. Tonight it was bare. But Malcolm folded his hands and bowed his head in his usual manner.

"Dear God," he prayed, "the way has been long and hard. Yet Thou hast been with us every mile. How can we question such loving care? We thank Thee for all Thou hast provided. We thank Thee for the food—"

Just then a sound more like an echo than a shout disturbed the quietness of the evening hour. A long, low object was moving toward them. Malcolm stood his full height and peered into the gathering shadows.

"It is another covered wagon!" he exclaimed, "drawn by four sturdy oxen, and a man is walking along carrying something. It is a bag, a large bag. I see a woman walking a few paces ahead of him near the oxen, holding her hand high over her head. Now she is waving. She is carrying something, too. It is a basket covered with a cloth."

Now the wagon was close enough for even little Miriam to see. The pioneer woman was so close Prudence could see her plain brown homespun, so like her own simple dress. A cheerful cry of "Welcome! Welcome!" came from those inside the wagon and those walking along beside the oxen.

"Welcome, indeed!" cried the pioneer woman. "We bring you the Welcome Wagon which goes forward to greet every new family traveling over this trail. We welcome you into our settlement!"

It seemed to the children that people kept coming out of the covered wagon, carrying boxes and sacks and baskets. Some of the women gathered around Prudence or patted the children's heads while the men shook hands with Malcolm. The rest of the women placed more food on the table taken from baskets and boxes than Malcolm's family had seen for several months. Malcolm looked at Prudence and then at his sons. He didn't have to speak the words. They all knew what he was thinking.

"Come," said Malcolm, trying hard to keep his voice steady. "Let us give thanks to God for ever providing for those who have faith in Him."

Ida Vonk

PEOPLE OF FAITH

The Bible tells of many people who had faith in God and depended upon Him to guide them. Can you tell who these were by what they did?

1. Prepared an ark
   _____
2. Prayed at his window
   _____
3. Led the people out of Egypt
   _____
4. Went to a new land
   _____
5. Built a temple
   _____

Seven is an odd number. How can it be made even?

Take away the "s"

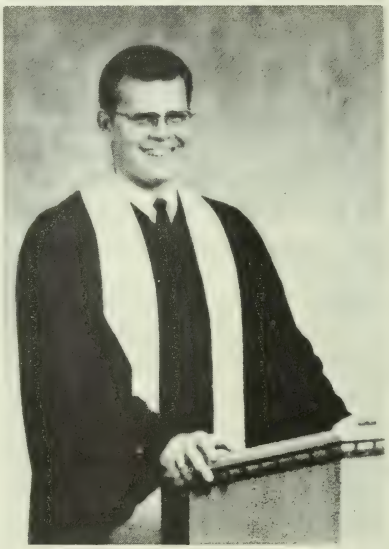
CAROLINA BRIEFS

¶ Fred Haley, the distinguished American organist, will be presented in an organ recital in the Pfeiffer College Chapel Feb. 9 at 8 p.m. He will appear under the sponsorship of the Pfeiffer Department of Organ. The public is invited to hear the young musician who is organist and associate director of music at St. Luke's United Methodist Church, Oklahoma City, one of Methodism's largest congregations.

¶ The Rev. Cornelius L. Henderson, associate director with the department of New Life Ministries of the General Board of Evangelism, spoke during the Youth Day Services at Browning Chapel United Methodist Church, Greensboro, last Sunday morning. Rev. Mr. Henderson is former superintendent of the Georgia Conference of the Methodist Church. The Rev. P. E. Adotey Addo, director of Religious Activities at Bennett College, is also pastor of the church.

¶ Chaplain Corbin L. Cherry, currently at Walter Reed Army Medical Center, Washington, D. C., will be in Wilson, Jan. 31 and Feb. 1. On Saturday night, at 7:30 p.m., Chaplain Cherry will present a one-man folk show for the youth of the Wilson area. The show will be in Asbury Hall, First Church, Wilson, and is sponsored by the West Nash youth. Sunday morning he will preach for the eleven o'clock worship service at West Nash. A veteran of service in Vietnam, Chaplain Cherry was severely wounded by enemy action. The people of the Wilson area are invited to the service at West Nash Church. Chaplain Cherry is a member of the North Carolina Conference.

¶ A Weekend of Spiritual Growth is scheduled for Feb. 13, 14, and 15 at Maysville United Methodist Church, Maysville. Each evening there will be study classes from 7:00 to 7:50, a refreshment break, and then a worship service at 8:00. Rev. J. C. Daniels of Asheboro will teach a course entitled "The Sermon on the Mount;" Rev. Jim Tingle of Jacksonville will lead the "Church Renewal" group, and Rev. Worth Pearce of New Bern will teach the mission study on "Reconciliation." Each evening one of the visiting ministers will preach at the worship service. The church extends an invitation to anyone interested in this program.



Rev. Samuel D. McMillan, Jr., pastor of First United Methodist Church, Mount Gilead, was awarded the 1969 Distinguished Service Award by the Montgomery County Jaycees at their annual award night dinner Jan. 19. His community activities included being chairman of the Montgomery District Boy Scouts, Water Safety chairman for the American Red Cross, and business chairman for the Montgomery United Services (United Fund) in Mount Gilead.

Halifax Minister Awarded Scholarship

The National Board of Christian Social Concerns of The United Methodist Church has awarded a full scholarship for study at the North Conway Conference (summer 1970) to the Rev. William D. Moore, minister of the Halifax United Methodist Charge.



MOORE

The North Conway Conference is an annual national gathering of authorities in the field of alcohol and drug problems at North Conway, N.H.

The scholarship was in response to a sermon, "Attitudes, Alcohol, and Alcohol Problems," that was preached by Mr. Moore in the fall of 1968. The sermon was an award-winning entry in the Rocky Mount District contest. It was published in the July-August issue of **The Pulpit**, a national homiletics journal published in Chicago, and from there was published in pamphlet form by the North Dakota State Commission on Alcoholism.

Other publications by the Halifax minister include "Religion and Alcohol," which was carried as the lead article in the October, 1969 issue of **Pulpit Digest**. This article is being produced on tape by Word, Inc., Waco, Texas, for national distribution by "Ministers' Taped Digest." Mr. Moore's paper, "American Methodists and Alcohol," was published in the fall issue of **Addictions**, a Canadian journal of alcohol and drug problems.

Mr. Moore studied at the Rutgers University School of Alcohol Studies, is a member of the Board of Directors of the Halifax County Mental Health Association, and is district director of the Committee on Ecumenical Affairs in the Rocky Mount District.

LECTURES ON PREACHING

(Continued from page 13)

church has become involved in areas of tension, such as race, where the congregation of First United Methodist Church, Glendale, Calif., has worked with a black church in educational exchanges of "our finest laymen," creating understanding by both races where little once existed.

In personal evangelism the congregation is using what Dr. Carlson calls "electronic evangelism." A man with "a well modulated voice" works from 7-10 p.m. placing calls, from a city directory, into homes of the church's neighborhood inviting persons to worship with the First Church congregation.

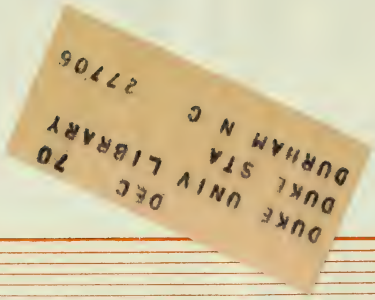
The Rev. Paul Hutchinson, the church's director of evangelism, contacts positive responses. Dr. Carlson said that many people who have lived long years in the First Church community have told him they never attended a church "because nobody ever asked us."

"The Church has within it the seeds of survival," Dr. Carlson said. And he said that "effective preaching is the strongest means of evangelism we have. There's no matter of speech under heaven like a sermon. There is nothing equal to the power of the spoken word, well spoken and clearly stated. You may say one word which will lift a person up, put stars back into his sky and make a new person of him."

Dr. Carlson lauded the mass media. "We're critical of newspapers," he said, "but they have done an exceedingly fair job by the Church. We need to make more and better use of radio and television."

Bishop Earl G. Hunt, Jr., presiding bishop for the Charlotte Area, was host for the Institute on Homiletical Studies, for which he is president. The Rev. Mitchell Faulkner, pastor of First United Methodist Church of Lexington, was host for the Board of Evangelism, for which he is chairman.

The annual event is scheduled for Jan. 11-13, 1971, in Centenary United Methodist Church of Winston-Salem.



Reformation Begins With You

by Robert F. Moore

I READ THESE comments of Vermont Royster, editor of the Wall St. Journa the other day, and agree with every word Mr. Royster said, "We are not a si society because some men revert to beasts, or because at times, even good me may do evil. But, we are a misguided society. We are reluctant to make mor judgments, to impose restraints on those who would wreck society, or to acce any self-restraint on our own behavior."

We have forgotten the laws of God, and no longer believe in inhibitions. Tl philosophy today is; everyone should do his "own thing," whether it be indul ing in an orgy, paralyzing a school, or terrorizing a city. Mankind has spe thousands of years tearing itself from barbarism. We have struggled to mainta civilization, the ability of men to live together in peace in an orderly society. A of this we have built upon inhibitions within ourselves; there are certain thin we should not do in decency and honor. When these inhibitions are torn dov society becomes a mob.

I maintain that plain, simple decency is the basis of a stable society. It about time that we, as Christian people, begin to glorify chastity, sobriety, ho esty, truthfulness, and respect for others and their property. Some misguid souls are marching, looting, burning and crying for a solution to social ills. We God gave the solution long ago—to have a better world, we've got to have b ter people. And the reformation could well begin with you. When more hea and minds are pure and like the heart and mind of Christ, our Lord, then we c do something about the evils of the world, and not before.

The Rev. Mr. Moore is pastor of Garner United Methodist Church, Garner.

Duke

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., February 5, 1970 No. 6

Boy Scout Week
February 7-13, 1970

60th ANNIVERSARY OF SCOUTING

(See pages 14 and 16)

DUKE DIVINITY LIBRARY
FEB 13 1970
DURHAM, N. C.



Thomas Lane Johnson, a scout of Troop 3, Asheville, recently received his Eagle Award and his God and Country Award in separate ceremonies. The Eagle was presented at the December 16 Court of Recognition held by the Dogwood District of the Daniel Boone Council. The God and Country Award was presented January 4 at the eleven o'clock worship service of Trinity United Methodist Church, Asheville, where Lane is a member. Lane is the son of Mr. and Mrs. Donald Johnson of Asheville. Pictured with him are Scoutmaster Tom Harrison and Dwight Whitlock, associate pastor at Trinity Church.

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Feb. 8-10—Commission on Religion and Race, Birmingham, Ala.
Mar. 2—Committees on Church Architecture, N.C. and W.N.C. Conferences, Duke University, Durham, 10 a.m.
Mar. 9-13—Confirmation Education Laboratory, N. C. and W.N.C. Conferences, Salisbury
Mar. 16—Regional Commission on Christian Education and Campus Ministry, Methodist Student Center, Chapel Hill, 1:30 p.m.

NORTH CAROLINA CONFERENCE

Feb. 9—Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 10—Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 11—Durham District Lay Rally, Civic Center, Durham
Feb. 12—Burlington District Lay Rally, Front Street Church, Burlington
Feb. 14—Church Music Workshop, East Carolina University, Greenville (Elizabeth City, Greenville and New Bern Districts)
Feb. 15—Wilmington District Conference, Elizabethtown, 2:30 p.m.
Feb. 16—Sanford District Lay Rally, First Church, Rockingham
Feb. 17—New Bern District Lay Rally, Centenary Church, New Bern
Feb. 17—Commission on Archives and History, Spring Meeting
Feb. 18—Greenville District Lay Rally, Queen Street, Kinston
Feb. 19—Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 21—Special Session, N. C. Conference, Edenton Street, Raleigh, 10 a.m.
Feb. 21—Church Music Workshop, Methodist College, Fayetteville (Wilmington, Sanford and Fayetteville Districts)
Feb. 22-25—Morehead City Christian Workers' School, First Church, Morehead City
Feb 27-28—Board of Education and Planning Conference, Camp Chestnut Ridge
Mar. 3—Committee on Christian Educators and Music Ministry, Methodist Building, Raleigh, 10 a.m.
Mar. 5—Committee on Camps and Conferences, Methodist Building, Raleigh, 10 a.m.
Mar. 5—Committee Meetings, Board of Missions, St. Paul Church, Goldsboro, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Feb. 7—Board of the Laity, Executive Committee Methodist Building, Statesville, 10 a.m.
Feb. 8-9—Dialogue Sessions, Lambuth Inn, Lake Junaluska, for Waynesville, Asheville and Marion Districts
Feb. 10—Dialogue Sessions, First Church, Hickory, for Gastonia, North Wilkesboro. Statesville and Charlotte
Feb. 13-14—Guidance and Testing Clinic, Commission on Enlistment, Greensboro College 5 p.m.
Feb. 24—Course of Study Committee Interview, Methodist Building, Statesville, 10 a.m.
Feb. 24—Board of Trustees, Institute for Homiletical Studies, First Church, Hickory 10 a.m.
Feb. 24—Seminary Committee Interviews, Board of the Ministry, First Church Hickory, 9:30 a.m.
Feb. 25—Dialogue Sessions, First Church, Salisbury for Albemarle, Thomasville and Salisbury Districts.
Feb. 26—Dialogue Sessions for High Point, Greensboro, Winston-Salem/Forsyth and Winston-Salem/Northeast Districts (place to be announced)

Can the Church Show the Way?

by Cheryl Ann Pitts

Tell it like it is! I'm not sure that's possible, for I'm a member of such a diversified and unsettled generation—a generation that cannot be easily placed in a set mold. My generation includes a guy lying face down in a rice paddy, a young girl working in Head Start, a demonstrator marching with a sign, a crew-cut youth teaching swimming at the Y.M.C.A., and a leather-jacketed figure hurling a brick through a store window. These are the faces of America's children, her promise for the future. But each one is different with backgrounds and beliefs, perhaps alien to one another. In my mind, I cannot picture a typical American teen-ager. There are no more boys next door, or girls down the street. Individuality is the key word of 1969. That, along with action. Both of these thoughts are summed up in a phrase of the 60's—"Do your own thing."

And what is this thing that must be done? You would get as many answers as there are youth in America. "To join the Peace Corps, to fight for America, to destroy America, to fight poverty, to stay in school, to avoid the draft, to earn as much money as quickly as possible, to legalize marijuana, to get married, to get by from day to day taking the least path of resistance, to gain my rightful place in society"—or just, "I don't know."

These are the voices of the love generation. With such a babble of ideas, is there any common solution? How can my contemporaries revolutionize a world which at times seems beyond help?

I read an article recently in *Harper's* Magazine entitled *Survival—A Really Relevant University.* The author's main point was that today's colleges and universities were not programmed to equip youth to face the world's problems. Courses taught in an average liberal arts school would have no meaning 10 years from now when survival in an over-populated and polluted world is the main objective. He proposed that total research and study be done on birth control, air and water pollution, traffic, and the fast loss of natural resources. The student body would work in a unit dedicated to prolonging man's survival on earth. I don't agree with all of the presented ideas, but he does paint a grim picture of our future life when youth must be trained to exist.

A youth is constantly reminded by the news media of the present and future world chaos. A youth in the ghetto or on the battlefield, however, sees these things first-hand. To grow up in an environment of violence, racial hatred, liberalized moral codes and mind-expanding drugs is a bewilderment to anyone. No matter how secure a background and family life a young person has had, he will be faced with this confusing world. This meeting may be a total shock to one's beliefs, as a teen-ager often learns his first year away from home. For some, the solution may be a total withdrawal from

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A member of the Glen Alpine United Methodist Church, Miss Pitts is a student at High Point College. She presented this article in a Student Recognition Day talk in her church on December 28, 1969.

the world into communities of so-called love and peace, flavored with drugs. But for the youth left, there must be another answer. Could it be the Church?

Down through the centuries the Church has been an instigator for change. Because of Christian values, many campaigns and wars have been waged. And now, today, the Church cannot afford to be complacent. My generation is suspicious of set institutions, of which the Church is one. When Christian adults react no differently to today's problems than other adults, the Church's values and goals become hazy. Who sets the pattern? Who shows the good example?

I think the spiritual and moral possibilities are very prevalent. This is shown by 1,000 young Americans dedicating themselves to the Peace Corps and VISTA. It is shown in volunteer work in hospitals, clinics, and Scouting. It is shown by the growth of Far Eastern religious cults on campuses with serious meditation and prayer led by the religious leader. It is shown by the lyrics of today's rock music which speaks of love and brotherhood. It is shown by youth's involvement in active support of political candidates and issues. It is shown by youth-led marches and demonstrations. From these past acts, it seems that youth are eagerly searching for involvement and spiritual identity. They desire to be part of the Christian movement.

But does the Church desire them to be a vital segment in its makeup? Is there room for today's rebels? Sometimes the answer seems to be *no*. The Church stands behind arguments that were solid 20 years ago, and the youth of the jet age want no part of it. I admit we are impatient individuals. There was no depression when we grew up and things have come easier. In a supersonic pressured life of space travel, atomic power, and heart transplants, one is used to action. Changes must be made **now**! Discussion and compromise are oftentimes by-passed.

The Church, however, must be sustained by my *now* generation if it is to survive. The Church's lifeline is composed of the go-go dancer, the drug addict, the basketball star, the private first class, the black militant, and the folk singer. This segmented generation is bound together only by its determination and its action. Again I ask: Is there room in the Church for all of us and our own personal aims?

It seems it would take a miracle for us to become a fellowship—a fellowship composed of black robes and mini-skirts, of wool and leather, of high lace collars and see-through blouses, of pipe organs and electric guitars, of pews and coffee-houses, of chancel rails and barb-wire fences. A miracle. But Christ works miracles every day with His Love.

Compromise and understanding will be the cementing factors. If the compromises are not made, I feel that many youth will turn away from the Church and find their identities elsewhere. For the youth—we will have to understand that changes cannot be made overnight, even though they must be made . . . that traditions cannot be swept aside and totally disregarded . . . that it was the older members of the Church who gave us our religious foundations and training. On the other hand, it must be realized that we youth cannot limit ourselves to a stained-glass building, but must be involved with what is outside . . . that we must be accepted into the Church along with our new outlook, and music that can blend with the old.

I believe that the union *will* be made. Through true Christian love, we will become a living body. Nothing else can bridge the generation gap.

EDITORIALS . . .

A Tragedy and Its Implications

The Western world stood last week with averted eyes, shifting from one foot to the other, forming words with lips from which no sound came. It had just witnessed the final gory paroxysm of Biafra's death.

Perhaps the wound in the side of Africa would heal before the wound to the self-respect and integrity of the Western powers. The tribal struggle in Nigeria had in thirty months brought death to some two million persons, give or take a few hundred thousand. Vast numbers died a slow death by starvation, most of them children. Countless others were non-combatant victims of massacres. The ragged remnants among the Ibo tribesmen who survived—especially the undernourished children—will perhaps represent a lost generation.

The great western powers, among which are numbered the United States, were there when it happened. They were there in the form of a scant handful of doctors, nurses, relief workers. They were there in a slender line of medical and food supplies. But they were also there in the form of modern weapons of destruction.

Britain, Russia, France and other nations hastened to place into the warring hands of Nigerian tribesmen lethal instruments. If war was inevitable in Nigeria, better would it have been that no "help" from the outside had come; that they had settled their differences in the old traditional ways with the old African weapons of warfare. Perhaps the results would have been the same, less the loss of so much humanity.

But to the shame of the western powers must be added their obvious impotence in dealing with a relatively minor crisis. What if the western powers, with the cooperation of other member states of the United Nations Organization, had from the start agreed to an arms quarantine? No weapons—neither planes, nor tanks, nor guns, nor ammunition—would go to either side. If the Nigerians would fight, let them devise their own means of warfare.

What was the reality? The great powers stayed out of the fight, but kept handing in weapons, and reloading them for the combatants.

We lift a feeble cry of protest to high heaven, because the Christian conscience—so keen and sensitive about other scandalous wrongs going on in Africa and elsewhere—has been strangely silent or nearly so, about this tragedy. We lift our voice because we believe that if the powers that be in Christendom, in New York, London, Rome, had exercised their considerable influence, the scales might have been tipped the other way.

Our indignation, however, is modified by the realization of how limited is the power of man. His goodness is

shot through with evil. His noblest institutions are structured with rotten timbers and faulty masonry. The veins of his body carry poison as well as health to all of its several parts.

If we as a world cannot handle the Nigerian trouble, then what of Vietnam, what of the Middle East, what of Communist China, what of the rumblings from South America? What of racism here and elsewhere? We can only conclude that all of our political structures, all of our social devices, all of our "religious" formulations cannot save us from our own desperate wickedness.

This is no new conclusion. It is what the Bible has been saying for all of these centuries. It is what post-biblical history has been telling us. This world and all of the universe was created, we believe, by God through means and processes beyond our understanding. It operates under His laws, in obedience to His will, for the fulfillment of His designs.

When our human ways run counter

(Continued on page 8)

A Cause Worthy of Support

Paine College in Augusta, Georgia and Bennett College in Greensboro, North Carolina! These two institutions have a long and distinguished record in the education of blacks in the South. Negro history in this area and in the nation would have to be rewritten if the influence of these colleges were to be erased.

There are many areas of controversy about race relations among us. But there are very few people, black or white, who do not agree that schools like Paine and Bennett must continue and should be made ever stronger as educational institutions.

Both of them were founded in cooperative efforts between blacks and whites during the years following the Civil War. The unique service they have rendered over the years validates the wisdom of those who brought them into being. We would need to have overwhelming reasons to overturn their sacrificial vision in founding them. Such reasons do not exist. To the contrary the circumstances of our times require that we match the vision of our forebears with deeds that are comparable in foresight and sacrifice.

The United Methodist Church has set a goal for Race Relations Day, Sunday, February 8, of $2 million raised for Paine and Bennett and for the other predominantly black institutions of higher education owned and operated by the church. This is four times the giving last year, but it is easily within reach if we want to do it. Our response to this appeal is important not merely because the money is badly needed, but because what we do will represent a signal to that large majority of black people who are solidly building for a stable future. We reject the philosophy represented by The Black Manifesto; so do the vast majority of black United Methodists. If we reject that approach, then what approach do we favor? Surely it must be the approach which includes the kind of educational services being provided by Paine College and Bennett College.

Here is a need that all of us should be able to get behind. When the collection plate is passed in your church on next Sunday morning, we hope that you will be there, and that you will have your pocketbook with you.

EDITORIAL

(Continued from page 7)

to His purposes we are on the road to disaster. His purposes were most clearly delineated by Jesus Christ. The heart of God's message to mankind delivered through Christ was this: you are not good enough, wise enough, nor strong enough alone to build a healthy, harmonious and whole life, either as individuals or as a community. But if you will perceive the wrongness of your ways, repent of your misdoings, believe in my ways, receive my mind and spirit, and trust my guiding hand, then between us we can build the better world.

Biafra should be one more reminder of the authenticity of these truths. Moreover, it should prick us into an awareness that time—our time, not God's time—may be running out. It should drive every preacher to a sense of urgency in the presentation of the Gospel—a Gospel which contains a call to repentance, of faith in the saving grace of God in Christ, of trust in His wisdom and power, of hope for the future.

Every man among us must do it in his own way, but do it we should in the name of Christ who has called us to go preach the Gospel. We should do it with the earnest desire, with the determined purpose, that our listeners be persuaded to seek new life in Christ. We should expect them to respond to the urgings of the Holy Spirit, and we should give them an opportunity to respond publicly and openly. All of the demonstrations where people stand up to be counted and march for a cause, should not be on the streets and in the courthouses. Some of it should be taking place in our churches!

Of course, it might wake up some of our congregations. It might build a fire under some of them. It might set the entire church afire. But then, if this happened, perhaps some of the inactive members might come back just to see what was going on. Also, it is quite possible that they might stay because they could see that something really significant and exciting was happening. Perhaps then, instead of diminishing memberships we would begin to register gains; real gains, not just names on rolls.

We have an idea that the Gospel—the real Gospel, the full Gospel, the true and authentic Gospel—is the most exciting, appealing, challenging and transforming concept that has ever reached the ears of men. It is too bad we hear it so seldom, or in such weak, diluted form that it is hardly recognizable.

Some may take us to task for such utterances. We do not believe that Paul or Augustine or Wesley would be among them.

Something to Think About

In his message to the World Council of Churches in Uppsala, Sweden, UN Secretary General U Thant quoted Dag Hammarskjold: "Today the road to holiness lies necessarily through the world of social action."

Many theologians and theological students act as if this idea were the whole truth when, in fact, the other emphasis is already overdue: the path to responsible social action lies through the narrow gate of disciplined holiness. The true whole is, of course, not only holiness and social action but also critical reflection based on science, philosophy, and history. Reality is whole; personal and social salvation depend both on wholeness in private life and on social responsibility. The task of theology is to address this wholeness.

Walter G. Muelder, Dean,
Boston University School of
Theology

GUEST EDITORIAL . . .

Balm for a Sick Society

by ROBERT P. BUNCH

Has the Christian Church of our day become soft and vulnerable? Is it susceptible to being shoved aside by the movement of history as so much of society's excess baggage, no longer relevant or needed? How shall we be faithful to the needs of our time?

We know that in the 17th century John Wesley was midwife at the birth of our Methodist Church. His was also a time when society was ill and needed the leadership and compassion and concern that Wesley gave it. He took his message to the mineshafts, his compassion to the prisoners, and his love to the poor. He nursed his little societies to be faithful to the Father and the needs of the people. And they became leaven that changed the society to the good.

But where have we the 20th century Church come to? Have we supped at our secular culture's table so long that we no longer see her ills, her injustices, and her needs . . . nor have the will to change them? Perhaps we need to revive some of the spirit of John Wesley's concern for the ill society: to be willing to risk something of ourselves and our possessions in a massive effort to right the wrongs and heal the sickness of our society—lest her ills become terminal in our time. Would that collectively we would attend our country's sick bed as we would our mother's.

History had its priorities in Wesley's day and has fairly clearly marked them out in ours: the blacks who should be given the opportunity for full manhood; the poor who need hope and help in getting out of their cycle of poverty; the prisoners who need more rehabilitation and less punishment; the parolees who need more trust and less suspicion; the juvenile delinquent who needs more help in overcoming his poor background and less yells for more hard "law and order;" to wage for peace with the same endorsement and support we have given in the past in the waging of war . . . and the list could go on.

We have been taught that when a member of our family is sick . . . the whole family is affected and needs healing. But the family is also one of the healing agents for the one who is sick. In this light we are both affected by our society's sickness as well as having a responsibility to be a healing ministry within it. Perhaps to the extent we become that we can call ourselves followers of the Great Healer.

The Rev. Mr. Bunch is pastor of Forest Hill United Methodist Church, Concord.

Really Safe Place?

SCARBROUGH, Ont. — Burglars hit the jackpot here when they turned the pages of a family Bible. School bus driver Thomas Williamson said his house was looted of $3,500 in cash, including three $1,000 bills hidden in the pages of the family Bible.

Mr. Williamson explained that he buys and sells cars and often needs ready cash.

"I never thought anyone would look in the Bible," he said.

Methodists Urged to Watch TV Series

NEW YORK (UMI) — Reconciliation is the theme of a four-part religious television series to be presented on the NBC-TV network program, "Frontiers of Faith," beginning in February. Programs will originate on the network at 1:30 p.m. (EST) Sundays on February 8, 15, 22 and March 1. In many cities, however, the Frontiers of Faith series is shown at a different hour, and viewers are advised to check local listings.

The core of the four half-hour programs will be an exploration of the Sermon on the Mount as a prime statement of the reconciliation ideal. The first program in the series features contemporary scenes of both conflict and reconciliation to illustrate the reading of the Sermon on the Mount. Subsequent programs explore the influence of the Sermon on the early Christian church, as well as throughout Christian history.

Implications of the Sermon on the Mount for many areas of conflict in today's world are considered in the final program, which will feature a panel discussion, moderated by the Rev. David H. C. Read, pastor of the Madison Avenue Presbyterian Church in New York.

United Methodists should find the program series of particular interest as it deals with a theme — reconciliation — which is the focus of their 1968-72 Quadrennial Emphasis.

The Rev. Dr. Harry C. Spencer, associate general secretary of United Methodism's Division of Television, Radio and Film Communication (TRAFCO), has urged that pastors, church school teachers and other local church leaders make every effort to see the television showings of the programs both for their inherent value and in order to decide how they can be used later in film form.

The reconciliation series is prepared by the Broadcasting and Film Commission (BFC) of the National Council of Churches and is a public affairs presentation of NBC News. TRAFCO has been deeply involved in the development and production of the programs. A production grant of $10,000 was made from United Methodism's Fund for Reconciliation as a part of the



STEVEN JOYCE narrates the Sermon on the Mount for BFC/NCC's four-part TV Series "The Revolutionary Words" on NBC's FRONTIERS OF FAITH starting February 8.

Bible Study phase of the Quadrennial Emphasis, directed by Bishop Earl G. Hunt, Jr., of the Charlotte Area.

It has been announced that the four programs will be made available on film for the local church use some time after April 1, and that orders for film rentals may be addressed after that date to: BFC TV Film Library, Room 852, 475 Riverside Drive, New York, New York 10027.

Asheville Churches Cooperate in Ministry

Thirteen churches of five denominations already are committed to participation in the program of the Asheville-Buncombe Cooperative Christian Ministry established at 77 Victoria Road, Asheville.

All churches in the city and county are invited to participate through membership in the cooperative ministry. Copies of the constitution and by-laws have been mailed to many of the churches and inquiries are invited.

With a desire to help people help themselves in time of emergency, one facet of the cooperative program is HELP, offering assistance regardless of religion, race or color. Emergency needs of food, clothing, furniture, transportation, minor house repairs, emergency moving, counseling and other types of assistance are provided by volunteer workers.

There is no attempt to compete with or replace an existing agency, but instead an effort to cooperate and supplement present programs and help with unmet emergency needs of any sort. Calls for help may be received from agencies or individuals.

The phone number of HELP is 252-7138 and the office is staffed by volunteers mornings. A training and evaluation session is held each Tuesday at 10 a.m.

AN APPEAL

The Board of Christian Social Concerns of the Western N. C. Conference wishes to urge support by our Methodist congregations of the Race Relations Day offering planned by the Board of Education. It is essential that we go beyond the amount included in our single figure apportionment for this cause.

This is essential to meet the crucial needs so long disregarded in our colleges which are predominantly Negro. This special offering may be received on any Sunday convenient to the congregation. It should be sent to our conference treasurer, designated for Race Relations Day offering beyond the apportionment.

Because Bennett College is located within our conference, a congregation may further wish that its special gift go to this institution. These special gifts are our best hope for making these institutions equal to our other church related colleges. Your generous donations are vital at this time.

Rev. Orion N. Hutchinson
Chairman, Western N.C. Conference
Board of Christian Social Concerns.

Editorial note: Race Relations Day funds from churches of the North Carolina Conference, unless otherwise directed, are to go to meet the needs of Paine College, Augusta, Georgia. The sense of urgency, expressed so well above, applies also to this need.


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'Great Decisions' Series Now on TV

The 1970 "Great Decisions" television series, which will be carried over the five stations of the North Carolina Educational Television network, began last Sunday.

The announcement from the University Extension Division of the University of North Carolina-Chapel Hill places the remaining half-hour programs at 7 p.m. on Feb. 8, 15 and 22 and March 1, 8, 15 and 22.

Booklets of study to use with the series are available from the Bureau of Community Adult Education, University Extension Division, University of North Carolina-Chapel Hill, Chapel Hill, N. C. 27514.

The UHF stations carrying the series will be WUNC-TV, Channel 4, Chapel Hill, WUND-TV, Channel 2, Columbia (N. C.), WUNE-TV, Channel 17, Linville, WUNF-TV, Channel 33, Asheville, and WUNG-TV, Channel 58, Concord.

"Great Decisions" is an opportunity to learn, discuss and speak out on eight critical foreign policy issues facing the U.S. The annual discussion program, now in the 16th year, is sponsored by the Foreign Policy Association in cooperation with various state and local organizations.

The Rev. H. Claude Young, Jr., Statesville, director of the Area of Outreach and Service, Program Council, Western North Carolina Conference, points out that this program series has the backing of the Conference Board of Christian Social Concerns, and the Conference Board of Missions.

He said the Boards are encouraging formation of small discussion groups in local churches which may follow and study the issues to be presented. He said local churches are encouraged, where possible, to join with people of other denominations, in forming these discussion groups. The studies to be presented are nonpartisan.

The eight areas which will be presented during the "Great Decisions" series are: the Soviet Union, Latin America, France, Race and World Politics, Japan, U. S. defense policy, Middle East, and the United Nations.

Telephone Ministry Under Way in Winston-Salem

Contact — Winston-Salem, the twenty-four hour a day telephone ministry based on a Christian heritage of concern and compassion for those in need, and staffed by trained, non-professional volunteers, began service to the Winston-Salem area on Sunday, February 1.

The telephone lines were opened following a consecration service in which 108 volunteers, representing thirty-eight area churches and nine denominations, received certificates officially naming them Telephone Workers.

Contact—Winston-Salem is an outgrowth of the city's Downtown Ministry, a service began in 1966 by the Episcopal Church of Winston-Salem, and later expanded into an ecumenical venture, which maintained offices in the Wachovia Building and provided counseling services for people in trouble. In January of this year the Board of the Downtown Ministry voted to become **Contact—Winston-Salem,** and to utilize the clergy staff as Senior Workers and counselors for the **Contact** program.

Contact—Winston-Salem will con-

tinue to maintain an office and counseling room at 213 Wachovia Building in downtown Winston-Salem. Location of the room where calls will be received is to be kept confidential for the security of the volunteer workers.

Contact's volunteers underwent an extensive training program totaling forty hours of classes, learning how to listen to those in trouble without judging, moralizing, or giving sermons.

The Rev. John T. Campbell, rector of St. Timothy's Episcopal Church, is the chairman of **Contact—Winston-Salem's** Governing Board. Dr. Carlton N. Adams, local physician and a United Methodist, is vice-chairman. Mrs. M. C. Benton, Jr., a Presbyterian, is secretary, and Mrs. Lawrence D. Fulp, a Moravian, is treasurer.

The Reverend Kenneth M. Johnson, pastor of Green Street United Methodist Church, is the director of **Contact—Winston-Salem,** and a non-voting member of the Governing Board.

The Rev. Mr. Johnson gave the Consecration Service Sermon, in which he called for **Contact** to be the beginning of a community-wide "network of compassion." He said, "You and I are on the threshold of a great new ministry—a voice of hope and love to the lonely, the least, the lost — the troubled majority. Let us remember that in **Contact** we are permeating an invisible wall in this community, behind which hide a multitude of lonely, confused, defeated people. We could never reach these persons through established programs in the church."

Contact — Winston-Salem's telephone number is 722-5133. The slogan is "a place to turn where people care."



CAMP SITE DONATED TO CHURCH

Dr. and Mrs. M. A. Garriss of Roanoke Rapids recently presented to Rosemary United Methodist Church, Roanoke Rapids, the deed for twenty acres of land along the edge of Roanoke Lake in Northampton County to be used as a camp site for various church activities. The name of the camp is Camp Florence, named for Mrs. Garriss. Some facilities will be built by the spring season to afford shelter, water, and a cleared area for activities. Pictured during the presention, left to right, are Mrs. Garriss, Dr. Garriss, Rev. Lester P. Jackson, pastor of Rosemary Church, and Jack N. Hall, chairman of the Administrative Board.

MANPOWER BEGINS WITH BOYPOWER

For 60 years the Boy Scouts of America has offered its activities to Protestant boys and their families while, overall, more than 47 million Scouts and leaders have enjoyed the program since 1910.

Today, the organization serves over 4.6 million Cub Scouts, Boy Scouts, and Explorers with its balanced program of outdoor and Scout craft activities, emphasizing service to God, nation, and other people.

The new long-range expansion plan, BOYPOWER '76, is to be emphasized during Boy Scout Week, Feb. 7 through 13. The goals are to increase membership and service to boys of all races, colors, creeds, and economic status. It is hoped by the organization that one-third of all American boys can be drawn into scouting in order "to help the families and institutions of the nation prepare a new generation with the skill and confidence to master the changing demands of America's future and prepare to give leadership to it."

In this effort, the United Methodist Church has a leading role. Of the approximately 150,000 Scout units in the United States, almost half are sponsored by religious bodies. The United Methodist Church leads among Protestant sponsoring organizations.

The Boy Scouts of America is not a religious teaching movement, but believes that no boy can grow to successful manhood without a firm belief in God. The religious emblems presented are given by the churches after the scout or explorer has worked very closely with his pastor or group of assigned laymen.

Scouting's purpose finds its full expression when coupled with the spiritual emphasis given the program through church sponsorship. Moreover dedicated adult leaders have an opportunity to render great influence upon boys' lives through Cub Scouting, Boy Scouting, and Exploring, especially as they serve as leaders on camping trips and other activities.

By being a part of the church youth program, Scouting helps the church in its objectives. Currently, many churches are increasing their activity in the crowded inner city areas. By so doing the church is implementing the BOYPOWER '76 slogan—America's manpower begins with BOYPOWER.

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ON THE SCOUTING FRONT

EARNS EAGLE AWARD

Lee Smith, son of Mr. and Mrs. Joe Smith of Siler City, received his Eagle Scout Award in a Sunday service at Mount Vernon United Methodist Church near Siler City. Rev. Harold T. Pickett, left, is pastor of the Silk Hope Charge.

GOD AND COUNTRY AWARDS

Two Henderson County scouts were awarded the God and Country medal at special ceremonies during the worship service at First United Methodist Church, Hendersonville, Dec. 7. The Rev. W. Douglas Shepherd, associate pastor, pins the God and Country Award to the shirt of William E. Milligan, a member of Explorer Post 601, as another recipient, Michael White of Boy Scout Troop 609, looks on.





GOD AND COUNTRY AWARDS

Scouts Pat and Mike Allen, sons of Mr. and Mrs. Frank Allen, were presented the God and Country Award Dec. 14 at St. James United Methodist Church in Tarboro. Shown following the presentation are, left to right: Richard Kelley, Edgecombe Scout Executive; Rev. R. L. Bame, pastor; Mike; Mrs. Allen; Pat, and Mr. Allen.

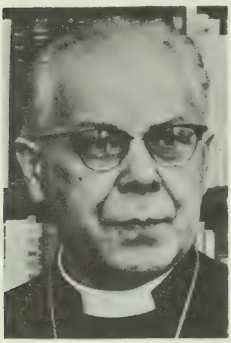
FIVE RECEIVE EAGLE AWARDS

On January 4, five young men received the Eagle Scout Award at West End United Methodist Church, West End. Pictured following the ceremony are, left to right, Robert Gordon, Teddy Jordan, John Voncannon, Mitchell Currie and Larry Graham. Rev. Hugh Cameron, the host pastor, was in charge of the program. The parents of the new Eagle Scouts honored them at a reception in the church fellowship hall after the ceremony.



METHODIST NEWS ROUND-UP

BISHOP HAGEN DIES



Bishop Odd Hagen, president of the World Methodist Council, died in Stockholm, Sweden, Jan. 28, at the age of 64, according to word received by the United Methodist Board of Missions.

The bishop was elected in London in 1966 to head the World Methodist Council. His term was to have expired in August, 1971.

Bishop Hagen was elected bishop of the Stockholm Area of the United Methodist Church in 1953.

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CHURCH IN PERU NOW AUTONOMOUS

For the fifth time in less than a year, autonomy came to a Methodist body in Latin America with the birth of the new Methodist Church of Peru January 19 in Lima.

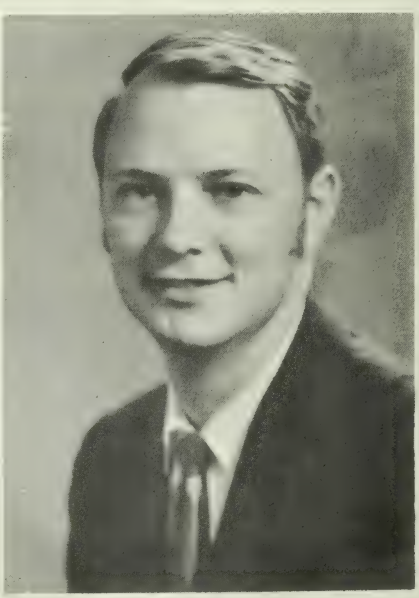
The newly autonomous church chose as its first bishop an experienced pastor-district superintendent-conference executive, the Rev. Dr. Wenceslao Bahamonde, 54, the first Peruvian ever elected to the Methodist episcopacy, and a former Crusade Scholar. The Methodist Church of Peru was formed from the former Peru Annual Conference of the United Methodist Church.

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MERGED CONFERENCE IN TEXAS TO HAVE BLACK D.S.

Bishop O. Eugene Slater, head of the San Antonio area, has appointed the Rev. J. Garfield Owens over a predominantly white district in Texas. When a vacancy occurred in the superintendency of the Corpus Christi District, Rev. Jack Heacock, superintendent of the San Antonio District, was shifted there, and Mr. Owens, who is black, was named to succeed him on the San Antonio District.

The move was made in anticipation of the merger of parts of the Negro West Texas Conference with the Sou-



The Rev. Ronald P. Patterson, 27, a candidate for a master's degree in journalism at Syracuse University, has been appointed to the editorial staff of "The Upper Room" in Nashville, effective Feb. 1. He was the 1968-69 recipient of the Ralph Stoody Fellowship, a grant for special training in journalism given by the United Methodist Commission on Public Relations and Methodist Information.

thwest Texas Conference. Owens had been superintendent of the Austin-Victoria District in the West Texas Conference.

The appointment was effective as of Feb. 1. In commenting about his appointment, Mr. Owens stated: "I know I will be facing first my own prejudices, some of them lifelong, as well as the prejudices of others. But I don't see them (prejudices) as insuperable barriers."

★

BRABHAM HONORED

Dr. A. McKay Brabham, editor of the South Carolina Methodist Advocate was recently named "Journalist of the Year" for 1969 by Sigma Delta Chi, men's journalism fraternity at the University of South Carolina. In making the award, Brabham was commended "for creating a forum of exchange; for his commentary on contemporary, controversial issues."

★

GARRETT PRESIDENT RESIGNS

Dr. Orville H. McKay, president of Garrett Theological Seminary, Evanston, Ill., has resigned effective June 15. He stated his desire to assume responsibilities more closely related to the pastoral ministry than his present administrative duties permit. An United Methodist minister, he has held pastorates in Detroit, Highland Park, and Midland, Michigan, and an Army Chaplaincy.

★

JUNALUSKA SINGERS IN FLORIDA

The Junaluska Singers were featured during the 1970 Bishop's Convocations for the laity of Florida. They sang Jan. 30 in St. Petersburg at the Pasadena Church, Jan. 31 in Lakeland at Florida Southern, and Feb. 1 in Trinity Church in Tallahassee. Glenn Draper, director of the Singers, also served as song leader for the Convocations.

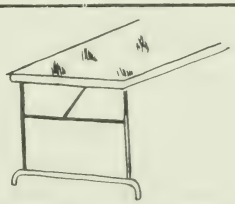
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METHODIST NEWS CAPSULES

The Rev. Robert M. Pitzer, executive director of the Southeastern Methodist Agency for the Retarded in Atlanta, has been named to the Committee on Religious Nurture of the National Association for Retarded Children.

Vernon H. Dixon, Sr., 60, a prominent United Methodist layman and a 1968 Uniting Conference delegate from the former Central Jurisdiction's Tennessee-Kentucky Conference, was fatally injured in a farm accident January 19 near Ashland City, Tenn.






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WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

DURHAM DISTRICT

The Executive Committee of the Durham District Women's Society of Christian Service met at the Durham Retirement Home, Jan. 15. The president, Mrs. C. D. Scott, presided and gave an account of the North Carolina Conference Executive Committee held in Wilson, January 12. Mrs. Donald Skakle, chairman of Spiritual Growth, gave a short devotional with Bible verses from Matthew 6-22 and 24 as a basis for her thoughts, "Is your life motivated by fear or faith?"

Mrs. Scott called attention to the following dates to remember.

February 11, District Lay Rally at Durham Civil Center—Dinner at 6:30 Speaker: Dr. G. Ross Freeman.

March 14-15, Annual Meeting of Wesleyan Service Guild, Grace Church, Wilmington.

March 16-17, Annual Meeting of W.S.C.S., Grace Church, Wilmington Speakers: Mrs. Wayne Harrington, Dr. J. E. Carothers, Mr. T. P. Green, others.

March 20, District World Understanding Workshop, Duke Memorial Church, Durham, Speakers: Dr. Robert Seymour and others. Time: 10 to 2:-30. Lunch $1.75.

April 14, Bethany Church, Durham Speaker: Mr. Seavy A. Carroll (Rhodesia)

May 7-10, Assembly, Houston, Texas
June 5-6, Spiritual Growth Conference for W.S.C.S. and W.S.G., Wesleyan College at Rocky Mount; Speaker: Dr. Lois Miller, Soloist: Mrs. Henry Henderson; Time: Friday evening, Saturday morning and afternoon (Three meals).

August 15-16 and 17-20, **"NORTH CAROLINA CONFERENCE SUMMER R AND R"**

Theme: "TELL IT LIKE IT IS" (For all Work Areas of the church) —

Place: Methodist College.

Those present were: Mrs. C. D. Scott, Mrs. T. G. Lampley, Mrs. Walter Seeley, Mrs. Robert Hunt, Mrs. Wilson Day, Mrs. Donald Skakle, Mrs. William Rogers, Mrs. M. L. McCullen, Mrs. R. E. Long, Mrs. Dan H. Wilkerson, and Mrs. Margaret Minor.

The meeting adjourned following lunch in the dining room.

Mrs. Wilson Day
Chairman Public Relations,
Durham District.

FACTS TO REMEMBER

Contact your district president for scholarship applications if you have a youth who is interested.

Contact your district president if your society has not received registration card for the Annual Meeting, March 16 and the 17th. Wilmington, N. C.

Contact your Guild Chairman if you have not received registration card for Annual Meeting of Wesleyan Service Guild, March 14 and 15, Wilmington, N. C.

LOVE DOES

Love is sharing income with the poor. Love is taxing myself, so that hungry children may be adequately fed.

Love is working for just and helpful legislation. Love is passing an "open housing" bill or a "rat control" bill.

s realizing that freedom and responsibility go hand in hand

s writing letters to my Congressman and having the courage to speak out in behalf of all humanity.

s having an "open mind"—and not making my mind up on issues until I have gone to the trouble of getting the full facts.

s attending a United Nations Seminar and sharing what I have learned and seen with others. It is reading and studying about the UN and supporting it with words and prayers. It is praying for our national and world leaders to seek God's guidance in their decisions and their actions.

s writing letters and sending cookies to Vietnam. Love listens patiently to lonely people with a sympathetic ear and empathic heart.

s NOT condemning or rejecting. It is accepting, even the "unacceptables"—reminding myself that all are accepted by Christ.

s appreciating youth. It seeks to understand youth and their problems (even hippies!)

Love always seeks to keep open the channels of communication.

s not overprotective and "smothering".

Love is equipping my children to be able to cope with tomorrow's problems and make their own decisions.

s NOT heaping on my children attitudes of envy, prejudice and strife. Love radiates the Christlike attitudes of love, hope and peace.

does NOT "bury its head in the sand" and let the rest of the world go by. Love is seeking to make tomorrow's world a better world for my children and grandchildren to live in.

LOVE does not consist of being a part of the world's problem—but rather in choosing to be a part of the answer.

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

WORLD UNDERSTANDING WORKSHOP ON POVERTY HELD IN WINSTON-SALEM

Methodist women in the Western North Carolina Conference were told that poverty in America today is "the church's shame" at a World Understanding Workshop on Poverty held at Ardmore United Methodist Church, Winston-Salem, on Jan. 15-16.

The women included officers of the Women's Societies of Christian Service and Wesleyan Service Guilds in the Piedmont section, and representatives of Home Demonstration Clubs, Women's Clubs and Church Women United.

Mrs. Julian Lindsey, Greensboro, Conference Chairman of Christian Social Concerns, was leader of the workshop, which began at noon on Thursday and closed at 2 P. M. on Friday. In these sessions they made a serious study of poverty, its causes and its

cures, and how it affects the development of people and places.

Before the opening session the women made a tour of projects in Winston-Salem working to combat poverty. The tour was directed by Bob Law of the Experiment in Self-Reliance and Rev. James McNeely, director of missions and outreach of Centenary Church.

At the luncheon meeting The Rev. James L. Hunt, pastor of the Goler Memorial AME Zion Church and a member of the Concentrated Employment Program staff, spoke on, "A Pastor Looks at Poverty."

Hunt said in part that the church had done little against poverty. "Unless the church starts acting like God's people," he warned, "I am afraid America faces massive destruction, not because of riots but out of discontent." He said the major cause of poverty in America is "a church split clearly along racial lines."

The work of the Salvation Army was explained by Brig. Charles Sams and Mrs. Sams, as this great group has tried to meet the needs of people all over the world. The Rev. Ray Moss, director of the Inner City Ministry in Greensboro, told of the needs of the people included in his ministry.

The evening session featured a talk by Dr. David Daniel of Sylva, a member of the Bolivian Medical Mission sponsored by the Western North Carolina Conference. Dr. Daniel has just returned from a three months tour of volunteer service in Vietnam where he worked in 50 orphanages. His color slides of the children of this war torn land are not easily erased from one's mind.

A panel discussion followed, developing the theme, "Can WE Make a Difference?" Panelists included Horace Deudney of Reynolds Tobacco Co., formerly assistant to the mayor of Winston-Salem; Kenneth Grubbs of Hanes Corporation and Kenneth Johnson of Western Electric Co.

Rev. Orion Hutchinson, Jr., pastor of the Ardmore Church, and Chairman of the Commission on Christian Social Concerns of the WNC Conference, moderated the panel.

Friday's program included a discussion on nutrition led by Mrs. Betty Blalock, assistant Home Economics extension agent for Forsyth County. Mrs. Louise Wilson, executive director of the Experiment in Self-Reliance discussed solutions on poverty found by working with groups in Winston-Salem.

Hugh K. Himan, professor of economics at Wake Forest University, summed up the findings of the group in ways of helping alleviate poverty and hunger in a waiting world.

At the closing session a film, "Life in the Balance" was shown and a meditation as given by the Rev. Kenneth Johnson, pastor of Green St. United Methodist Church.

The women who attended the workshop were guests of the Winston-Salem women overnight. The meals served to workshop participants were those usually planned by a family on a welfare budget.

WNC DISTRICT PRESIDENTS — GASTONIA

Ralph Waldo Emerson once said, "A friend may well be reckoned a masterpiece of Nature." With his truth in mind we may well say that Mrs. Ted Hosick, president of the Women's Society of the Gastonia District, is "a masterpiece of God", for she is an instrument of His leading.

The spirit of friendship and fellowship that she creates in the group working with her has its roots in the principles of the Master Teacher of Galilee. The simple friendliness which governs all of her personality reaches out to the other person in a way that

creates an atmosphere of cooperation and friendship.

Edna Hosick is completing her fourth year as district president. She is a valued member of the Women's Society of First United Methodist Church of Gastonia, serving as secretary of this group. She is a member of the Administrative Board of the Church and has often served on the Altar Guild.

Since coming to Gastonia in 1958 she has been closely identified with many religious, community and civic organizations of this busy city. She says that her chief love in community service is her work in the Hospital Auxiliary and as a volunteer assisting in the Red Cross Bloodmobile.

Her hobbies include work in her flower garden and her Garden Club, doing needlepoint and knitting.

Edna is a native of Virginia and grew up taking a responsible part in church activities. She was an ardent member of the Wesleyan Service Guild of the Virginia Conference, holding many offices through the years. When she moved to Charlotte in 1951, she served two terms as Chairman of Supply Work in the WNC Conference Guild.

As the leader of Methodist women in her district she demonstrates well the words in the Purpose of the Society and Guild, "Help women grow in the knowledge and experience of God as revealed in Jesus Christ."



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FOR FEBRUARY 15

God's Mighty Acts Through Jesus

Background Scripture: Deuteronomy 26:1-5; Luke 8:26-39; Acts 16:25-40

Lesson Scripture: Matthew 8:5-17

In this lesson we are to consider two instances in the healing ministry of Jesus. In this age, dominated, as it is, by science, some tend to look at these stories reported by the early church as examples of means used for the emphasis upon the divine character of our Lord. We sometimes forget that instances of divine healing are to be found also in the Old Testament and, indeed, in the apocryphal writings. One such instance of the latter is found in the Wisdom of Sirach at 38:2 where we read: "Healing comes from the Most High", words which are inscribed over the door of the Methodist Hospital in Chicago.

In our lesson Scripture two people are healed; one a slave belonging to a Roman officer, and the other Peter's mother-in-law, whose name is not given. In the case of the Roman centurion we need to remember that he was a pagan, a fact which, in itself, would not have been enough to prevent him from being a believer in divine healing. Historians point out that in the ancient world there were many who believed that the mere touching of the garment of the Emperor, or some equally prominent person could bring a cure to those who were ill.

But Dr. Barclay, in discussing this passage, sees in this centurion some special qualities. For one thing, it was unusual for any Roman to be so deeply concerned about the welfare of a slave. Barclay cites a number of passages from Roman writings to prove that slaves were generally ill treated. Another thing to be noted about this Roman officer was his faith. Jesus made specific reference to this in his remarks to his disciples: "I tell you I have not found anyone in Israel with such faith as this. And I tell you many will come from the east and from the west to take their places at the feast with Abraham, Isaac and Jacob, in the Kingdom of Heaven, while the heirs of the kingdom will be driven into the darkness outside."

In the instance of the healing of Peter's mother-in-law, this came at the end of a long and busy day in which Jesus had cured a demon-possessed man in the synagogue, healed the centurion's servant, and now had no doubt sought rest and refreshment in Peter's house. But no sooner had he entered than he was confronted with yet another person in need of his ministry. These healings were a costly drain upon Jesus. The gospels refer to the fact that when these cures took place "he felt virtue (or strength) go out of him." He was forever saving others, but "himself he could not save," since he could not refuse help to anyone in need.

We could call the roll of many who, through the Christian centuries, and still today, have followed the way of costly involvement in the lives of others. One thinks of ministers and

priests, of doctors and nurses, of soldiers, of public servants of many kinds policemen and firemen), of pioneers n human welfare (reformers and legisators), of scientists—the list is endess. We should never cease to be rateful to those who gave of their trength that others might be strong, f their health that others might be vell, of their sympathy that others night not struggle alone. It was Martin Luther who spoke of the high rivilege we have of "being Christs to ther men."

Notice how the title of our lesson as been worded: "God's Mighty Acts Through Jesus." Some scholars have alled attention to the fact that Jesus vas careful to give glory to God for he mighty works that were done hrough him. Peter echoes this attitude f Jesus in Acts 2:22 when he writes of im: "A man approved of God unto ou by mighty works and wonders and igns, which **God did by him** in the nidst of you."

This Sunday (February 15) marks he beginning of Lent. Methodists, enerally, have not paid much attenion to it, leaving it to our Catholic, Anglican and Lutheran friends to keep is reminded of this Holy Season. Howver, there has been a revival of awareess in our church of the meaning f the historic "Church Year." This as been especially true of the Advent eason which immediately precedes Christmas. It has been called the "winer Lent" since it makes us aware of ow much we have left to be desired n making our world a fit place for the oming of Christ. Alan Walker has recently reminded us of what the celebration of Lent might mean: "To move with Jesus in thought and event from Caesarea Philippi to Calvary during these days cannot leave us as we are when we began. Lent is a priceless opportunity for the discipline and culture of the spiritual life."





WHERE IS MAN ?

by L. Donald Ellis

Historians might very well record that the paramount problem of the twentieth century is centered in the issue of race. Here is a topic so fraught with emotionalism that just to say **RACE** closes many minds.

There exist those in the pulpit and in the pews who would skip any consideration of the subject because of fear. Failure to face the subject openly and honestly is like not preaching about specific sins, money, or hell. Christianity and democracy are experiencing their most severe test today, and success or failure will determine the future of both.

Admitting our prejudices and the injustices that exist, we might look at the first two important questions God has asked. The first question was asked of Adam, "Where are you?" Now, Adam blamed Eve for where he was, but what about us? Where are we?

Geographically it isn't the South, nor the North for that matter. We are to be found behind the barriers of racial prejudice and injustice which are world-wide. An idolatry of race has been built on both sides of the wall and further construction is still underway. Whether the Black Panthers, who believe in black superiority or the White Citizens Council, who believe in white superiority—both perpetrate the enigma of racial idolatry.

Since our idol is considered greater than the idol of the other, we fail to see the full value in either. The colo of the skin is all that stands out. Goo says, "Man, where are you?" and here he is crouching behind the dividing walls of hostility ready to do battle.

The second important questio comes when God is speaking to Cai about Abel, "Where," says God, "i your brother?" Like Cain we ask, "Am I my brother's keeper?" If we believe in the brotherhood of man under the fatherhood of God we must answer in the affirmative.

But where is our brother? Is he lyin buried in the ghetto? Is he to be foun in the squalor of ignorance where h has been held for untold years? Is h to be found where the ceiling for th Negro is the floor for the white man

In the famous parable told by ou Master about the Good Samaritan, it i unalterably established for all tim that the need of another must deter mine our response.

If, as we believe, God is the Fathe of all men, we must maintain at a costs that our brotherhood is real. W are not an uncivilized, barbarous, mo of Cains and Abels.



The Rev. Mr. Ellis is pastor of Main Street United Methodist Church, Kernersville.

Annual Conference Dates Given

United Methodist annual conferences in the United States will begin meeting Feb. 4-8 in Puerto Rico and continue across the nation through late June. Many of them will be completing mergers or taking steps toward merger along former Methodist—EUB lines or in connection with the complete elimination of structures based on racial factors.

The North Carolina Conference will hold its annual meeting at Jarvis Memorial Church, Greenville, June 2 to 5, while the Western North Carolina Conference has scheduled its session for Lake Junaluska, June 10 to 14.

The complete list of dates and places for the annual conferences of the Southeastern Jurisdiction are as follows:

Conference	*Date*	*Place*
Alabama-West Florida	June 2-5	Montgomery, Ala.
Central Alabama	June 17-20	Mobile, Ala.
Florida	June 2-5	Lakeland, Fla.
Georgia	May 20-22	Savannah, Ga.
Holston	June 10-14	Chattanooga, Tenn.
Kentucky	June 10-14	Richmond, Ky.
Louisville	June 19-23	Madisonville, Ky.
Memphis	June 4-6	Jackson, Tenn.
Mississippi (former CJ)	May 22-24	Jackson, Miss.
Mississippi	June 5-7	Jackson, Miss.
North Alabama	June 7-11	Birmingham, Ala.
North Carolina	June 2-5	Greenville, N. C.
North Georgia	June 15-19	Atlanta, Ga.
North Mississippi	June 12-14	Corinth, Miss.
Red Bird Missionary	May 4-6	Beverly, Ky.
South Carolina '66	May 25-28	Claflin, S. C.
South Carolina '85	June 1-5	Spartanburg, S. C.
South Georgia	June 1-5	Savannah, Ga.
Tennessee	June 23-26	Savannah, Tenn.
Upper Mississippi	May 29-31	Starkville, Miss.
Virginia	June 8-11	Virginia Beach, Va.
Western North Carolina	June 10-14	Lake Junaluska, N. C.

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THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Boys and Girls:

February is a month that is filled with several important days. It is a time when we remember some people who did important things. It is a time when we do something special for people we love. It is a time when a significant part of our church year begins. We call it Lent.

All of us have to make choices. The choices we make decide how things will happen and how we will act. Jesus had to make choices. The most important one he had to make was to decide how he could tell people about God's love in the best way. He spent forty days in prayerful meditation before he made his decision. Then he went to live among people and show them God's plan for all men.

Jesus said, "A new commandment I give you, that you love one another . . . By this all men will know that you are my disciples." I hope you will learn these words and try to make them the pattern by which you live.

Aunt Cay

JESUS MAKES A DECISION

"You are my son. I have a speci... work for you to do." The words we... ringing in his ears as Jesus left th... banks of the river Jordan and turne... his steps toward the wooded hill th... lay beyond.

"I must have time to talk with Go... my Father, and know what he reall... wants me to do," thought Jesus as h... slowly walked along. "There are ma... ways to help people know my Fath... and I must be sure I use the best way."

For forty days Jesus lived in the w... derness. Many ideas came to him. C... ten he was hungry. He realized th... many people were hungry, too. ... these times it seemed as if a voi... said to him, "You can make the... stones into bread and feed yourse... and those who are hungry." But Jes... thought, "Surely, this is not the be... way. It takes more than food for pe... ple to be happy and loving."

Jesus remembered how the peop... in his country were ruled by the R... mans. He thought how cruel they o... ten were to the villagers. The voi... seemed to speak again and say, "Y... are God's son and you have pow... over all things. Be a great ruler." B... Jesus thought, "Surely, this not t... best way. Bossing people and telli... them what they must do is not t... way for people to be happy and lo... ing."

"Perhaps," said the voice again "i...

you did some great deed that no one else had done, people would notice you. Then you could tell about God and they would follow you." But Jesus thought again, "Surely, this is not the best way. Making yourself popular and better than anyone else is not the best way for people to be happy and loving."

At the end of forty days Jesus had made a great decision. "I will go and live among the people as one of them," Jesus thought. "I can show them by the way I help them and love them how God wants them to live." So he left the wilderness and came to live among the people.

BIBLE WOMEN

Some women in the Bible had special occupations. Can you match the name of the woman below with her occupation?

1. Lydia	(a) Seamstress
2. Dorcas	(b) Dry goods saleswoman
3. Priscilla	(c) Shepherdess
4. Rachel	(d) Singer
5 Miriam	(e) Tent maker

HYMN OF THE MONTH

The Hymn of the Month for January was, "O Master of the Waking World." You can find it on page 407 of the Methodist Hymnal. This hymn expresses the message of the Epiphany season, "Behold I bring you glad tidings of great joy which shall be to all people." It was writen by a Methodist poet, Frank Mason North. He was very interested in Christian missions.

The hymn is a prayer to God. We remember that he sent his son to show everyone the power of love that frees all men. We ask God to make us really want to share the good news with a world that is waiting to hear it. Ask someone to help you learn to sing this great, new mission hymn.

ME AND IT

I am me,
A thing is it,
I learn each day in school.

I'm a person;
That's a thing,
According to the rule.

I can think,
A thing cannot.
I can work for the dream I planned,
A thing is only made of sand—
It cannot plan what it will do;
It has no life like John or you.

I am me,
A thing is it,
But sometimes I forget
That John and you are persons, too,
That you have dreams and things to do.
I treat you as an it-
A thing of molded wood or sand-
A thing for me to use
In just the way I planned.

I am me,
And you are you,
And no person is an it.
Each has dreams and ways to go,
For God has planned us so.

From Thoughts of God for Boys and Girls.

Teacher: "If your mother gave you three cookies and asked you to divide them with your brother, what would you do?"

Pupil: "Do you mean by big brother or my little one?"

ANSWERS FROM LAST WEEK:

Noah; Daniel; Moses; Abraham; Solomon

CAROLINA BRIEFS

¶ Rev. James H. Coleman, pastor of First United Methodist Church, Marion and his oldest son have just returned from Germany, Italy and Israel. The tour was a Christmas gift from some members of First Church.

¶ The 1970 James Sprunt Lectures in theology at Richmond's Union Theological Seminary were delivered by Dr. Thor Hall, associate professor of preaching and theology at Duke University Divinity School. The annual series of six lectures will conclude Friday.

¶ The Rev. James T. Jones, pastor of Berry Temple Church, Asheville, and the Rev. Charlie D. Mehaffey of the Pleasant Hill Church, Candler, will exchange pulpits on Sunday morning, Feb. 8, as a part of the Race Relations Day observance of the two churches.

¶ Pfeiffer College President Dr. Jack J. Early will be the featured banquet speaker Feb. 22 for the 1970 Conference of Grand Masters of Masons in North America to be held in Washington, D. C. He has held numerous Masonic leadership positions including that of Grand Orator of the South Dakota Masonic Lodge.

¶ Clebe McClary, a former Marine Corps lieutenant who won the Silver Star in Vietnam for gallantry in action and also a Bronze Star and three Purple Hearts, spoke Jan. 25 at Trinity United Methodist Church, Jacksonville, as a prelude to the church's lay witness mission to be held Feb. 13-15. He is a native of Georgetown, S. C.

¶ The Methodist Men of the St. Luke United Methodist Church of Asheboro met and reorganized during October, with James N. Gill elected as president. The Club, now composed of 20 members, meets monthly in the members' homes. Recently, it sponsored a baby contest, from which the men made a contribution of $250 to the church budget and $300 to the Building Fund.

¶ First United Methodist Church, Maiden, has a Medical Team leaving Easter for Bolivia. Still needed are dentists, general practioners and pediatricians. Twelve persons are already signed up to go. The Rev. William B. Bobbitt, Jr., pastor of First Church, is organizing the group. This is the twelfth such group he has supervised. The party will return April 18. Persons interested in taking part in this mission should call Mr. Bobbitt at 704-428-8739.

¶ The Methodist Men of Pleasant Hill Church, Candler, are giving good support to a monthly prayer breakfast which they sponsor. The Rev. John Nelson, pastor of Elkwood United Methodist Church, Asheville, spoke to the group in January, and the Rev. Terry L. Hammill is slated to be the speaker at the February meeting. Among other projects undertaken by the men of the church are: clothing drive of the Blue Ridge Methodist Service Program; highway signs for the church; a pancake supper with proceeds going to the educational building fund; awnings and storm doors for the fellowship hall. The Rev. Charlie D. Mehaffey is pastor.

Bethesda Church Observes Centennial Year

1969 was a banner year for Bethesda United Methodist Church in the Thomasville District. It celebrated its hundredth year of existence by taking a long look back down the years, by scheduling a whole series of special activities during the year, and by laying plans for continued forward movement.

The 500 member church which started with nine members in 1869 is now in its fourth building. The present structure was erected in 1953, and in 1957 an educational building was added. The latter building had a third story added this year, enabling the church to complete facilities for a modern kitchen and a fellowship hall.

Among recent achievements and celebrations have been these: setting up and furnishing of a chapel; refurnishing of pastor's study; writing of a history of the church; printing of a church directory; erection of a modern parsonage; establishment of a weekday kindergarten. As a part of the centennial year celebration, Mrs. W. Frank Redding, Jr., president of the conference WSCS visited the church and spoke for a Women's Society Day observance on May 25. Bishop Earl G. Hunt, Jr. came and preached on Sunday, Aug. 17, for the culmination of the church's revival meeting. This week of preaching began with Homecoming on Aug. 10 at which time the Rev. H. Glen Lanier brought the message. The following former pastors then preached during the week: Rev. A. A. Ferguson, Rev. Fletcher Andrews, Rev. J. P. Hornbuckle, Jr., and Rev. O. C. Loy.

The church has given five sons to the ministry. They are Rev. George L. Curry and Rev. R. Hoy Whitlow, both deceased; Rev. H. Glen Lanier, Rev. Rueben Essick, and Rev. John Andrews. The present pastor, Rev. Bruce A. Norwood, is the 38th in a long and worthy line.

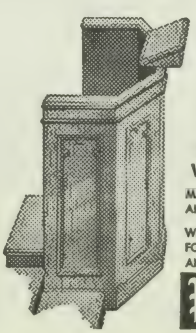
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Wesleyan Begins Fund Drive

ROCKY MOUNT — The Major Gifts Division of the North Carolina Wesleyan College Development Campaign held its kick-off luncheon Jan. 23 under the leadership of Division Chairman Guy E. Barnes and General Campaign Co-Chairmen Thomas W. Hicks and James B. Powers. The Primary Gifts Division kicked off December 20, 1969, under the leadership of Thomas W. Pearsall.

A $2 million capital campaign has been announced to finance Phase I of the five-year plan of expansion and improvement to provide much needed facilities, new programs and adequate financial support at an estimated cost of $5,094,000.



Page
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THE TIME BETWEEN



by Orion Hutchinson

We're in between now - between Advent and Lent. We have just moved from the season of His birth and we await the season of His death which comes in less than a week. Perhaps we can call this the brief and indecisive moment between great events. And this is where most of us live out our lives—in between.

Look at what Jesus did with those moments in between. Here was a life lived so in tune with God's purposes that, although it was not easy, it was transforming — transforming first to a few around Him and ultimately to the whole world. The way He used the time in between "made all the difference in the world."

Consider our early Methodist circuit-riders. Nearly half of these servants of God died before they were 30 years old. Two-thirds died before they were able to render 12 years of service. They didn't have much time between. Yet with an urgency born out of a discovery of God's grace and a vision of God's purposes for them they planted the seeds of a Church in remote areas across this nation. The way they used their time between "made all the difference in the world."

We tend to spend silently and cautiously our time between -- remembering the great events of the past or awaiting the great future events. "If only that would happen again" or "if only this might happen," we ponder. Yet what really makes the difference is not the great events but what we do with the time between.

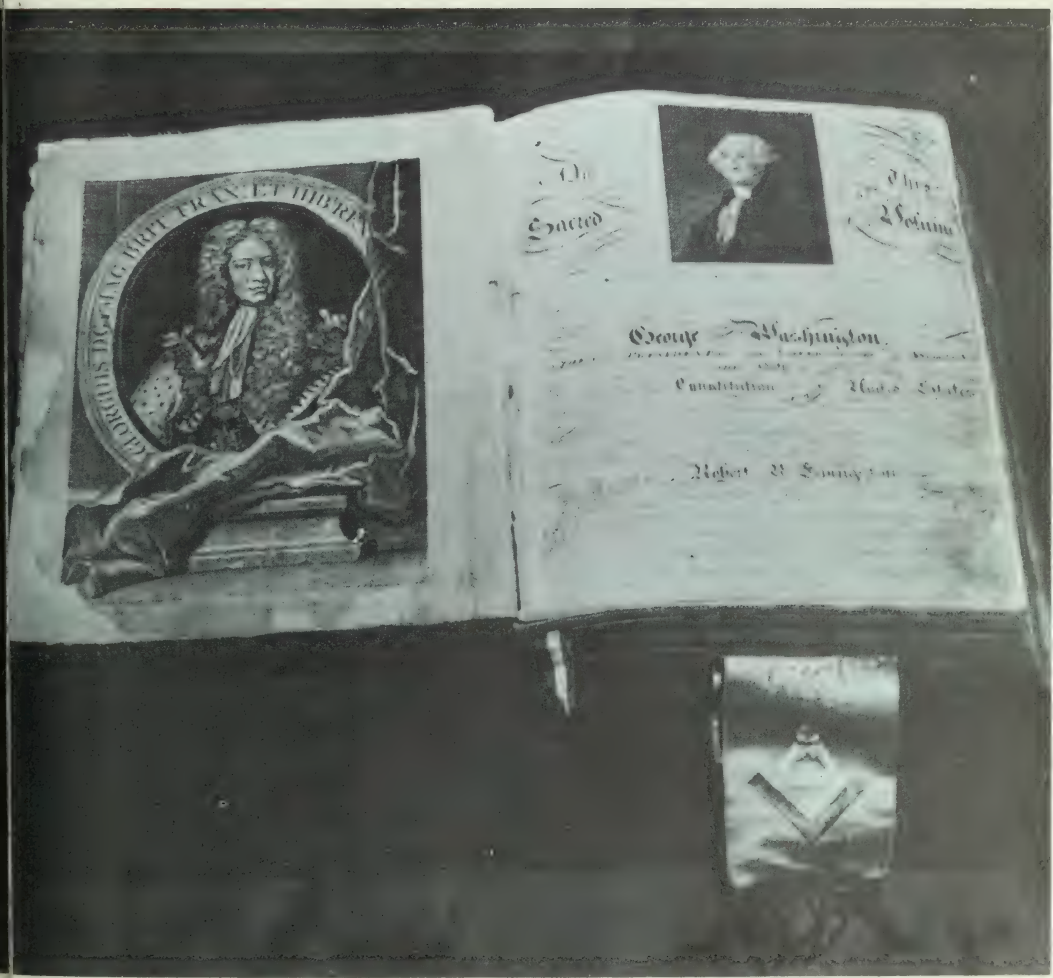
T. S. Eliot wrote the words I once used in a sermon: "This is the time of tension between dying and birth; the place of solitude where three dreams cross between blue rocks." This is where we are — in the time between. And what, in response to God's grace and purposes for you, you do or don't do between the great event which happened and the great event which may happen is what will decide whether you may "make all the difference in the world."

The Rev. Mr. Hutchinson is pastor of Ardmore United Methodist Church, Winston-Salem.

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NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., February 12, 1970 No. 7



This George Washington Inauguration Bible is one of the 20 Bibles of U. S. presidents on display at the American Bible Society headquarters in New York. **(See story on Page 4.)**

WHERE IT IS

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Mar. 2—Committees on Church Architecture, N.C. and W.N.C. Conferences, Duke University, Durham, 10 a.m.
Mar. 9-13—Confirmation Education Laboratory, N. C. and W.N.C. Conferences, Salisbury
Mar. 16—Regional Commission on Christian Education and Campus Ministry, Methodist Student Center, Chapel Hill, 1:30 p.m.

NORTH CAROLINA CONFERENCE

Feb. 14—Church Music Workshop, East Carolina University, Greenville (Elizabeth City, Greenville and New Bern Districts)
Feb. 15—Wilmington District Conference, Elizabethtown, 2:30 p.m.
Feb. 16—Sanford District Lay Rally, First Church, Rockingham
Feb. 17—New Bern District Lay Rally, Centenary Church, New Bern
Feb. 17—Commission on Archives and History, Spring Meeting
Feb. 18—Greenville District Lay Rally, Queen Street, Kinston
Feb. 19—Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 21—Special Session, N. C. Conference, Edenton Street, Raleigh, 10 a.m.
Feb. 21—Church Music Workshop, Methodist College, Fayetteville (Wilmington, Sanford and Fayetteville Districts)
Feb. 22-25—Morehead City Christian Workers' School, First Church, Morehead City
Feb. 27-28—Board of Education and Planning Conference, Camp Chestnut Ridge
Mar. 3—Committee on Christian Educators and Music Ministry, Methodist Building, Raleigh, 10 a.m.
Mar. 5—Committee on Camps and Conferences, Methodist Building, Raleigh, 10 a.m.
Mar. 5—Committee Meetings, Board of Missions, St. Paul Church, Goldsboro, 10 a.m.
Mar. 7—Church Music Workshop, Methodist Center, Duke University, Durham (Burlington, Durham and Raleigh Districts)
Mar. 7—Bishop Meets Young United Methodists, Raleigh, 10 a.m., Raleigh and Rocky Mount Districts; 1 p.m., Greenville, New Bern, E. City Districts
Mar. 8—Fayetteville District Conference, Christ Church, Fayetteville

WESTERN NORTH CAROLINA CONFERENCE

Feb. 13-14—Guidance and Testing Clinic, Commission on Enlistment, Greensboro College 5 p.m.
Feb. 24—Course of Study Committee Interview, Methodist Building, Statesville, 10 a.m.
Feb. 24—Board of Trustees, Institute for Homiletical Studies, First Church, Hickory 10 a.m.
Feb. 24—Seminary Committee Interviews, Board of the Ministry, First Church Hickory, 9:30 a.m.
Feb. 25—Dialogue Sessions, First Church, Salisbury for Albemarle, Thomasville and Salisbury Districts.
Feb. 26—Dialogue Sessions for High Point, Greensboro, Winston-Salem/Forsyth and Winston-Salem/Northeast Districts (place to be announced)
Mar. 3—Statesville District Ministers' Meeting, First Church, Conover, 10:30 a.m.
Mar. 3-4—Interview with Seminary Men at Candler and Gammon, Board of the Ministry; 3rd, 7 p.m.; 4th, 9 a.m.
Mar. 5—Budget Hearings, Commission on World Service and Finance
Mar. 5—Lay Pastors' Committee Interviews, Board of the Ministry, Ardmore Church, Winston-Salem, 10 a.m.

BIBLES OF U. S. PRESIDENTS DISPLAYED AT ABS HEADQUARTERS

NEW YORK—When George Washington was inaugurated on April 30, 1789, no Bible had been provided for the ceremony. Jacob Morton, marshal of the parade and Master of St. John's Lodge, No. 1, New York Masons, saved the day by rushing the Lodge's altar Bible crosstown for the swearing in of the first U. S. chief executive.

The 202-year-old Washington Bible is one of 20 Bibles of U. S. Presidents on display through Feb. 21, 1970, in the gallery of the American Bible Society headquarters at Broadway and 61st Street.

The use of a Bible during U. S. Presidential inauguration ceremonies, never stipulated in the Constituton of the United States, was initiated by Washington. "It is impossible," he said, "to rightly govern the world without God and the Bible."

The first President also added the words "So help me God" at the end of the oath, and kissed the Bible, a tradition later followed by almost all his successors.

The Washington Bible was used in 1921 for the inauguration of President Harding, himself a Mason; and again in 1953, for President Eisenhower's first inauguration.

Oldest Bible in the exhibit is the Franklin D. Roosevelt Bible, dating from 1686, and the only inaugural Bible in a modern foreign language, Dutch. This Bible was used at all four inaugurations of the 32nd President. Containing Roosevelt family records from the early 18th century, the Bible, after generations of use, is worn, with many pages frayed and the title page missing.

Use of a family Bible for the inauguration was started by Grover Cleveland, who was sworn in as 22nd and 24th President of the United States on a Bible given him by his mother.

Ordinarily, until the late 1800s, the Clerk of the Supreme Court supplied the inaugural Bibles.

On the passing of Roosevelt, the oath was hastily administered to Vice-President Harry S. Truman. Truman noted on the flyleaf of the Bible used on that occasion, "There was much scurrying around to find this book on which to take the oath."

A few days before William McKinley's inauguration, a delegation from the African Methodist Episcopal Church presented him with a large Bible made entirely of Ohio materials by Ohioans, and asked the President to use it at his inauguration. The Clerk of the Supreme Court, reputedly solemnly asked the chairman for "a wheelbarrow and, perhaps, a derrick if the President uses a Bible of that size when he takes his oath!"

The two Bibles used by Richard M. Nixon during his inauguration, opened to Isaiah 2:4, are on display for the first time. Both Bibles, belonging to his great-grandparents Joshua and Elizabeth Milhous, are over 100 years old.

James A. Garfield, a clergyman of the Christian Church (Disciples of Christ), is the only clergyman to have

become President of the United States. While taking the oath of office, he placed his hand on Proverbs 21:1: "The king's heart is in the hand of Jehovah as the water courses: He turneth it withersoever he will."

Included in the display is the symbolic 500,000,001st volume of the Scriptures distributed by the American Bible Society, presented to President Eisenhower in 1957. The presentation is engraved in gold on the large red morocco Bible.

Also on exhibit is the symbolic one billionth copy of the Scriptures distributed by the Society, presented to Mr. Nixon by the Bible Society last May. The specially bound volume is one of the first copies of the Bible Society's extra-large-type edition of "Good News for Modern Man," the New Testament in Today's English Version.

Two of the inaugural Bibles in the display, belonging to Grover Cleveland and Calvin Coolidge, are American Bible Society editions.

Founded in 1816, the American Bible Society translates, publishes and distributes the Scriptures without note or comment. The non-profit organization seeks to provide all men everywhere with a copy of the Scriptures in the language they can read at a price they can afford.



President Richard M. Nixon accepts the one billionth copy of Scripture distributed by the American Bible Society from Edmund F. Wagner of Scarsdale, New York, the Society's President, as Senator Claiborne Pell of Rhode Island, a vice president of the Bible Society looks on. The specially bound volume is one of the first copies of the Society's new extra-large-type edition of "Good News for Modern Man," the New Testament in Today's English Version. The ceremony took place in the President's office.

On Evaluating Public Officials

Practically all of us are only sideline spectators as high government officials are appointed or nominated and confirmed for public service. We watch the drama as persons are named, examined and scrutinized, and finally confirmed or rejected.

We are now speaking, of course, with special reference to the filling of the vacancy on the Supreme Court. On what basis should such an official be chosen? What should be the guidelines as the President of the United States makes a nomination? On what basis should the Senate evaluate the person chosen? What position should be taken by organized groups within our society? What should be the attitude of the general public?

First, let us begin with the president. Three factors have probably been significant as our presidents have made nominations to the Supreme Court. They are: party affiliation, political philosophy, and maintenance of a balanced perspective on the high bench. There have been other considerations which have and do, at times play a part: race, religious affiliation, geographical location, et cetera.

In regard to the above-mentioned factors, we doubt if President Nixon is acting in any different way from his predecessors. Moreover, we suspect that these factors will continue to hold sway for a long time to come. We can find nothing particularly obnoxious about them. At any rate, those who would condemn President Nixon for using them should also condemn every other president for using them.

Therefore, within the above framework, we believe that high government officials should be selected for certain important qualities in their make-up, in their training, and in their experience. Such officials should possess a high degree of intelligence, of spiritual sensitivity, and of wisdom. They should have had thorough training and education in the area of their would-be service. They should have demonstrated their capabilities for the job by their achievements, and by the general approval of their fellowmen.

A worthy, broad and noble philosophy of life should be of basic concern in the selection. Of no less importance should be an unimpeachable character, a keen sense of integrity, an uncompromising allegiance to truth and justice, and a depth of human sympathy and understanding.

In other words, there should be qualities of greatness, of goodness, of nobility in the basic make-up of the person. If these are there, mistakes of the past will be remedied (and who hasn't made mistakes?); distortions and prejudices will be overcome (does not every man have this problem?); and the loftiness of the position will bring out the excellence of the person (has not this happened with many other justices of the Supreme Court?).

Moving on to the guidelines which the Senate should take in accepting

or rejecting a nominee, we can offer nothing better than what we have said above. Our Senators—all of them—should remember that in making a decision on a nomination to the Supreme Court they are to represent the interests and well being of the whole country. Partisanship should be held to a minimum. Voting blocs, pressure groups, lobbying maneuvers should be rejected. Nit-picking should be avoided. The fundamental question should be: "Does this person, nominated by our president, possess the necessary qualifications to judge with truth and justice for all of the people of the United States, and to rightly interpret the Constitution?"

A justice of the Supreme Court may be from any section of the country. He may be of any race or religious faith, or political party. His past experience may have taken him into various partisan relationships. He may have been the attorney for a large corporation or a labor union. He may have once belonged to some far-out organizations, either to the right or to the left.

But when he becomes a justice of the Supreme Court, he is to divest himself of all partisanship. He is to be no longer an Easterner, or Southerner or Westerner; he is no longer primarily black or white, Republican or Democrat.

Do we as a nation really understand this? Are we willing to select Supreme Court justices on this basis, and to let them function with complete freedom from all past relationships?

What Christ Can Do for Us

Christians, like everybody else, are bound by limitations of time and space and circumstance. We get involved in the local situation. We take on the parochial view. We become children of our environment, captives of our immediate culture.

This is as true of a long term resident of Greenwich Village as of any other villager over these United States. A narrow, prejudiced, provincial attitude can characterize a big city dweller as truly as it can a "country boy". For instance, to be prejudiced against people who have prejudices, is none the less to be prejudiced!

What all of us need to do is to try desperately to break out of the cocoon of our particular set of provincialisms. The true Christian is challenged to do this. For he is called to be a type of universal man, even as Christ was.

The great appeal of Christ down the centuries has been this aura of universality. He was a part of all humanity, and he belongs to all peoples. No race or nation or culture claims Him for itself alone.

Also, in Christ we are all united by a strange but beautiful bond. Joining Christ's church, in any of its several branches, will not necessarily create this sense of belonging to each other. Only as we join ourselves to Christ and receive Him into our lives do we begin to feel the ties of union with all who are "in Christ".

This may sound like unbelievable magic to the uniniated, even to the nominal "Christian". But to us who know its reality by experience, it appears as the only solution to our tragic dividedness.

In Christ all of us can meet at a point above prejudice, beyond narrow provincialism, in an attitude of good will toward all men. Let's do!

GUEST EDITORIAL . . .

The Pietist-Secularist Controversy

by Gayle T. Alexander

Churches are being divided today over what the main role of the church should be in our time. We hear rumblings locally and across the land that some want to return the church to its basic mission of "winning persons to Christ and nurturing believers." On the other hand, we have those who say that we have been emphasizing that for years, and what we need to do now is get out in the world and apply the Christian faith to the social problems of our time. Some refer to these two different orientations as that of the "Christian Pietist", and "Christian Secularist."

The pietist tends to be heaven conscious and anti this world. He sees God off in another realm waiting for Christians to join him there when they leave this world. The secularist, on the other hand, tends to see God out in this world of human need, waiting for us to roll up our sleeves and join him there. The pietist tends to think that if we would take Christianity seriously we would get back to prayer meetings, Bible study, and challenging people to accept Christ.

The secularist tends to think that if we took Christianity serious we would get out and do something about the problems of society. The pietist tends to say, "Let's pray about it." The secularist tends to say, "Let's do something about it." The pietist tends to emphasize changing the heart; the secularist, changing the environment.

The pietist tends to say that politics is corrupt, so the church should stay out of it. The secularist thinks the church for that reason should get into it!

The pietist accuses the secular Christian for being too much like the world. The secular Christian accuses the pietist of an holier-than-thou attitude. The pietist doubts if his church should integrate very fast, if at all. The secularist is embarrassed that his church is the last institution in society to accept all people regardless of race.

The pietist is more disturbed by the mini-skirt than he is the ill clad of the world. The secularist is more disturbed about the ill-clad of world than he is the mini-skirt. The pietist wonders if he if he should not join the fight against sex education in the schools. The secularist is often ready to fight to keep sex education in the schools.

The pietist tends to think anything old fashioned is good. The secularist tends to think the new is the good. The tendency is for polarization and separation of these two groups in the church today. The critical need is for the pietist and secularist to listen to each other and realize that each has some truth the other needs. We need both positions represented in the church to be a corrective to each other. If you are a bit of a pietist and a bit of a secularist you will be part of the cement that will hold things together in the next few years. We are in a time when we need unity but also a time when we are prone to get divided as a pietist and secularist. Let's listen to one another, accept one another, do our own thing, and be a stronger church thereby.

The Rev. Mr. Alexander is pastor of Webb Avenue-Trinity United Methodist Church, Burlington.



The newly renovated sanctuary of Antioch Church decorated for Advent.

Antioch Completes Record Year

1969 was a very important year for Antioch United Methodist Church on the King Parish. Highlighting the year was the completion of a new educational unit providing eleven large class rooms, a chapel-parlor, kitchenette, library, and storage and rest room facilities in each section of the building. The sanctuary was completely renovated and refurnished. The total cost of the project was near $123,000. The local congregation of 130 members has already raised all but $65,000 of this amount.

Antioch also was selected by the North Carolina Grange to receive the first runner-up award for the Rural North Carolina Church of the Year Award for 1969.

The sanctuary restoration was finished in early fall. Among ministers invited to preach from its new pulpit are Dr. Julian Lindsey, Rev. John Carper, Dr. C. E. Rozzelle, and the following former ministers, James McNeely, Haywood B. Hyatt and C. E. Ridge. It is planned to have other former ministers in the spring. Coy L. Brown, Jr., is the pastor.

President Lincoln and the Methodists

by Grady L. E. Carroll

The founding of the American republic and the organization of the Methodist Episcopal Church occurred at almost the same time in history. Through the years more than a dozen American presidents have sustained interesting relationships to Methodism. Abraham Lincoln, our sixteenth Chief Executive and a non-Methodist, was one of these.

From first to last, the life of Abraham Lincoln was touched by American Methodism at various places.

At Harrodsburg, Kentucky, is a log cabin (preserved in a red brick building) in which a Methodist minister in 1806 married the parents of Lincoln, Tom Lincoln and Nancy Hanks.

Both Peter Cartwright, "giant of circuit riders," and Lincoln were associated with the Methodist Church at Pawnee, Illinois, some fifteen miles from Springfield. These two men opposed each other for the Seventh District seat in the Congress in the 1840's. (Cartwright obtained 4,829 votes; Lincoln got 6,340).

Lincoln contributed $100 to help start Baker University, a Methodist school in Baldwin, Kansas. It was chartered in 1859, the oldest four-year college in Kansas, and the oldest on the famous Santa Fe Trail. Today a thriving Methodist institution, it houses Bishop Quayle's famous Bible Collection.

In 1862 President Lincoln made Dr. John Evans, a young physician from Attica, Indiana, the Territorial Governor of Colorado (it entered the Union in 1876). Evans had helped found Northwestern University in 1854; Evanston, Illinois was named for him. He founded the University of Denver and gave it a large endowment. Both institutions have carved for themselves niches in American Methodism.

Lincoln could claim the friendship of two Methodist leaders, Bishops Edward R. Ames and Matthew Simpson. Bishop Ames met with Lincoln and Stanton for counsel and prayers.

On numerous occasions, for various reasons, Bishop Simpson, foremost leader, was with Lincoln at the White House. Partly because of this friendship, the family requested Simpson to officiate at the President's funeral at Oak Ridge Cemetery in Springfield in April, 1865. His final oration included these words: "Chieftain, . . . Hero, Martyr, Friend, farewell!"

The General Conference of 1864 met in Philadelphia, and a committee was sent to Washington to bear the President "the sympathy and approbation of the church." He responded with a brief message in which he called attention to the large Methodist constituency serving in the fields of conflict at the time. Said he: "God bless the Methodist Church! bless all the churches! and blessed be God, who who in this great trial giveth us the churches."

The Methodist Theological Seminary was founded in Bremen, Germany in the 1850's. The institution was moved to Frankfurt in 1867. It attracted visitors and friends from across the Atlantic as well as from the homeland. Mrs. Abraham Lincoln, then a widow, while on European travels, went frequently to the president's home and liked to be "one of the family."

WNC Mission Building Team Leaves for Virgin Islands

Fifty eight persons from the Western North Carolina Conference will build a parsonage for the Christiansted Methodist Church in St. Croix, Virgin Islands, this month. The first team of 26 persons leaves on February 14 for a two week tour of duty; the second team leaves on February 28 and returns March 14.

This will be the third consecutive year that teams from this conference have constructed buildings for the Christiansted congregation. Rev. and Mrs. John Stroud are missionaries from the WNC Conference serving the Virgin Islands parish. The Strouds will retire in June 1970 and leave behind a new parsonage constructed by laborers from their home conference.

Rev. June Greene, pastor of the Oak Forest United Methodist Church in Winston Salem, is leader for the first team. His construction foreman is Clyde Sprinkle, masonry contractor from Thomasville. This will be the fourth team that Sprinkle has been with. Five other block masons will lead the work force as they lay block for a four bedroom parsonage. There are 26 members on this team.

Rev. John Burton, pastor of the Hayesville United Methodist Church, is leader for the second team. His construction foreman is Charles Owens, former contractor from Forest City. Owens held a similar role for a team to Puerto Rico last year. Seven carpenters, a mason, and a plasterer will lead the skilled workers on this team. Their work will be quite varied as they try to complete the home before their departure. There are 30 members on this team.

The teams will be housed this year in the educational unit of the church which was constructed by a previous work team in 1968. With their own cooking and laundry crews, they will be self sufficient—eating, sleeping, and working on the church grounds.

The Christiansted congregation is the fruit of John and Hazel Stroud's great ministry. Only four years ago Methodism on the island of St. Croix was limited to a small chapel in Frederiksted serving a migrant Puerto Rican community with a Spanish speaking service. Now the Frederiksted church is having both Spanish and English speaking services and an educational unit houses a bilingual Sunday School, and week day kindergarten. The kindergarten is under the direction of a short-term missionary couple sponsored by the Women's Division of the National Board of Missions. The new Christiansted congregation is in a rapidly growing community where more than 1000 new homes are anticipated in the next five years. The week day kindergarten is serving over 100 children from many cultures.

St. Croix is a cosmopolitan community with a most rapid growth. It is growing with new industry and with tourism. Its economy sees the extremes of affluence and poverty. The potential of the church there is unlimited. It is destined to become a signicant Christian church. However, its establishment and initial growth is largely due to volunteer laborers from Western North Carolina and the missionary ministry of Rev. and Mrs. John Stroud.

Tracey Jones to Speak at Duke

One of the most versatile leaders and dynamic speakers in the United Methodist Church will be the featured lecturer during the annual Mission Symposium at Duke Divinity School this year. Dr. Tracey K. Jones, Jr., general secretary of the Board of Missions, is to speak on "A Sixth Continent Perspective and the Mission of the Church" in the Moot Court Room of the Duke Law School on Wednesday, February 18, at 11:00 a.m.

Also present on the Duke campus during that week will be the Rev. David L. Swain (Duke B. D. 1951), of Lake Junaluska, North Carolina, a missionary to Japan. A member of the WNC Conference, Mr. Swain has been active in student work in Tokyo under the Kyodan (United Church in Japan) for many years and is currently engaged in writing a history of Japanese scientific and intellectual thought. He will speak briefly in Duke Chapel at 10 o'clock on February 18, and to classes and other groups during his visit at Duke.



Dr. Tracey K. Jones, Jr.

The Rev. Avery Manchester, formerly a missionary of the Methodist Church in the Congo, comes to North Carolina at this same time as the secretary of missionary personnel, succeeding Dr. M. O. Williams, Jr., who retired a year ago. Mr. Manchester served as an assistant in the personnel office after his return from Africa, and then was recalled to the Board of Missions from a pastorate on Long Island last summer. Anyone wishing to talk with Mr. Manchester about missionary opportunities or qualifications may make an appointment through Dr. Creighton Lacy, professor of World Christianity in the Divinity School.

Dr. Jones, the principal speaker for the week, began his mission service in China, where he had spent some time as the son of a Y.M.C.A. secretary. After education at Ohio Wesleyan University, Yale Divinity School, and the University of California at Berkeley, Dr. Jones returned to China immediately after World War II to take up evangelistic work in Nanking. When he left in 1950, China had been under Communist control for about six months. From 1952 to 1955, Dr. Jones was a missionary to Malaya, serving in Singapore as pastor of Wesley Methodist Church, where the interracial congregation includes Chinese, Tamil Indians, Eurasians, Europeans and Americans.

For the next six years he occupied the position of executive secretary for

China and Southeast Asia in the World Division of the Board of Missions. Following this he became associate general secretary of the World Division, which coordinates United Methodist Mission work in over fifty countries, and was elected to direct the entire Board of Missions in 1968. In these administrative positions, Dr. Jones has made six extensive trips to Asia as well as survey visits to Africa in 1961 and to Latin America in 1962. His address on "The Sixth Continent" (North America as a mission field also) will focus on the challenge of Christian responsibility in this country in relation to the rest of the world.

MEETING NOTICE

The North Carolina Conference Commission on Worship will meet Monday, February 16, at 10 o'clock at St. Mark's Church in Raleigh. The Bishop's meetings with Young Methodists and activities for the next conference year are on the agenda.

J. Malloy Owen
Chairman



GROUNDBREAKING AT PROSPECT CHURCH

Groundbreaking ceremonies for the Fellowship Hall of the Prospect United Methodist Church, Maxton, were held Jan. 25. The pastor, Rev. Simeon F. Cummings, officiated. Shown taking part in the ceremony are, left to right: Rev. Mr. Cummings; Onnie Dial, chairman, Board of Trustees; James A. Jones, secretary of the Building Fund; L. H. Moore, treasurer of the Building Fund; Simmie Dial, chairman, Building Committee; Mrs. Simmie Dial, superintendent, Children's Division, and Adolph Dial, chairman, Administrative Board. The building will be connected to the present Educational Building. It will contain a kitchen and a fellowship hall, which will accomodate 300 people. Construction will begin immediately

COCU to Meet in March

The Consultation on Church Union will hold its ninth annual plenary session at St. Louis, March 9-13. The meeting will bring together the official representatives of the nine participating denominations.

These nine participating churches are the African Methodist Episcopal, African Methodist Episcopal Zion, the Christian Methodist Episcopal, the Christian (Disciples of Christ), Protestant Episcopal, Presbyterian, U.S., United Church of Christ, United Methodist, and the United Presbyterian in the U.S.A. Each of them has ten delegates.

The first draft of a plan of union is to be presented. It has been developed during the past two years by a commission made up of theologians, denominational officials, pastors and laymen. If accepted, the draft will then go to the nine churches for their study and discussion. It will be subject to evaluation and revision.

The draft of a plan of union which comes out of the COCU meeting will no doubt be in the hands of delegates to the United Methodist General Conference to be held at St. Louis in April. While we have no way of knowing what the General Conference will do about it, presumably it may be called upon to approve the plan in principle, and pass it on to its congregations for study.

According to report from COCU headquarters "study guides, workbooks and other resources are being developed so that congregations of the COCU churches can thoroughly understand what is being proposed". However, these study materials are not expected to be available in April.

Nevertheless, plans are going forward for the observance of annual Consultation Sunday on April 12. Recommended activities for the observance include pulpit exchanges, living room dialogues, interchurch planning and implementation of a project in a local community, participation in a joint Holy Communion service using the COCU liturgy, and an afternoon or evening public meeting on the theme of Christian Unity. A list of resource materials which are available may be secured from the Consultation office at 228 Alexander St., Princeton, N. J.

The commission drafting the proposed plan of union has come up with a proposed name for a new united church. It is "Church of Christ Uniting." In explaining the proposed new name the Rev. Dr. William A. Benfield said that it puts the stress on the uniting aspects of the Consultation as an on-going process, rather "than the end of the pilgrimage". The suggested name also indicates, officials said, the three major thrusts of the Consultation: the desire for a renewal of the church under Christ; the intention for the church to be involved in mission in the world; and a desire to be of service to the family of man at the point of unity. Other factors included a desire for a name that is different from that of any of the nine present denominations; and one that would not indicate any particular form of church government.

"Church of Christ Uniting" was one of a number of possible names suggested by the 1969 Consultation plenary session in Atlanta, and referred to the Plan of Union Commission. Benfield, who heads the Commission is pastor of First Presbyterian Church, Charleston, W. Va.

The first suggestion for a concerted movement toward unity among Protes-

tant churches came from Dr. Eugene Carson Blake in a sermon delivered at Grace Cathedral (Episcopal) in San Francisco on Dec. 4, 1960. At the time, Blake was Stated Clerk of the United Presbyterian Church in the U.S.A. This initial appeal was made to his own church, the Protestant Episcopal, the Methodist and the United Church of Christ as well as to "any other churches which find that they can accept both the principles and the plan for a church 'both catholic (universal) and reformed.'"

The first meeting of the Consultation took place at Washington, D. C., April 9-10, 1962. Subsequently, there have been annual meetings at the following places: Oberlin, Ohio, in 1963; Princeton, N. J., 1964; Lexington, Ky., 1965; Dallas, Texas, 1966; Cambridge, Mass., 1967; Dayton, Ohio, 1968; and Atlanta, Ga., 1969.

The churches now involved in COCU constitute some 25 million members in about 75,000 congregations. United Methodists will await the next annual session at St. Louis, Mo., March 9-13, with keen interest. The fact that our church is involved in these discussions should make it mandatory that every Methodist, especially pastors and leading laymen in local churches inform themselves of developments.

The North Carolina Christian Advocate will carry additional background material and reports of events and decisions as they occur.

J. C. S.

Youth Ministries Council Wants Changes

The United Methodist Council on Youth Ministries (UMYCM), meeting recently at Dayton, Ohio, indicated its desire for an enlarged and more independent role in the church. Legislation to bring this about will be proposed to General Conference in April.

At present the council, which is composed of 15 youth and 10 adults, has its job described by only one sentence in the Book of Discipline. This specifies that the UMCYM "shall be responsible for unifying the ministry with youth throughout the church."

The council now operates administratively under the Division of the Local Church of the Board of Education, and its financial support comes largely from the boards of education, evangelism, missions and laity.

Moreover, the council feels that the administration of the Youth Service Fund should be given to it. In addition, it would like to have an organizational relationship to the Division of Coordination, Research, and Planning of the Program Council.

Other proposals endorsed by the council are these:

A Project Review Committee composed of four youth from the council and three adults not related to any general agency, but named by the council.

A consultation to "plan steps, strategy, scheduling, and funding of a nationwide project to educate the youth public on environmental pollution on the annual conference and local levels."

Encouragement for more draft counseling offices in local areas.

The publication of a short-deadline, informal newsletter by the council, to be mailed to conference coordinators of youth ministry and conference youth council chairmen.

The next meeting of the council has been scheduled for August 16-22.

'Localism' May Be the Church's New Cutting Edge

by Donald W. Haynes

WE ARE undoubtedly all agreed that the "church is in a tight." Our multifaceted communications gap is a regrettable fact, not a personal opinion. To assume that this can be overcome by an innocuous "more of the same" procedure is hardly convincing. It may well be that the traditional role of higher echelon leadership can no longer be assumed as our best approach. As a farm woman of my childhood acquaintance always observed, "Ole 'use-ta is dead.' " What "used to be" is no more. Where the prophetic voice of boards and agencies has brought us in the past is no real answer for our present need. The sad truth is that voices from the general church level do not stir the local Methodist to much more than the refortification of his defensiveness.

A proposal to avoid enlarging the communications gap in a Church which depends on connectional relationship is not a retreat from the cutting edge of the gospel; **it is only a new stance.** All of us regret that distrust is within our ranks, but let us not meet the demands of the hour with an entrenchment of our traditions.

It is not necessarily "parochial" to call for a new dynamic in the life of the local parish. Granted, there is much parochialism in the local seats of culture and much illegitimate marriage between the culture and the faith. But how is this to be remedied? Shall we mark off the local church as an irrelevant icon which must be destroyed? God forbid. Shall we pursue a course where there are two spheres of faith and action—one at the "connectional" level and one at the local level? To do so will produce ivory tower connectionalism, schizophrenic clergy, and disenchanted laymen (except for laymen who are a part of the connectional community).

Let us consider a third alternative. Let the focus of the General Boards be turned to the typical parish as well as the atypical one; let them wrestle with the mindset of the majority as well as that of the minority; let us have reformation rather than risk revolution. The local church is in desperate need of re-awakening. Whatever else is said of it, the local church is the "soul laboratory" of the church. The parish is where people live and move and have their being. To write it off is to betray the gospel ethic. To subtly alienate it is to betray history and seal the fate of posterity. To wrestle with the culture-laden parish will demand a new approach, a new philosophy, and a new sort of openness.

HOW CAN LOCALISM WORK?

How can the defensiveness and the resistance of the local parish best be

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It is hoped and intended that this article by the writer of "Let's Have a Moratorium on Pronouncements" (see issue of October 30, 1969, page 12) will stimulate dialogue, even as the other one did. In submitting it, Mr. Haynes, who is pastor of First United Methodist Church, Franklin, hoped that it would produce response from our readers.

converted into a new positive witness? Here one must be grossly presumptuous if he is to be even minimally helpful.

1) Let those who speak "for the church" voluntarily mute their voices. Many pastors and laymen are as weary of being "spoken for" as the Negro is when his white "friend" "knows what the Negro wants."

2) Let the "official" interpreters of the Gospel become more willing to listen openly to the man with a closed mind! Presently, we seem to have two extremes of closed-mindedness. We are becoming a polarized church.

3) Let the local church become a "think tank." Somehow we have not yet discovered a way to initiate enough wrestling within the mind of the nominal or typical churchman. If we pass the ball to him—honestly—it might be at the risk of "losing our life." But, surprisingly, we might find it!

EXPERIMENTING IN LOCALISM

Actually, we are seeing much of this process being inaugurated in our own conference. Certainly the Program Council Staff of the WNC Conference has assumed the image of "servant" in its relationship to the local church. A few weeks ago a conference staff member came into Macon County and to our people "west of the Balsams" said honestly, "What do you want as a means of training your people to minister?" What emerged from the meeting was lay and local in approach.

Our conference Board of Christian Social Concerns is encouraging us to study thoroughly the book on "Guaranteed Annual Income." How much better this is than passing a resolution at Annual Conference! More of this will move the arena of wrestling from the connectional and clerical level to the local and lay level.

Another assumption which some seem to make is that the pastoral relationship is doomed to non-directive counseling and sympathetic chaplaincy. This is preposterous! To localize the gospel is to personalize it, not to emasculate it. The Word of God, truly spoken, will have certain qualities of the two edged sword, even if it is spoken in the framework of pastoral love. To pastoralize the gospel is not to call for the status quo nor for obscurantism. Perhaps Mary Poppins is right, "Just a spoonful of sugar helps the medicine go down . . . in a most delightful sort of way."

Recently a newcomer to our town attended the United Methodist Church and was shocked to see young Negro men in the congregation. During a subsequent pastoral visit, she said this: "I voted in our church where we formerly lived not to admit Negroes to our church, but yesterday at lunch as we talked about it, we were amazed to discover that their presence had not bothered us at all." The point is that people will often oppose a hypothetical question or resist a rhetorical pronouncement, but when situations are wrestled with actually and viscerally, a dynamic of change is set in motion. They might even be converted!

All this is to say that the day of pontifical interpretation is about over; it is tottering even in the Roman Catholic Church. But the crux of the question is, "What will happen to the United Methodist Church if we honestly tried 'localism'? Would we submit to a repressive provincialism? Or would the energy of a new force begin to emerge? Where would a new voluntarism lead us? Given the appropriate resources and guidance, the local parish might surprise us. Perhaps the real question is, "How much to trust our people?"

METHODIST NEWS ROUND-UP

UMIF NOW IN OPERATION

The United Methodist Investment Fund (UMIF) is now a legal reality and is doing business as a major church extension loan agency in the United Methodist Church.

The new $28 million Fund is the successor to the former Methodist Investment Fund and the former Evangelical United Brethren Investment Fund, and has been in process of formation for more than two years. It became fully operational as of Jan. 1. The UMIF continues the policies of the two merging funds, including the 6½ per cent interest rate to investors and the 7½ per cent interest rate to churches on loans.

★

TAKES NEW POSITION

Hilda Lee (Mrs. F. Roderick) Dail, New York City and Huntington Station, N.Y., has resigned from the staff of the United Methodist Board of Missions to accept the newly-created position of executive director of the International Foundation for Ewha Woman's University, Inc. A $20,000,000 development campaign for Ewha, located in Seoul, Korea, was launched in 1968, with $10 million to be raised in Korea and a similar amount in the U.S. over a decade. Mrs. Dail is coordinating the campaign in the U. S. Wife of a United Methodist minister, Mrs. Dail did graduate study at Duke University and taught school in Georgia, Tennessee and North Carolina.



CHRISTIAN EDUCATORS FELLOWSHIP TO MEET

"You are Responsible: Choose!" is to be the theme for the second national conference of the United Methodist Christian Educators Fellowship scheduled for Nov. 4-7, 1970 at San Francisco.

The 700-member group is comprised largely of local church workers, both lay and ministerial. Announcements about the program indicate that it will be very loosely structured with a maximum of freedom to observe and to sense the pulsebeat of a city with great and diverse features.

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EVANGELISTIC MISSION HELD IN MEXICO

An evangelistic mission involving 37 United Methodist ministers and three laymen from the United States was held in Mexico Jan. 13-26 as one of several events being held in connection with the Centennial of the founding of the Methodist Church in Mexico. Fifteen members of the team were bilingual and able to speak Spanish fluently.

The mission was planned cooperatively by the Boards of Evangelism, Missions, and Laity. The autonomous

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Mexican Methodist Church has two annual conferences and six districts. Approximately 75 Mexican churches cooperated in the mission.

★

PRINTING FACILITIES TO BE SOLD

The United Methodist Board of Publication has voted to sell printing facilities in Harrisburg, Pa., and Dayton, Ohio, to employees of the plants, according to an announcement from the public relations firm employed by the Methodist Publishing House. Facilities in Cincinnati, Ohio, will be sold to a private group. Sale price of the properties was not disclosed. The Harrisburg and Dayton facilities were formerly property of the Evangelical United Brethren Church.

★

UPPER ROOM CASSETTES READY FOR MAILING

Readers of The Upper Room can now hear its meditations through the use of cassettes. Produced for The Upper Room at the Protestant Radio and TV Center in Atlanta, the cassettes are flat, palm-sized plastic containers of tape which fit into a battery-operated recorder.

Each two-minute devotion consists of The Upper Room's Bible verse, meditation, prayer and a thought for the day.

The meditations from the March-April 1970 issue are now ready for mailing. The cost is less than 6c per day. For information or to order, write The Upper Room, 1908 Grand Avenue, Nashville, Tenn., 37303.

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ROBESON COUNTY CENTER TO HAVE OPEN HOUSE

The Robeson County Church and Community Center, which began operation on Dec. 1, 1969, is to hold an open house on Sunday, Feb. 22 from three to five o'clock in the afternoon. The project is sponsored by the North Carolina Conference and is supported financially in part by the Bishops' Fund for Reconciliation. Leaders in the conference as well as local United Methodists are expected to be in attendance.

The purpose of the open house is to acquaint people with the personnel of the center and with the program which is being carried out. The general public is invited. The center is located near Lumberton, adjacent to the Robeson County Prison unit. The Rev. Robert Mangum is the director.

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WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

WNC DISTRICT PRESIDENTS — CHARLOTTE

Mrs. John F. Ramsey, president of the Women's Society of Christian Service of the Charlotte District, occupies a unique position among the district presidents — she is a registered nurse. The others have served in the teaching profession, in secretarial work, as musicians and music teachers, but Miriam Ramsey is one of the two who followed in the healing profession of Florence Nightingale. The other is Mrs. Raymond K. Butler of Waynesville.

Last year Miriam joined her husband in a journey with a building team to Bayamon, Puerto Rico. She served as nurse for the team and had a wonderful experience with the group in their two weeks of work building a new church. Her husband John plans to go with another team this year to St. Croix.

She is completing her fifth year as president of the Charlotte District Society and part of that time has served as chairman of the district presidents. Her years in office have been marked by a wonderful spirit of cooperation and progress in the district.

The amount given by the local societies and Guilds in the district has increased $7,400 per year. In the 1969 Annual Report the district listed 63 societies and 23 Wesleyan Service Guilds.

Miriam is a native of Burke County, the daughter of Mrs. J. N. Randall of Rutherford College and the late Mr. Randall. She is a graduate of Brevard Junior College and of Presbyterian Hospital School of Nursing, Charlotte.

She and her husband have for many years made their home in Charlotte, where he has been in the building materials business.

Their family's life has been church-centered, John serving as Church School superintendent and Miriam in various offices of the Women's Society and as Church School teacher. One of her chief joys has been her work in the church choir for music is always a source of great joy to her.

Her service as a district officer covers a period of ten years, first as secretary of Status of Women, chairman



MRS. JOHN RAMSEY

of the Committee on Nominations, then district president.

During the years she has found time to devote to worthwhile community organizations, such as vice-president of the P.T.A. and Den Mother for Cub Scouts. While her son and daughter were in school, each year Miriam served as a grade-mother.

She is a good cook, loves to sew, knit and crochet, and takes time off to read.

The Ramseys have two children, Beth, a senior at Appalachian State University, and John, Jr., who completed his military service in November and with his wife is making a home in Charlotte.

NEW GUILD ORGANIZED

A new Wesleyan Service Guild has been organized at the Sparta United Methodist Church in the North Wilkesboro District. The officers chosen for the new unit include: Mrs. Marvie Shelor, president; Mrs. J. H. Miller, vice-president; Mrs. P. C. Collins, secretary; and Mrs. Earl Calhoun, treasurer.

Mrs. Olin Little of Wingate has been named the new Guild Chairman of the Albemarle District. She was given a special welcome by Mrs. Carl M. Worthy of Charlotte, Conference Guild Chairman, in a recent issue of Guild-O-Gram.

YEAR BOOKS ARE IMPORTANT

One of the most helpful projects in any Women's Society is the preparation of a good comprehensive yearbook for the members of the society.

This gives the local woman an opportunity to see the work of her society for the coming year and helps her to feel a part of the unified whole, to see what circle her friends are in and what the programs are to be. EVERY SOCIETY ought to have a yearbook!

One of the best yearbooks in the Conference was planned by the Women's Society of the Lebanon United Methodist Church, High Point. Within an attractive cover one finds the Purpose of the Society, an explanation of the emblem, a message from Mrs. J. E. Grissett, president, the list of officers and committees of the society, the budget, dates of general meetings, plus a list of circle members, place of meeting and theme of the program.

Mrs. Glenn Lambert, High Point, is chairman of the Committee on Program of this society and vice-president of the High Point District Women's Society.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

ATLANTIC CITY, N. J. — The Women's Division of the United Methodist Board of Missions took action at its executive committee meetings here January 12-17 to determine sources of money from which to pay a previously-voted total of $1,003,403 for black and other minority empowerment programs, and those sources are all from other than its regular budget.

The amount represents one-third ($616,667) of $1,850,000 voted by the entire Board last October for empowerment programs and an additional $386,736 voted by the Women's Division at that time.

The Division voted that the $1,003,403 would be funded from three sources: undesignated income from investments, undesignated profits from investments and general bequests.

After the action on funding, Mrs. Edward Sears, Cedar Rapids, Iowa, Division vice-president for Finance, and Miss Florence Little, New York, treasurer, said in a statement: "We are gratified that the Women's Division has been able to find the funds to enable it to meet these financial commitments. No money from pledge giving by Women's Society of Christian Service and Wesleyan Service Guild members will be used to meet any of these particular obligations."

The $1,850,000 (to be provided equally by the Women's, National and World Division of the Board of Missions) is to go to a variety of black and other minority empowerment causes including five black colleges, American Indian and Mexican-American caucuses, the Interreligious Foundation for Community Organization (IFCO), the World Council of Churches (for a special anti-racism program) and other programs.

In addition, the Women's Division voted in October to divide equally between two agencies an amount comparable to the proceeds from sale of shares of stock in the Dow Chemical Co. The two agencies to receive money are the Board's National Division, for community service-action, and Black Methodists for Church Renewal (BMCR), a United Methodist black caucus of clergy and laity. The sale netted $386,736, and thus each agency would receive $193,368 under the Women's Division action.

The Women's Division executive committee authorized several major events in the field of leadership development and orientation: 1) A Training Event for 400-500 annual conference Women's Society and Wesleyan Service Guild leaders in Christian social relations, spiritual growth and missionary education. The dates of April 2-5 have been set, with the place yet to be determined. 2) A World Development Workshop for educators to be held in July at the Church Center for the United Nations in New York, with similar workshops for other vocational groups to be planned later in 1970 or in 1971. 3) A United Nations Seminar planned primarily for Wesleyan

Service Guild members in the spring of 1971.

The group voted January 14 to call attention of their local units to what they described as "the potential danger in the use of conspiracy and anti-riot laws which may be used for purposes of intimidation and political repression." It also asked that President Nixon be requested to "consider seriously the possibility of appointing a woman to the Supreme Court." Also voted was Women's Division cooperation in a new program of the Canadian Council of Churches for "pastoral services to (U.S.) draft-age emigrants to Canada."

This report is in lieu of Mrs. Welborn's regular column. Due to illness, she could not send in the Women's News from the N. C. Conference this week. The Advocate appreciates the fine job she is doing, and hopes she will be back with us next week.

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Kannapolis Church Opposes Board Stand

In a resolution adopted on Jan. 14, the Administrative Board of Trinity United Methodist Church, Kannapolis, took exception to some recent pronouncements of the General Board of Christian Social Concerns at Washington, D. C.

It objected specifically to the following positions of the board: opposition to confirmation of Judge Clement F. Haynsworth; urging faster withdrawal of U. S. forces from Vietnam; favoring repeal of the draft laws; endorsement of a United Nations seat for Communist China; support for selective conscientious objection to war; favoring access of farm workers to national labor law; opposition to legislation on campus disorder; opposition to mandatory aspects of the proposed work training program.

The resolution further recommended that the General Board of Christian Social Concerns "be directed to preface all future pronouncements with exactly who is speaking and for whom they are speaking".

MINISTER'S MONTHLY MAG.

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FOR FEBRUARY 22

Jesus Calls for Decision

Background Scripture: Matthew 16:13-23; Isaiah 42:1-4; Romans 10:1-13.

Lesson Scripture: Matthew 16:13a-23

Before looking at the lesson Scripture let us take a moment to consider a passage in one of the suggested background references. The four verses found at the beginning of Isaiah 42 are the first of what scholars call "The Servant Songs." These appear in many places in what has come to be called "Second Isaiah" because it is generally recognized that this section belongs to a period after the Exile and is written by "The Unknown poet of the Exile," perhaps a disciple of Isaiah of Jerusalem. Note especially the following chapters: 48, 49, 51, 52, and 53. The dominating theme of these writings is the way in which the one who comes into the world as God's chosen representative will have to suffer at the hands of those who do not understand him; or, if they do understand him, will consider him a threat to their interests.

Did Jesus consider himself to be the Suffering Servant incarnate? It seems clear that the religious leaders of his time were looking for this kind of Messiah. Was this why Peter (and the other disciples as well) were so shocked when Jesus outlined before them what was in store for him when he went "steadfastly toward Jerusalem?" All of this seems to lie in the background of the conversations with the disciples at Caesarea Philippi and are openly brought out only when Jesus asks them the question: "But whom do you say that I am?"

Prior to that question was another: "Whom do men say that I am?" The disciples replied that "Some say John the Baptist, others Elijah and others Jeremiah or one of the prophets." First, Jesus reminded people of John the Baptist. Some thought he was John the Baptist risen from the dead. Others thought that Jesus was the reincarnation of the prophet Elijah, evidently recalling the verse in Malachi 4:5 which reads: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes." As for Jesus' similarity to Jeremiah, this was one of the greatest compliments they could have paid him, since many have always thought Jeremiah to be the greatest of all prophets.

But when Jesus directed the question to his friends in the inquiry as to what they themselves thought of him it was Peter, the impulsive one, who blurted out the now world-famous confession: "You are the Christ, the Son of the Living God." The word "Christ" means the Messiah, or the one whom God has anointed. Mark's dramatic gospel makes this the turning point of the story of Jesus.

But, strange as it may seem to us, neither Peter nor the others had yet come to understand that Jesus was identifying himself with the Suffering Servant of Isaiah's prophecy. When Jesus began to point out what this meant in terms of the immediate future the disciples were struck dumb—the

is, all except Peter who exclaimed: "God forbid, Lord! This shall never happen to you." Here Jesus sees Peter as the echo of the voice of the tempter whom he had encountered in the wilderness experience. That explains why he addressed Peter thus: "Get behind me, Satan! you are a hindrance to me, for you are not on the side of God, but of men."

The observant reader will notice that some important verses have not yet been mentioned. These are verses 17-19, and they have been among the most discussed and controversial in the entire New Testament. In these verses Peter is blessed for his insight (though, as noted above, it appears that he did not have much insight). Then, he is entrusted with the "Keys of the Kingdom" and vested with power to "bind and loose" both on earth and in heaven. These verses have, of course, served as a Scriptural basis for the Roman Catholic doctrine of papal power. The standard Protestant reply is that Jesus was intending to build the church, not on the *person* of Peter, but on his *faith*. But who is wise enough to know what was in the mind of our Lord on this occasion?

If, however, we are looking for an answer, it may be more likely to be found in some other references in the New Testament. In Matthew 18:15-20 not *one*, but *all* the disciples are promised this power to "bind and loose." And in Paul's letter to the Galatians (1:16) he says he did not receive the gospel from Peter, James or any of the disciples, or from any other man. Also in Ephesians 2:20 it appears clear that the church is to be built upon the apostles and prophets, yes, but "Christ himself is the chief cornerstone." Finally, in Corinthians 3:11 Paul writes: "For no other foundation can any man lay than that which is laid, which is Jesus Christ."

IN MEMORIAM

MRS. L. D. TOMLINSON, SR.

Mrs. L. D. Tomlinson, Sr., nee Ollie Miller, was born in Alliance, N. C. on July 29, 1895, died October 3, 1969, at Black Creek, N. C. Mrs. Tomlinson was educated at the University of North Carolina and East Carolina University. After graduation, she taught in Currituck and Wilson Counties.

Mrs. Tomlinson married Leslie Daniel Tomlinson, Sr. on May 21, 1919. Mr. Tomlinson was a prominent farmer, business man, and civic leader of Black Creek. Mrs. Tomlinson became a mother and a community leader, aiding her husband in his commitments to the church and school. The children who survive her are Leslie Daniel Tomlinson II, Janet Miller Tomlinson, and Rebecca McCotter Tomlinson.

The Black Creek Methodist Church felt her influence in every aspect of its program. She was a charter member of the WSCS and also served as its president. She served on the official board for a number of years.

Mrs. Tomlinson was known widely and was loved and admired for her virtues. She was a gracious hostess, a true friend, and a dedicated Christian.

MRS. RUBY SHACKLEFORD
MRS. RUTH CAMPBELL

★

MRS. IDA BELL STAMPER

We, the members of the Women's Society of Christian Service of Wharton Trinity United Methodist church of Greenville district, Washington Circuit, desire to express our respect, appreciation, and love to the memory of Mrs. Ida Bell Williams Stamper who passed away January 11, 1970.

We find ourselves so grieved from the sudden and tragic accidental death by fire, yet she left us a challenge, and with an inspiration and faith in God, as, we fail to hear and see her foot steps each Sunday down the aisle of our church.

Ida Bell joined the Women's Society of Christian Service January 1936 and served for 34 years.

Her greatest service for mankind was shown when she gave 23 years as a registered nurse serving in Tayloe hospital under the leadership of the late Doctors Dave and Josh Tayloe Sr.

As a token of our respect and affection for her, we are recording a copy of this memorial in the minutes of our Society, one to the North Carolina Christian Advocate and one to the Washington Daily News.

The Women's Society of Christian Service —Pres. Mrs. Harvey H. Dixon, Sr.; chr. of Comm., Mrs. D. Lester Latham; Sec., Mrs. Josephus Leggett.

Three Study Commissions Meet Jointly

ATLANTA (UMI)—Representatives of three United Methodist study commissions conferred together here Jan. 30 and discovered that, despite their different assignments, they have several similar strands running through their work.

Bishop James S. Thomas of Des Moines, Iowa, chairman of the Social Principles Study Commission, presided over the joint meeting of that group with the Theological Study Commission on Doctrine and Doctrinal Standards, headed by Professor Albert C. Outler of Perkins School of Theology, Dallas, Texas. Sharing in the session were several members of the Structure Study Commission, of which the Rev. Dow Kirkpatrick of Evanston, Ill., is chairman.

Common to all three commissions are these factors:

They all feel they were handed an almost impossible task by the 1968 General Conference in Dallas.

But each has tackled its assignment very seriously and invested many meetings and untold man-hours in the enterprise.

Each commission plans to present a progress report to the 1970 General Conference in St. Louis April 20-24, but none will propose actual legislation for adoption at that time.

Already each commission has tried to secure input from varied sources and hopes that a widely-based process of discussion and sharing will continue to bring helpful feed-back not only from General Conference delegates but from concerned persons throughout the church.

Based on further research and feedback, each commission will be working toward a final report to the 1972 General Conference in Atlanta.

The joint session was preceded by two-day meetings of the Social Principles Study Commission and the Theological Study Commission on Doctrine and Doctrinal Standards. Meeting with the latter group was Bishop Earl G. Hunt, Jr., of Charlotte, N. C., a liaison person from the church's Council of Bishops.

Welcomed as a new member of the Theological Study Commission was Professor Charles Creager of Kansas Wesleyan University, Salina, Kansas.

Much of this commission's time was spent dealing with documents prepared by Dr. Outler, Professor John B. Cobb, Jr. of The Claremont (Calif.) School of Theology, and the Rev. Robert Watts Thornburg of Peoria, Ill., secretary of the commission.

Members of the group were dinner guests one evening at Candler School of Theology at Emory University, with Professor Mack B. Stokes of that faculty serving as host to his colleagues on the commission.

The Social Principles Study Commission reviewed a sheaf of statements on social issues prepared by 15 religious leaders from several countries and racial backgrounds. They also listened to reports from the first two of a series of regional hearings on social issues being sponsored by the commission. One of these had just occurred in Atlanta on the eve of the commission's meeting there, and an earlier hearing took place in Des Moines, Iowa.

Ministers Week Brings Sharp Discussions

Problems of race and of war were among those discussed during Ministers Week at Candler School of Theology, Emory University, Jan. 19 through 21.

Bishop James Armstrong of the Dakotas area, lashed out at the Vietnam War and the military-industrial complex in this country. He branded as an illusion the idea that "only paranoid alarmists are concerned about the so-called military-industrial complex." Recent American policies came under his blistering attack. "It is insufferable arrogance", he said, "that would impose our will on the rest of the world. The costs have been unbelievably high."

"The American can be brutalized and dehumanized by war as readily as any man", declared Methodism's youngest bishop, in a panel discussion on "Communication and Reconciliation: War".

Another panel member, Dr. Theodore R. Weber of the Candler School faculty, however, charged that Bishop Armstrong had "convicted us of sin but had left to God the course of our future. I'd like to see a constructive phase. Those who are strong on indictment are weak on framework for continuing action."

Weber went on to say that "We need to look more deeply into the roots of war and the nature of man. Humans are inclined to fight and war has not lost rationality as an instrument of foreign policy. Some states use military power with relative impunity. Look at Russia in Czechoslovakia."

"People see the military structure as conspiracy", continued Weber. "Rather it is a result of human insecurity and the absence of international order."

A panel discussion on "Communication and Reconciliation: Race" brought the statement from Dr. J. M. Lawson, Jr. black minister from Memphis, that whites had a false conception of blacks because blacks historically have found it necessary to deceive them to survive. "We are afraid of each other and we don't level with one another", he asserted.

When asked about the separatist aspects of the Black Methodists for Church Renewal movement, Lawson denied that BMCR is separatist, and added that "violence is not a viable option for the human race or the blacks or the young."

Dr. Lawson further stated that "We need new styles of ministry in boards and agencies. You may kick me out of the church but I am not volunteering to leave. We can all be brothers together or God will judge us all."

Another panelist, Dr. Gordon Thompson of the Emory faculty, declared: "God is speaking to us through the militant and rebel. Jesus is the forerunner of the revolution for human rights. We need the black man to help us save our own souls."

Among others on the program were Dean James T. Laney of the Candler School of Theology, who spoke on "The Formation of the Ministry", Dr. Earnest A. Smith, associate general secretary of the United Methodist Board of Christian Social Concerns, and Dr. Johannes C. Hoekendijk, former secretary of evangelism of the World Council of Churches, now professor of missions at Union Thelogical Seminary.



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Yesterday we began a new part of the church year which we call Lent. The color for this season of the church year is purple. Lent begins each year on Ash Wednesday and lasts until Good Friday. It covers forty days, the length of time Jesus spent in the wilderness getting ready for the big work he was to do. This is a time when we should think about the way we can become better followers of Jesus. During these days try to be more thoughtful and loving. Remember the way Jesus lived. Pray about the kind of a life you want to live and ask God's help in living it. Read your Bible and study your church school lessons. Show your love for God and others in some special way.

Aunt Cay

OBSERVING LENT

It was Tuesday evening and the Stevens family was busy in the kitchen doing the dishes. Father washed, mother and Roger dried, and Linda put away the dishes. "Doing these together makes dishwashing fun," remarked Linda as she came back into the kitchen after putting the dishes in the cupboard.

"I wouldn't like doing them alone," said Roger. "It would take forever."

"It certainly doesn't take long with four of us at work," laughed father. "And this way we can get a chance to do the different jobs."

"I'm sure I like this way best," said mother. "We're through quickly and we can all have a longer evening for whatever we want to do."

"I have a new book from the library," said Linda, picking up the last of the plates. "I'm going to read that. Eileen got one, too. She won't be going to school with me tomorrow."

"But why not?" asked Roger. "You and Eileen are always together."

"She's going to church first," replied Linda.

"That's right," said father as they walked toward the living room. "Tomorrow is Ash Wednesday and many churches have services."

"What is Ash Wednesday?" inquired Roger as they gathered comfortably in the living room.

"It's the very first day of that period in the church year known as Lent," said Mrs. Stevens.

"It's always in the spring, isn't it?" asked Linda.

"Yes, it is," said Mrs. Stevens, "in the very early spring or late winter. In fact the word 'lent' is the word for spring in another language.

"Lent is a period of forty days, excluding Sundays, before Easter," added Mrs. Stevens.

"Eileen is going to give up candy for Lent," said Linda.

"What for?" asked Roger.

"People have always thought of Lent

as a time for living just a bit differently, since Lent is set aside as a particular time for remembering Jesus. Many people give up something they enjoy, to remind themselves of the sacrifice Jesus made."

"I can remember that and still eat candy!" said Roger.

Father smiled. "Perhaps it is a good idea for everyone to find some special way of honoring and remembering Jesus during those weeks before Easter. Perhaps if we should be quiet and each try to think of the best way in which we could honor Jesus, we might find some way in which we feel we would be observing Lent."

As they sat thinking, only the snapping of the wood on the bright fire broke the silence of the room. Then it was Linda who spoke.

"I should think the best way to remember and help other people to remember the way Jesus lived, would be to try to live more as He lived."

"You mean to show friendliness as He did?" asked Roger.

"Yes," replied his sister. "Maybe we could find a way to show our interest in people of another country."

"How could we do that from here?" Roger wanted to know.

"Our church school class sent a box at Christmastime, remember? We could find out at church what kind of gifts are most needed. It might be that a gift of money was most acceptable."

All was quiet for a moment and then Linda, clapping her hands in excitement, exclaimed, "If we do need money we could save it in a bank all through Lent—putting some in every day."

"I spend all my allowance," said Roger darkly. "I wouldn't have any to put in."

No one spoke for a moment. Then Linda said, "But Roger, maybe you could earn a little money or even give up something and save it that way. I think I'll give up gum and candy. Then I'll put into the bank what I would spend for them. Couldn't you do that?"

Roger did not answer and soon his mother said, "That's a good idea, Linda. I think we can all find some way of adding to the fund if we are really interested in making Lent a time of year when we remember Jesus."

"We can make a little box-bank for the money," said Linda to her brother.

Then father said, "O God, on this evening we look forward to the days and weeks between now and Easter as a time when we can remember Jesus and honor Him through our daily lives. In this way we shall understand better what living His way means. And when Easter comes we shall have a better understanding of both Lent and Easter."

—From *Thoughts of God for Boys and Girls*



VALENTINES

Lace doilies and red paper,
Scissors and some glue,
I'm busy making valentines
They say, "I love you!"



BIBLE QUIZ

The Bible tells about some people who were lovers. Match them with each other.

1. Jacob	(a) Ruth
2. David	(b) Zipporah
3. Abraham	(c) Rachel
4. Moses	(d) Bath-sheba
5. Boaz	(e) Sarah



ANSWERS FOR LAST WEEK

b; a; e; c; d.

CAROLINA BRIEFS

¶ Browns Summit United Methodist Church, Greensboro District, will hold its annual revival services Feb. 15-19. Rev. Floyd Berrier of the Oak Ridge-Morehead Charge will be the guest preacher.

¶ Bishop Earl G. Hunt, Jr., of Charlotte will preach at First United Methodist Church, Lexington, Sunday morning, March 1. The Thomasville District Laymen's Rally will be held at First Church on the same date at 7:30 p.m.



"The Changing Church in a Changing Society" is the theme of the 1970 Faith and Life Week at Methodist College, Fayetteville. Keith Tonkel, pastor of Wells Memorial United Methodist Church in Jackson, Miss., will be the speaker and resource person for the February 16-20 event. In addition to Mr. Tonkel's presentations, the art, science and social science areas of the college will present programs exploring the theme in respect to their academic areas.

¶ Oakview United Methodist Church, High Point, will have a series of revival services during the Sunday evenings of Lent. Guest ministers will be Rev. Ronald Overcash, Greensboro; Rev. Joel Key, Winston-Salem; Rev. Mitchell Murrow, Franklinville; Rev. Billy W. Stamey, Asheboro; Rev. Kenneth Brown, Asheboro, and Rev. Coy Lee Brown, King.

¶ Grace United Methodist Church, Winston-Salem, will have a dedicatory service on March 15 at 4 p.m. Dr. James C. Peters, Jr., district superintendent, will preach. The congregation completed payment in January of the debt on the building, which was constructed in 1959. Former pastors and other interested persons are invited to attend the service.

¶ The Time Apart Service for the Women's Society of Christian Service of the Thomasville District will be held on March 10 from 9:45 a.m. to noon at Centenary United Methodist Church, Clemmons. Mrs. W. Frank Redding, Jr., president of the Women's Society of the Western North Carolina Conference, will be the guest speaker. Theme will be "Take Time to Be Holy."

¶ A group of fifty young people called "The New Directions," who witness to their faith in Jesus Christ through song, will appear at the Efland United Methodist Church Saturday, Feb. 28, at 7:30. From Alamance County and sponsored by the Burlington YMCA, the group completed its first full year of activity in August. During that time they have presented over 70 concerts, recorded two LP albums, traveled in nine states Mexico and Jamaica.

District Rallies Going Well

Returns from the first three District Lay Rallies of the North Carolina Conference indicate much enthusiasm and a good response to some outstanding addresses. Bill Henderson, W.N.C. Conference Lay Leader, spoke in Goldsboro. Bishop J. O. Smith of the Atlanta area, speaking in Raleigh, brought a challenging message on the mission of the Church. The Rev. Charles Hubbard of First Church, Wilson, in speaking to the Wilmington District Rally highlighted the responsibility of laymen.

The Rev. N. W. Grant, Program Council Director, spoke to the rallies about the importance of lay involvement, and explained the "Single Figure Asking".

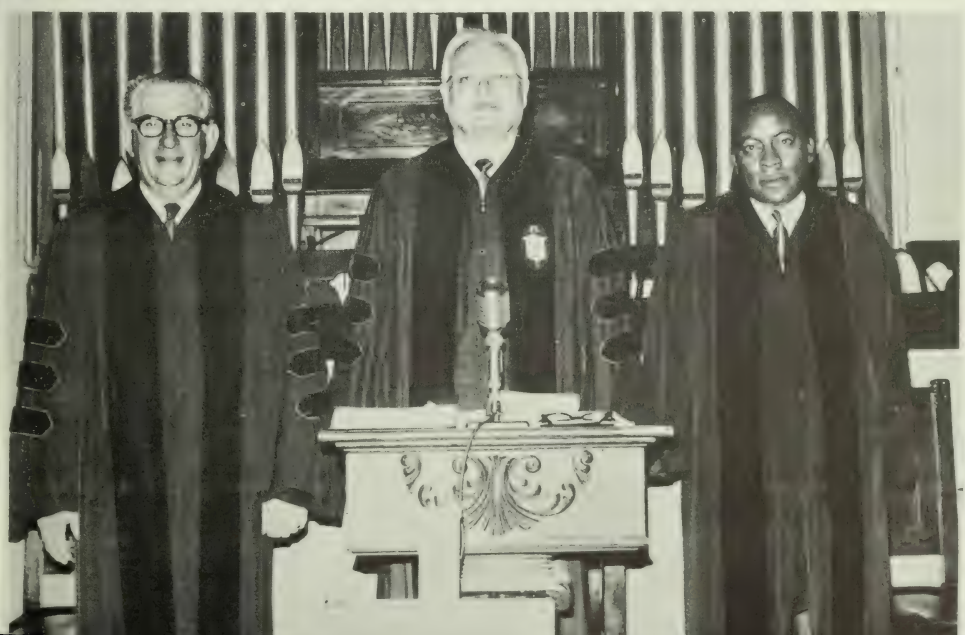
Rallies scheduled for next week are listed in our Calendar on p. 3. The main speakers for each are as follows: Sanford District, Mr. Seavy Carroll, missionary to Rhodesia, now on furlough; New Bern District, Bishop Earl G. Hunt, Jr., of the Charlotte area; Greenville District, the Honorable I. Beverly Lake; Fayetteville District, former Governor Terry Sanford, recently elected president of Duke University.

BOARD OF LAITY MEETING SATURDAY

The Board of the Laity of the North Carolina Conference will meet on Feb. 14 at 10 a.m. at The Methodist Building in Raleigh. Adjournment is expected after lunch in the early afternoon. Members are reminded that the date was changed from April 18 to the above.

BISHOP AT ST. MATTHEWS

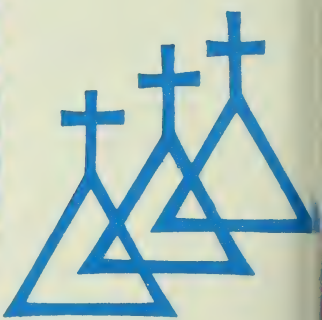
Bishop Earl G. Hunt, Jr., (center), preached Dec. 7 at the morning worship service of St. Matthew's United Methodist Church, Greensboro. With the bishop are the Rev. Joseph Bethea (right), the pastor for St. Matthews, and the Rev. Dr. Julian Lindsey, superintendent for the Greensboro District. St. Matthews will soon build a new structure on a new site within the community where it is now located.



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Serving Where We Are

by Barney L. Davidson



MANY TIMES in the Gospels we have accounts of Jesus calling men to a life of faith and service. Most men's talents to serve others lie unused.

When Jesus was about to feed the multitude he tested Philip by asking, "How are we to buy bread so that these many people may eat?" Philip's response was typical of those who underestimate the resources available. "Two hundred denarii would not buy enough bread for each of them to get a little." John 6:7.

The call to serve others is often rejected by the excuse, "We can't do anything about the problem because we don't have what is necessary." God never calls us unless we do have what is needed.

In Baltimore over forty years ago a class in sociology went into the worst slum in the city. Its task was to select two hundred of the most delinquent children or those moving toward crime. They obtained detailed information about them and then each child's record was labeled, "Headed for jail."

Twenty five years later another class took these cards and began checking to see how accurate the prediction had been. Only two of the two hundred had ever gone to jail! It took them but a short time to determine the reason. The answer was just one teacher by the name of Aunt Hannah. She was a school teacher in the heart of the slum who loved and believed in the children. When one stole, she went to the grocer with the child and helped make amends. The child knew she believed in him and would help him. This was typical of the many scrapes the children got into. But there was always Aunt Hannah who gave her love and attention and helped them to "go straight."

Jesus was fully aware of the resources available. He said to the disciples "Make the people sit down." He then took what was available and in faith gave thanks and fed the multitude.

Jesus and Aunt Hannah did miraculous things. All God asks of us is to use what we have to serve. Like the disciples, like Aunt Hannah, we are called to serve where we are.

The Rev. Mr. Davidson is pastor of St. Paul United Methodist Church, Goldsboro.

Conference Program Issue

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NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., February 19, 1970 No. 8

Members of the Senior High Fellowship of Burkhead United Methodist Church, Winston-Salem, recently completed a four day Citizenship Seminar in Washington, D. C. Highlights of the trip were interviews with senators and congressmen, attendance at House and Senate sessions, and an interview with associates of Ralph Nader. Following several weeks of orientation on the role of the Christian in democratic society, these 31 young people and their counselors traveled from Winston-Salem to Washington by chartered bus.



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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Mar. 2—Committees on Church Architecture, N.C. and W.N.C. Conferences, Duke University, Durham, 10 a.m.
Mar. 9-13—Confirmation Education Laboratory, N. C. and W.N.C. Conferences, Salisbury
Mar. 16—Regional Commission on Christian Education and Campus Ministry, Methodist Student Center, Chapel Hill, 1:30 p.m.

NORTH CAROLINA CONFERENCE

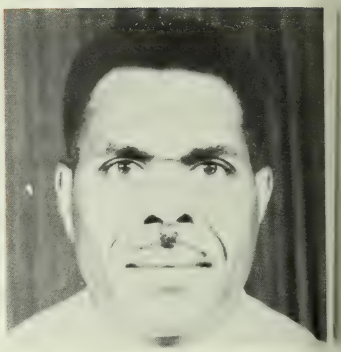
Feb. 21—Special Session, N. C. Conference, Edenton Street, Raleigh, 10 a.m.
Feb. 21—Church Music Workshop, Methodist College, Fayetteville (Wilmington, Sanford and Fayetteville Districts)
Feb. 22-25—Morehead City Christian Workers' School, First Church, Morehead City
Feb. 27-28—Board of Education and Planning Conference, Camp Chestnut Ridge
Mar. 3—Committee on Christian Educators and Music Ministry, Methodist Building, Raleigh, 10 a.m.
Mar. 5—Committee on Camps and Conferences, Methodist Building, Raleigh, 10 a.m.
Mar. 5—Committee Meetings, Board of Missions, St. Paul Church, Goldsboro, 10 a.m.
Mar. 7—Church Music Workshop, Methodist Center, Duke University, Durham (Burlington, Durham and Raleigh Districts)
Mar. 7—Bishop Meets Young United Methodists, Raleigh, 10 a.m., Raleigh and Rocky Mount Districts; 1 p.m., Greenville, New Bern, E. City Districts
Mar. 8—Fayetteville District Conference, Christ Church, Fayetteville
Mar. 9—District Secretaries of Evangelism Workshop, Methodist Bldg., 2:30 p.m.
Mar. 9-10—Board of the Ministry, St. Paul Church, Goldsboro
Mar. 10—Spring Meeting, Board of Evangelism, Methodist Bldg., 10 a.m.
Mar. 11—Board of the Ministry, Duke Memorial Church, Durham
Mar. 11—Commission on Christian Higher Education and Campus Ministry, Methodist Bldg., Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Feb. 24—Course of Study Committee Interview, Methodist Building, Statesville, 10 a.m.
Feb. 24—Board of Trustees, Institute for Homiletical Studies, First Church, Hickory 10 a.m.
Feb. 24—Seminary Committee Interviews, Board of the Ministry, First Church Hickory, 9:30 a.m.
Feb. 25—Dialogue Sessions, First Church, Salisbury for Albemarle, Thomasville and Salisbury Districts.
Feb. 26—Dialogue Sessions for High Point, Greensboro, Winston-Salem/Forsyth and Winston-Salem/Northeast Districts (place to be announced)
Mar. 3—Statesville District Ministers' Meeting, First Church, Conover, 10:30 a.m.
Mar. 3-4—Interview with Seminary Men at Candler and Gammon, Board of the Ministry; 3rd, 7 p.m.; 4th, 9 a.m.
Mar. 5—Budget Hearings, Commission on World Service and Finance
Mar. 5—Lay Pastors' Committee Interviews, Board of the Ministry, Ardmore Church, Winston-Salem, 10 a.m.
Mar. 8-11—Cabinet Meeting, Sheraton Hotel, High Point
Mar. 10—Interview with Seminary Men at Duke Divinity School, 10 a.m.
Mar. 12—Lay Pastors' Committee Interview, Board of the Ministry, First Church, Conover, 10 a.m.

From Chief to Clergyman to Crusade Scholar

by Margaret Swift



Rev. Isireli Caucau

A formidable figure, Mr. Isireli Caucau (pronounced Thou-thou) might impress one as being a professional wrestler. Having set the wrestler into a broad, strong-shouldered category, Mr. Caucau's appearance surely fits the stereotype. To be thoroughly convinced of his athletic prowess, one has only to be present at his performance of a fierce Fijian war dance. The weapon in hand might be a club, sword or baseball bat, but the object is not half as threatening as the man himself leaping toward an "enemy" with great force, aiming the club and letting out a shout that swiftly leaves the surrounding area deserted.

If such were the approach of the Rev. Mr. Caucau to his Christian ministry in the Fiji Islands, one might expect an increase in the Hindu population on the islands! But much to the contrary, Mr. Caucau has long had an effective Christian ministry as the Methodist pastor of the Davuilevu Circuit and principal of the Methodist Bible School, as well as being a member of never-ending committees. There is much that holds him in common with ministers everywhere, though with, as one might imagine, a few exceptions.

Training in pastoral counseling is of utmost importance to a man who must relate to all levels of society in a rapidly changing culture. Because of this, Mr. Caucau is pursuing further training in this area as a Crusade Scholar of the United Methodist Church. Mr. Caucau is one of 99 Crusade Scholars studying in this country, and there are 78 Scholars studying abroad. Although many are engaged in theological studies, others are working toward graduate degrees in such varied fields as entomology, physical education, music composition, metal machining, physical therapy, plant breeding, etc. Crusade Scholars are overseas men and women as well as those from U. S. minority races. The One Great Hour of Sharing offering provides Crusade Scholarships. On March 8 United Methodists will be given an opportunity to share in this program.

At the School of Theology at Claremont, Calif., Mr. Caucau along with other students wrestles with common problems in pastoral counseling. Relating his experience and newly acquired techniques through counseling in his own culture will be no easy task. This, too, puts him in common with other ministers. Hopefully new forms of serving his own people will add to their common growth and concern in the world in which they live.

Mr. Caucau is a "chief" by birth. In Fiji ,chiefs are known to be proud men, set apart from the common man. In the Fijian culture, one does not expect a chief to be humble. And yet Isireli Caucau does not set himself apart from the common man, but instead, unites with him that his rank of chieftan might be undetected and that he might serve in Christian ministry to all his people.

SERMON ON THE MOUNT

by D. W. Charlton

In discussing the Sermon on the Mount some years ago, one pastor stated that he felt the words of the Master were too far ahead of our time and not practical for our day. As the Sermon on the Mount is up for some depth reading and study, we would like to devote some discussion to that portion of the scriptures. (Matthew, chapters 5-7).

While Jesus taught in a different age and in a small, poor country, far removed from our crowded cities, we believe that his words are very meaningful for our generation.

When our Lord said: "How blest are those whose hearts are pure; they shall see God," obviously he was speaking of the cleanliness and uprightness of the whole life. (Mt. 5:8, neb). The heart as used here refers to the inner citadel of the whole life—the mind, the emotions, the will; in that sense, "Out of the heart are the issues of life." So, as someone stated, "If the heart is bent on doing a thing, it gets done."

But cleanliness is a very apt subject for our day, including both physical and spiritual elements. Our polluted streams are killing millions of fish and are affecting the food supply of the nation. Our automobiles and numerous factories are fouling up the air, and have a bearing on our health and happiness. The spraying of chemicals on edible plant life has had some unhealthy effects upon human and other life.

Since Christ had deep concern about the health and healing of people, these areas of the total well-being of the nation are not outside of his ministry today. If our heart is in the cause of Christ, we must care deeply about the whole of human life.

Out of missionary China the story goes of a group of evangelists who set aside their Bibles during a famine and helped to issue rice to long lines of starving people. As they fed the weary and hungry, the natives wanted to hear the story about Jesus. But they replied: "We don't want to hear about him from the man in the tent. We want to hear about him from you, who care enough to feed us." Across the world the time for talking about human need is disappearing, the time for doing something is ever more pressing.

Moving on, the spiritual elements of the inner life and right relations with our fellowmen are involved. Resentments, hate, and violence may engulf all of us, but burning the house down because of a few rats would leave us in the ashes. The unity and strength of the nation demand understanding, good will, and togetherness. The heart needs to be cleansed of bitterness before we can have healing and oneness of the world community.

Nor are we sold on "the new morality." One professor spoke of the wild parties staged by the young men and women of our colleges. Then he referred to "the breakdown in our moral and spiritual life." All of this is aided and abetted by something over a 500 million dollar pornography business. When we read and learn about the breakdown of homes, undisciplined living, and the heart-break of many youth, we do not believe that chastity is outmoded.

Again, Christ spoke of seeing God because of the cleansing of the inner life. This implies sensing the reality of his presence and pressing on toward the goal of the larger fulfillment in Christ. As we come to know the Jesus of the New Testament we begin to enter into the Kingdom of God.

EDITORIALS . . .

A New Trend Among Evangelicals

A development of great significance today is the increased involvement of evangelical Christians with social action. Probably the interest in social action—especially some forms of it—has always been there in at least latent form. But the evangelicals' consummate concern with personal salvation has tended to overshadow all other interests.

This new emerging image of the evangelicals came into sharp focus at the Congress on Evangelism held at Minneapolis last fall. Even critics of the evangelical wing of Christendom have had to recognize it for what it appears to be.

We see great hope for this new development among conservatives. Their steadfast, if sometimes querulous adherence to a biblically based theology and to a strong emphasis upon a conversion experience, follows much that is in the mainstream of Pauline thought. With it they have often possessed a spiritual vitality which deserves emulation more than condemnation. In the past, however, they have not always made passing grades when it came to dealing with social wrongs and impacted injustices.

Now the evangelicals seem to be correcting this deficiency. They begin to look more and more like the Methodists of an earlier day, who as disciples of John Wesley were unapologetically evangelical and yet unashamedly involved in social movements of the day.

We have an impression that a great many United Methodists are welcoming this new development.

An Ominous Stage Setting

Developments in the Middle East do not augur well for a peaceful future. The ragged, spasmodic fighting going on between Israel and the Arab nations seems to be escalating. It is taking on more and more of the coloration of real warfare.

As usual, we are involved on one side, and the Soviet Union is involved on the other side. While the exterior circumstances are quite different, yet there is similarity of pattern between this and what happened in Vietnam.

The Soviet Union has many "technicians" in Egypt. Probably Israel does not need our technicians, but they are getting some of our very sophisticated hardware. If somebody does not begin to put on the brakes, through the facilities of the United Nations or through direct negotiations between the United States and the Soviet Union we will be in this up to our necks. Just about time we will be closing out the war in Vietnam, we will be seriously and expensively engaged in the Middle East. Then, those who are now behind "Clergy and Laymen Concerned about Vietnam" can simply stay in business and just change their letterheads to "Clergy and Laymen Concerned about the Middle East".

The time for us to work full steam for a peaceful settlement in the Middle East is **now**, not a year hence, nor ten years.

GUEST EDITORIAL . . .

The Christian Reaction To Court Decisions

by Thomas B. Stockton

Cities and towns across North Carolina, as well as throughout the South, are in the midst of turmoil concerning school integration. The courts have taken us from legislation designed to eliminate segregation to radical steps for the purpose of numerical integration.

Spiritually sensitive people have taken varying attitudes toward these new court directives. Confusion perhaps characterizes the reaction of many church people who may be seeking the most helpful approach to the situation.

This confusion arises from three directions. First, the courts are unclear in their directives and judgments. The Supreme Court has never clearly spelled out what it understands the Constitution to require in giving equal educational opportunities to all citizens.

Second, educational experts are not unanimous in their opinions concerning the value of "ratio" school integration. It is generally thought that quality education for all students is possible only in fully integrated situations. However, some educators are not in agreement with this position.

Thirdly, there is a valid place for disagreement as to whether love for both black and white children entails "proportionate" integration. Opposition to "busing" for integration is not always based upon racial prejudice.

However, there are extremely important considerations that lead me to feel that churchmen have responsibility to support the decisions of the courts. First, our public school systems **must** be preserved. The education of the majority of the children in our communities will be impossible without strong public schools supported by the public.

Secondly, our attitude toward the basic principles upon which our structure of government is based are revealed in our reaction to these school decisions. The legal system of democracy demands adherence to the judgments of our courts. Whenever we seek to circumvent these requiremnts, we undermine the foundation of constitutional government.

Thirdly, a prime consideration must be concern for the reaction and attitude of our children, who are so greatly influenced by their parents. A positive, healthy respect for the law is essential for healthy maturing youth. Highly emotional, irrational, negative reactions undermine the confidence of our children and produce intensified frustrations.

The challenge to churchmen is clear. Strengthening the bonds of harmonious relationships between citizens; eliminating hostilities between those who cannot agree; serving as reconcilers in a world increasingly severed by divisions; building up respect for authority in our children—these are the opportunities that are open before us in this day of turmoil. The Apostle Paul said, "God is at work in all things for good to those who love Him."

The Rev. Mr. Stockton is minister of Dilworth United Methodist Church, Charlotte.

CLEMMONS CHURCH OPPOSES BUSING

The Women's Society of Christian Service of Clemmons United Methodist Church has sponsored a petition against the busing of school children. Signed by some 150 persons, the petition has the endorsement of the church's Administrative Board.

Copies of the petition went to high government officials in Washington and in Raleigh, as well as to church leaders.

The petition expressed concern about the education and welfare of children, reaffirmed the parents' responsibility "in choosing the influences to which their children are exposed", and stated the conviction "that taking children out of their community to attend school would place undue strain upon the child and his family and that such loss of familiar surroundings should not be imposed upon school children."

The paper continues "we, therefore, oppose the busing of students away from the community in which they reside against the will of both students and parents".

A. B. DUKE SCHOLARSHIP FINALISTS ANNOUNCED

Duke University announced Feb. 9 the names of 84 national finalists in the annual competition for the coveted Angier B. Duke Scholarships. Thirty young men and women from North Carolina were included in the group.

The scholarships, Duke's most prestigious, are worth up to $14,000 for four years of study at the university. The amount given to each winner is determined by his financial need.

The finalists, representing a wide area of the nation, gathered at Duke last week for interviews and related events which will determine the winners. Approximately 40 high school seniors will be selected to enter Duke this fall as Angier B. Duke Scholars.



CENTER-PISGAH PARSONAGE

A service of dedication was held for the new Center-Pisgah United Methodist Church parsonage in the Statesville District, Catawba County, Feb. 15. Bishop Earl C. Hunt, Jr. and Rev. Jerry D. Murray, Statesville District superintendent, led the service. The parsonage consists of ten rooms, and the cost of construction and furnishings was $35,000. The project was brought to completion under the ministry of Rev. M. C. Ellerbe. The charge was re-aligned from the Balls Creek Charge in June.

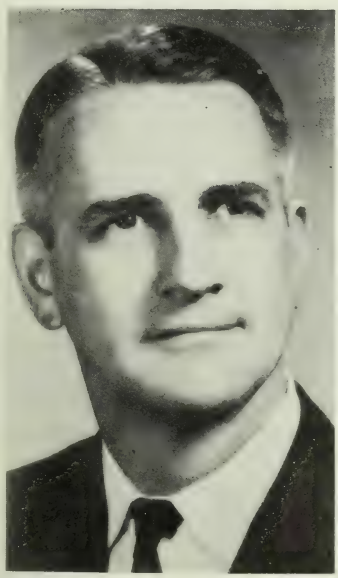
N. C. LAY WITNESSES VISIT WASHINGTON

H. H. (Bert) Wellman, Sr., of Concord was chosen by the General Board of Evangelism in Nashville, Tenn., to lead a Lay Witness Mission Team which will visit Washington State Feb. 12-22.

Mr. Wellman was accompanied by his wife; Mrs. Anne Jones, Thomasville; Jim Clayton, Kannapolis; Mr. and Mrs. Grayson Hold, Sandston, Va., and Milsaps Dye, Jr., of Atlanta, Ga.

The group left Charlotte on Feb. 12 for Seattle, Wash., to conduct a series of Lay Witness Missions Feb. 13-15. A training conference for coordinators and lay witness team members was held Thursday night, the twelfth, in Vancouver. Monday and Tuesday nights additional training conferences were scheduled in Tacoma and Walla Walla. Pasco will be the location of a Lay Witness Mission Feb. 20-22.

Before returning home, Mr. and Mrs. Wellman will visit their daughter and her family in Los Angeles, Calif.



The Concord, N. C., Jaycees presented their "Senior Man of the Year Award" to Rev. G. Howard Allred recently. This award is presented annually to a man over Jaycee age for outstanding civic endeavor. Pastor of Epworth United Methodist Church, he is active in the United Fund and Scouting, past president of the County Mental Health Association, member of the Hospital Blood Bank and counselor at the School of Nursing.



METHODIST NEWS ROUND-UP

SOME MISSIONARIES ON JOB IN ALGERIA

NEW YORK (UMI)—United Methodist missionaries expelled from Algiers December 30-31 have returned to their homes in the United States, France and Switzerland on furlough or to await reassignment, an official of the United Methodist Board of Missions said here.

In the city of Algiers, United Methodist work remains suspended, but is continuing at others centers throughout Algeria with missionaries still at their posts, according to Dr. Esther Megill, New York, executive secretary for Africa in the board's World Division. The board and the church in Algeria are awaiting further word from government officials as to the future of the United Methodist program in Algiers, she said.

The missionaries were arrested by Algiers police on charges of engaging in political and anti-national activities, particularly in connection with a youth meeting in Algiers. Of the charges, a board official said at the time: "We have sought diligently to avoid anything that could be construed as anti-national. On the contrary, we have sought as foreign personnel to work with the United Methodist community in Algeria, and to identify with the Algerian people in their quest for self-determination and progress."

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MANY MISSIONARIES OPPOSE U. S. ROLE IN VIETNAM

NEW YORK (UMI) — A survey of views of United Methodist missionaries overseas shows they oppose U. S. involvement in Vietnam by an almost three-to-one ratio.

The Vietnam question was included in an informal study conducted in 1969, and released by the World Division of the United Methodist Board of Missions, of the attitudes of missionaries toward problems of international peace and U.S. foreign policy. Of the 269 respondents who recorded their attitude toward the Vietnam war, 163 indicated agreement with the characterization of the war as "a tragic blunder that by misreading the nature of the conflict has greatly harmed both U.S. and Vietnam interest." Fifty-nine missionaries called it "a tragic but necessary containment of world communism," while 47 checked the "other view" category on the blank. Most of these, however, indicated in comments that they opposed the U. S. role in the war.

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MILLIONS GIVEN IN HEALTH/ WELFARE AID

EVANSTON, Ill. (UMI) — United Methodist health and welfare agencies aided 2,877,000 persons during 1969 and gave more than $28,400,000 in free services, according to information released here February 6.

The statistics are part of a new directory of the denomination's facilities published by the Health and Welfare Certification Council, an affiliate of the General Board of Health and Welfare Ministries. Listed in the directory are 83 hospitals, 169 homes and services, 66 services to children and youth, and 18 residences for working women. The agencies expended a total of $502,819,882 in operating funds during 1969, and utilized the full-time services of 54,887 professionals.

COCU DELEGATES ANNOUNCED

NEW YORK (UMI)—United Methodist delegates to the annual plenary session of the nine-denomination Consultation on Church Union (COCU) were announced here February 6.

The plenary of COCU will meet March 9-13 in St. Louis, Mo. Major items on the agenda will be consideration of a draft plan of union for the nine churches. Bishop James K. Mathews of Boston, Mass., heads the United Methodist delegation. He also is completing a two-year term as chairman of the Consultation itself.

Others on the delegation are Bishop William R. Cannon, Raleigh, N. C.; Bishop F. Gerald Ensley, Columbus, Ohio; Bishop Reuben H. Mueller, Indianapolis, Ind.; Bishop Paul A. Washburn, Minneapolis, Minn.; Dr. John T. King, Austin, Texas, president of Huston-Tillotson College; Miss Dorothy McConnell, New York, retired Board of Missions executive; Dean Walter G. Muelder of the Boston University School of Theology; William P. Mullins, Jr., Upton, Mass., a seminary student; and Dr. Albert C. Outler, Dallas, Texas, professor at Southern Methodist University's Perkins School of Theology. The Rev. Dr. Robert W. Huston, chief ecumenical officer of the United Methodist Church, is the standby alternate in the delegation.

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'DAY OF SINGING' PLANNED

NASHVILLE, Tenn. (UMI) — A Great Day of United Methodist Singing observed in the past throughout the denomination on the third Sunday in October, will be observed this year on November 1.

The observance is a project of the Fellowship of United Methodist Musicians. Using the theme, "The Historic Jesus Who Calls Us to Contemporary Service," there will be three suggested programs available for this year's observance.

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ECUMENICAL SCHOLARSHIPS

NEW YORK (UMI) — A limited number of United Methodist students of ecumenism will have opportunity to become even better versed in this key subject through possible receipt of a scholarship for graduate study in the field.

United Methodism's Commission on Ecumenical Affairs, through its executive, the Rev. Robert W. Huston of New York, has announced that applications are now being accepted for scholarships granted annually by the Commission for study at the 19-year-old Graduate School of Ecumenical Studies at Bossey, Switzerland (near Geneva). The school is related to the World Council of Churches and the University of Geneva Faculty of Theology.

Dr. Huston said this year's scholarships (s) will be for the 1970-71 semester beginning October 15 and continuing through February 28, 1971. He said that up to three scholarships may be granted to United Methodist ministers by the Commission on Ecumenical Affairs, and added that some financial aid is also provided by the commission to both ministers and laymen studying in short-term courses at the Ecumenical Institute during the spring and summer.

WELDON TO SPEAK

Dr. Wilson O. Weldon, editor of the Upper Room, will speak Sunday night, February 22, at Westford United Methodist Church, Concord, at 6 p.m.



NEW MEMBERS AT HOME

The Annual New Member Party for members was held in the Fellowship Hall of The Methodist Home on Thursday evening, January 29. This party was held to honor the 35 persons who had come into the membership of The Methodist Home, Charlotte, in the twelve months preceding the party. Twelve of the 14 districts in The Western North Carolina Conference are represented by these new members. FRONT ROW (Left to Right): Mrs. Bonnie K. Emmert, Miss Elsie Lee, Mrs. Euna B. Plyler, Mrs. Maie Benton, Mrs. Pearl C. Starr, Mrs. Cora M. Hayes, Mrs. Ethel M. Farr; SECOND ROW: Mrs. Mary H. Kirby, Mrs. W. A. Crotts, Mrs. R. C. Powell, Mrs. Ethel Thompson, Mr. Harvey Bell, Mrs. Harvey Bell, Mrs. Minnie B. Warner, Mrs. Nancy C. Winston, Mrs. Lura R. Hutchens; THIRD ROW: Miss Willard Powers, Mrs. Willie P. Trull, Mrs. Ollie S. Williams, Mrs. Elizabeth C. Wills, Mrs. Lillian M. Cox, Miss Mildred Foreman, Miss Doris Wheeler, Mrs. Virginia Manchester; FOURTH ROW: Mr. Fred Anderson, Mrs Lucy V. Twiford, Mrs. Corrie B. Furr, Mrs. Bessie Meredith, Miss Willie C. Parish, Mrs. Gertrude B. Simpson, Reverend Henry Baldwin. NOT IN PICTURE: Miss Mary S. Futch, Mrs. Cora S. Helms, Mrs. Irene C. Severs, Mrs. Nell Starr.

FERRUM COLLEGE ADDS 100 WOMEN



Ferrum College will add 100 women to fall enrollment 1970. Current male-female ratio 3–2, expected 6–5. Total enrollment 1,200.

Ferrum is a United Methodist junior college located 35 miles southwest of Roanoke, Va. Women housed in partially air-conditioned Bassett Hall (new 1968). Fully accredited associate degree programs in arts and sciences. Two-yr. secretarial science curriculum. Equitation. Pre-nursing, pre-pharmacy, pre-physical therapy, pre-education. Major intercollegiate sports for men and women. Indoor Olympic pool. NJCAA national football champion 1965, 1968. Planned religious program. Various financial aid opportunities. Ninety-eight percent of '69 graduates now attending four-year schools.

For catalogue and application information, clip ad and mail to **Miss Anne Acey, Director of Admissions, Ferrum College, Ferrum, Virginia 24088**

DEADLINE FOR FALL APPLICATION–APRIL 1, 1970

Name_____

Address_____

City_____ State_____ Zip_____

Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 FEBRUARY 19, 1970 No. 2

ONE GREAT HOUR OF SHARING

On March 8, 1970, United Methodists will again observe a special day, known as the One Great Hour of Sharing. Special offerings received will undergird scholarships; ministry to servicemen; and programs of relief and mission projects. The theme for this year is "Your Help Today — Self-Help Tomorrow."

A review of the twenty-six years of this program reveals several achievements. More than 1,500 outstanding graduate students in the United States and other countries have been able to do advanced studies because of the Crusade Scholarships given through this program. This investment has paid large dividends. These graduates have offered their services at home and abroad, and many persons have received benefits in varied ways. The Crusade Scholarship Fund will share in The One Great Hour of Sharing offering.

A portion of this special offering will be used to provide a ministry to servicemen. This year's offering will help to provide servicemen's centers in Japan, Okinawa, Korea, Hong Kong, and Bangkok.

The United Methodist Committee for Overseas Relief will also receive a portion of this special offering. Victims of disasters are supplied with food, clothing, temporary shelter, and medicine. Many persons in several countries can affirm the fact that without this kind of immediate aid, they could not have survived. In addition to giving immediate aid, UMCOR also emphasizes programs of rehabilitation. Programs of reforestation, safe water supply, better agricultural methods, road building, and soil conservation are implemented on long-range basis. Such programs help to raise the living standards of many people so that their life today is immediately improved and a brighter hope for tomorrow.

Struggling congregations have received assistance with their building programs. This year, attention will be given to Alaska, Hawaii, and Puerto Rico. In Alaska, Kenai United Methodist Church will be assisted in building a new education unit. The discovery of oil has brought a boom in population, and this educational unit is greatly needed. In Hawaii, the dining hall at Camp Kailani has been condemned by the board of health. Camp Kailani is one of the evangelistic op-

portunities for a great service. In Puerto Rico, a new congregation will be assisted. The congregation meets in a home and in spite of the small income of its members, funds have been raised to purchase a site for a building.

March 8, 1970, affords another opportunity to United Methodists to meet the challenges presented in the One Great Hour of Sharing offering and provide assistance for those men, women, and children who will perish without our help. It is our hope that every congregation in our Conference will observe this Special Day.

"Your Help Today — Self-Help Tomorrow."

Additional materials — The Book of Discipline of The United Methodist Church, 1968; Paragraph 875

The Interpreter, January, 1970; Pages 3-7.

James McCallum
Committee on Interpretation

NO-SILENT PULPIT PROGRAM BEGINS 16TH YEAR

Every year since 1955 lay speakers of the North Carolina Conference have volunteered their services to the "No-Silent Pulpit" program held during the seven weeks of Lent.

The schedule this year will run from February 15 through Easter, March 29. During this period laymen will conduct worship services, at the invitation of the host churches, where normally the pastor would be involved in another service on the charge. Thus, no local church is without the opportunity to have worship services on Sunday morning during the Lenten Season. It is estimated that approximately 500 visiting lay speakers will be participating in this year's program.

The following suggestions are made to the host churches:

- Be certain the congregation is informed of the Lenten Lay Services at every opportunity.
- If possible, contact the lay speaker assigned to your church prior to his coming and advise him of the church location, as well as any local arrangements for the service.
- Have someone responsible to preside during the service and to present the lay speaker to the congregation.
- A word of gratitude to the lay speaker for his services is always appreciated.

The following suggestions are made to the lay speakers:

- You are serving in cooperation with the host church and pastor. Remember them in your prayers.
- If any doubt about the location of the church, learn directions before date of engagement.
- Leave home in time to arrive for appointment at least 15 minutes before the hour of service.
- Contact on arrival the presiding officer, and organist if you have hymns to request.
- Be prepared for any emergency and have order-of-service outlined in the event you are called upon for this responsibility.
- Prepare yourself to the best of your ability and trust God to use you.

Confirmation Classes

H. M. McLamb, Conference Director of Evangelism

Many Confirmation Classes are already under way looking toward Palm Sunday and Easter. There is still time to make many personal contacts to increase the enrollment. The enrollment will largely determine the number of persons who will be won to Christ and the Church.

There is still time to begin Confirmation Classes.

The new United Methodist Membership Manuals are not available for this Lenten Season. Thus, we will continue with the "Membership Manual for Boys and Girls," and the "Membership Manual for Young People and Adults," from Cokesbury.

However, "A New Adventure in The Meaning of United Methodist Membership" is available and is intended only as supplementary materials for Confirmation Classes. It is intended primarily for training of church groups in the history, structure, doctrines and purposes of the United Methodist Church.

It comes in three flipcharts, or a filmstrip, along with a leader's guide and member book. It is well written and in attractive art and color. The set of five pieces is $22.50 from Tidings.

Christian Social Concerns

John M. Meares

The Christian churchman and politics has been a dilemma for many for a long time. As we approach another election year there is reason to assess our stance. The real problem of our political picture has nothing to do with race, poverty, or housing, but with the fundamental essence of man in relation to God. The times call for radical honesty about what we are and what we may become. Political discussions are not necessarily Christian discussions; in fact, today's political arguments have little that commend them as having Christian concerns.

If we are to act responsibly and effectively, we must realize that society and history are changing and that they will continue to change. Our problem is whether we as churchmen are to become historical dropouts, thereby allowing the political life of our times to plunge us into a Godless future. Don't blame "the state"; blame yourself and other churchmen who have failed to be Christian in discussion, dialogue and in the voting booth.

Action. Make plans now for "town meetings" to meet the candidates and discuss the issues.

CORRECTIONS IN 1969 CONFERENCE JOURNAL

Page 6: Telephone No. of Director Conference Program Council should be 834-4010

Page 30: Vice-President, Board of Evangelism should be M. Dewey Tyson

Page 47: Under District Committee on the Ministry, Goldsboro District, the names should be — A. F. Fisher, B. L. Davidson, P. H. Layfield, R. F. Bundy, F. O. Fitzgerald, R. T. Commander.

Page 77: Under NAME, first Column, Insert 22.a)

Page 132: Question 38, delete name of Dennis F. Kinlaw

Page 380: Annual Report of Womens Society of Christian Service

YOUTH MINISTRY

COORDINATOR OF YOUTH MINISTRIES

F. BELTON JOYNER

SUMMER OPPORTUNITIES BROCHURES

A supply of brochures and application blanks for the summer youth opportunities will be mailed to each pastor, each local church coordinator of youth ministry, and each U.M.Y.F. president. If you need additional copies (after receiving your initial materials), drop a note to Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

The conference summer program includes Celebration of Life Weekend, Canoe Trip, Senior High Workshop, Junior High Workshop, Junior High Camping, Senior High Camping, and Mentally Retarded Camp. In addition to these experiences, the Annual Conference Session of the U.M.Y.F. will be open to delegates from each local church, sub-district, and district. (For A.C.S., a church can send as many delegates as it has ministers under episcopal appointment. For the other opportunities, as many can apply as wish to do so.)

HELPS FOR PLANNING GROUPS

If you are doing some planning for your youth ministry, you may want to consult **Youth Planbook**. This resource will advise you on the materials that will be printed for use through August 1970. Copies of **Youth Planbook** are available in quantity either from Cokesbury, Fifth and Grace Streets, Richmond, Virginia, or from Youth Ministry, P. O. Box 10957, Raleigh, N. C.

Another help is a guide to "Mission Materials for Youth." This leaflet outlines available resources, including the church-wide study themes for the summer 1970 through spring 1971. For a copy, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

HELP MAY BE AROUND THE CORNER

Do you need some help in planning, in designing a youth ministry, in interpreting use of curriculum resources, in finding out about sub-district and district youth activities, in training teaching staff, . . . in whatever is hampering your youth ministry . . . ? There is a coordinator of youth ministry in each district who is willing to work with you in meeting some of these needs. Contact your district coordinator — "help may be around the corner."

Burlington: The Rev. J. K. Bostick, 210 S. Dogwood Ave., Siler City, N. C. 27344

Durham: Miss Margaret Anne Biddle, P. O. Box 728, Chapel Hill, N. C. 27514.

Elizabeth City: Mrs. Charles Saunders, Route 4, Elizabeth City, N. C. 27909.



Fayetteville: The Rev. Ben C. Rouse, 301 Cape Fear Ave., Fayetteville, N. C. 28203.

Fayetteville: Miss Willie Mae Waugh, 605 Ramsey St., Fayetteville, N. C. 28303.

Goldsboro: Mrs. Shelton Boyd, P. O. Box 455, Mount Olive, N. C. 28365.

Greenville: The Rev. T. E. Loftis, 1908 E. Fourth St., Greenville, N. C. 27834.

New Bern: The Rev. Denny Wise, P. O. Box 1388, New Bern, N. C. 28560

Raleigh: The Rev. Caswell Shaw, P. O. Box 507, Cary, N. C. 27511.

Rocky Mount: The Rev. E. M. Thompson, Jr., P. O. Box 401, Scotland Neck, N. C. 27874.

Sanford: The Rev. S. D. McMillan, Jr., P. O. Box 176, Mount Gilead, N. C. 27306.

Wilmington: The Rev. G. Paul Phillips IIII, P. O. Box 156, Carolina Beach, N. C. 28428.

MUSIC MINISTRY

What sort of problems are you having in your music ministry right now? Choir too small? Music too expensive? Unsure about using **The Methodist Hymnal?** Repertoire a problem? Want a youth choir? During the next four weeks, there will be a series of Music Workshops held across the conference. Each Workshop will deal with some of the concerns in music ministry. Look over these plans and decide which Workshop would be best for you and others from your church in music ministry.



February 21: Methodist College, Fayetteville — emphasis on small to medium-sized adult volunteer choir. . . Registration cost of $5.00 includes a packet of music . . . Workshop is from 9:00 to 4:00 . . . Leader will be Donald Bryce Plott, Director of Music at Davidson College.

March 7: Methodist Student Center, Duke University, Durham — emphasis will be on the use of **The Methodist Hymnal,** working with youth in music, and interest groups in childrens' choirs, hymn playing for organists and pianists, and discussion group for pastors. Leadership includes Mr. John Hanks and The Rev. Bob Brenner. Workshop is from 10:00 to 2:15.

March 14: North Carolina Wesleyan College, Rocky Mount — emphasis on the particular needs brought to the Workshop by participants: organ, piano, children's choirs, youth choirs, worship, repertoire, directing techniques, etc. Leadership includes Mr. Richard Dill, Mr. Roger Searles, and Mrs. Charles Davenport. Workshop will be from 10:00 until 3:00.

ADULT MINISTRY

PLANNING FOR ADULT MINISTRIES

As the church looks to the 1970-71 church year, it is time to evaluate our present ministry to adults, set goals and objectives for the future, and plan for implementation of an effective ministry. Discuss these questions: How does our present educational ministry to adults help adults move toward our objective? If we take our objective seriously, what plans and /or changes will we make in our educational program for adults? Go a step further. List the goals that have motivated action in adult groups —what do they get excited about and really work at? Evaluate these goals in the light of the objectives that you have set for yourself.

If your adult education program needs new life, secure a copy of "Planbook for Adults", (free from Cokesbury) and become aware of many new study opportunities. Share these with

COORDINATOR OF ADULT MINISTRIES

John M. Meares

the decision makers of your church with suggestions for implementation of some new study opportunities.

To help you in your decision making, a new film strip, "It's Up to You" has been developed (available at TRAFCO, Raleigh). This filmstrip gives "nuts and bolts" information about curriculum building. To be used as a working tool, the filmstrip asks three questions to be answered by the local group: **Whether** to build curriculum locally; **Who** will do it if the decision is affirmative; **How** to move through the process. Visual impact of the filmstrip is provided by unusual photography and colorful art work.

Children's Ministry

COORDINATOR OF CHILDREN'S MINISTRIES

R. KEITH GLOVER

Vacation Church School Kits

Kits containing the basic materials for use in Vacation Church School are now available from Cokesbury. These materials should be ordered in time for prospective teachers to review them before the V. C. S. Institutes scheduled in April. (See the Jan. 22 *N. C. Christian Advocate* for dates and places.)

A new catalog entitled "Resources for Summertime Ministry," has been mailed to each pastor. It includes a price list of all V. C. S. materials, as well as additional resources for a wide variety of summer activities. Additional copies of the catalog are available free from Cokesbury.

CAMPING MINISTRY

R. Keith Glover, Director

THE BROCHURES ARE COMING.

The Summer Opportunities brochures and registration blanks will be mailed to all pastors by the end of February. Included in the mailing will be summer camp brochures, and information concerning other spring and summer opportunities for Junior Highs and Senior Highs. Since some events are limited in size and fill up quickly, early registration is encouraged.

SUNFISH SAILING CAMPS FILLED.

Information concerning the two 4-week Sunfish Sailing Camps at Don-Lee was mailed early in January. By February 10 all places were already filled. Other Junior Highs who are interested in long-term camping should register for one of the two-week camps.

SECOND CAMP FOR RETARDED SCHEDULED.

Six years ago, under the leadership of Wesley Brogan, the North Carolina Conference sponsored what was probably the first church-sponsored camp for the mentally retarded in the country. Since then government, private agencies, as well as church groups have become increasingly involved in this area. Because of increasing interest on the part of families and agencies in Eastern North Carolina, the Camp Committee has scheduled two camps for the mentally retarded this summer: Don-Lee, August 16-22; and Chestnut Ridge, July 12-17. Persons interested in further information and registration blanks should write to the Camp Registrar, Box 10957, Raleigh, N. C. 27605.

CAMP STAFF.

During February and March approximately 85 persons will be employed to serve on the staff of the summer camps. Students from 18 North Carolina Colleges were employed last year as counselors, waterfront staff, crafts directors and nurses. A limited number of high school juniors and seniors also serve on a voluntary basis in the Counselor-In-Training program. Persons interested in serving on the program this summer should contact Rev. R. Keith Glover, Box 10957, Raleigh, N. C. 27605.



Mr. Seymour June was recognized as the oldest attendant at the recently held Durham District Lay Rally. He will be 100 years old next October. Shown seated next to him is his daughter, Mrs. Morris L. Husted, whose husband is a retired member of the N.C. Conference. Mr. June now makes his home with the Husteds in Durham.

Carrolls Will Not Return To Rhodesia

Mr. and Mrs. Seavy Carroll, Methodist missionaries to Rhodesia now on furlough, have announced that after two terms on the field, they deeply regret that they will not be available for reassignment. Mr. Carroll made known his decision in a letter to Rev. Rufus H. Stark, Conference Missionary Secretary of the North Carolina Annual Conference. He commented that the decision was made in light of his children's educational needs. The Carrolls have five children from four through twelve years of age, and they feel that in their interest they should remain in the States.

A former state senator, Mr. Carroll left a law practice in Fayetteville in 1959 to go with his family as a missionary to Rhodesia. He served as Director of Educational Work during his first term. He was appointed to serve as Director of Public Relations for the Rhodesia Conference during his second term. He reports that the church serves 150,000 persons directly in Rhodesia. Education work ministers to 45,000 students. The church also conducts extensive agricultural and medical work.

Mr. Carroll is very enthusiastic about the work of the Church in Rhodesia. He stated, "We know of many needs in Africa, and we hope to solicit an increasing interest on the part of people everywhere to help. We're also aware of needs of the entire world for greater Christian outreach to foster brotherhood among people."

He and Mrs. Carroll are speaking extensively in churches. He may be reached at Box 3766, Fayetteville, N. C. 28305.

Mr. Carroll plans to re-establish his law practice in Fayetteville, where he intends to continue his witness to Christ and his Church.

One of the features of the Burlington District Lay Rally was the singing of the men's chorus shown below. Here they are singing "How Great Thou Art". Seated, l. to r. are George H. Forehand, District Lay Leader, who presided; and L. Merritt Jones of Raleigh, who spoke about the pension needs of ministers. Dr. Ross Freeman of Statesboro, Ga. was the main speaker.



WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

Excerpts from a letter from Miss Louise Avett

Hong Kong
Fall, 1969

Dear Friends,

This has been a unusually rich end-of-the-summer and fall. Rarely a dull moment . . . so many interesting people, so many problems, so many opportunities claiming our time.

Dr. and Mrs. Edwin Williams and their three children arrived from Malaysia August 24. Readying our Lakeside Building Apartment for their home was a major operation of which Judy Butler was the chief "surgeon" for a whole week. Ed is presently busy as a surgeon at Nethersole Hospital. He is to be on the staff when the new United Christian Hospital is ready.

Our new one-year missionary, Richard McCleery, finally arrived August 23 after waiting an awfully long time to get his visa. Dick is a tall, ruddy complectioned Duke University ministerial student doing a year of "internship" here. His major work is that of helping plan and execute camps for children and young people at our leadership training center.

Another of our fine young short-term missionaries, Bernard Anderson, arrived late in August. Berny is doing an excellent job of teaching in one of the colleges of the Church of Christ in China. Both Berny and Dick have beards. In fact, last summer there seemed to be an epidemic of growing beards among our Methodist missionaries. We wouldn't have been surprised had our Bishop grown one.

Following our bishop's report on the Taiwan consultation, Rev. Lincoln Leung said, "We must set up a Chinese committee to plan for the future of our Hong Kong Methodist Church. We don't want to lose face by waiting until we are given something like an ultimatum regarding withdrawal of support from abroad". A committee was formed and after three sessions of intensive work they have come up with some good tentative suggestions and plans.

You'll be glad to know that Rev. Abraham Shen has been elected as a delegate to attend the Cosmos meeting in Atlantic City next April. Lonnie Turnipseed and Bishop Nall will also attend that meeting.

My heart was warmed in a recent meeting of the Conference Executive meeting when we were told that Wesley Village has raised $800 to help a Taiwan village which was damaged severely by recent typhoons. They care so much because of their similar experience in 1966.

Our women have elected a fine new slate of officers for our Conference WSCS work for the coming year. These women (all lay people) need your prayerful support.

There's much more I'd like to share with you, but mustn't now. I do appreciate your interest, love and every kind of support in our missions for Christ in Hong Kong.

Sincerely,
M. Louise Avett

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

LEADERSHIP DEVELOPMENT DAY

A program of Leadership Development will be presented at an all day session at First United Methodist Church, Charlotte, on Saturday, February 28, from 10 A.M. until 4 P.M., using the theme, "The Quest for an Open Life."

Mrs. Leslie Barnhardt, Charlotte, general chairman, has announced that invitations have been sent to all Conference officers and chairmen, to representatives to the Women's Division and the SE Jurisdiction residing in the Conference, to women on Conference boards and commissions, to District officers and chairmen, District Guild chairmen and secretaries, and to Church and Community Workers to attend the day's training session.

Those who attend will bring sandwiches and the host church will provide coffee.

LEADERSHIP TRAINING SPECIALISTS

The Rev. Warren R. Ebinger and Mrs. Ebinger of Washington, D.C., will be the specialists in leadership training. The Rev. Mr. Ebinger is assistant general secretary of the General Board of Christian Social Concerns with special responsibility fo Leadership Education. Mrs. Ebinge was formerly a conference officer i the Evangelical United Brethre Church. As a team they have give guidance in many workshops, confe ences and seminars across the Unite States.

Special resource persons will l Dr. J. Clay Madison, Rev. James W Ferree, John Borchert and Mrs. E gene Peacock of Charlotte, Rev. Do Gilbert of Winston-Salem, Rev. W liam R. Brantley of Statesville, a Rev. and Mrs. Kenneth G. Roth.

SEVEN STUDY AREAS

Seven categories have been chos for special emphasis and study. The include: revolution in family livi the Youth revolution, the Wome revolution, the Black revolution, L sure revolution, Values revolution a polarization. Designated leaders fr all parts of the Conference have be chosen for these group discussions.

Mrs. Barnhardt stated that th categories are the subject of ma news stories in daily papers, magazi and church periodicals. She has s gested a reading list for women study before they attend the meeti She said, "We will be seeking fa and methods to enable us to deve as more effective communicators — relating to people and issues."

Reservations are to be made by F 24 to Mrs. Leslie Barnhardt, 5 Creola Road, Charlotte, N. C. 2821

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Dr. Helen Kim Is Dead

A world renowned Christian of Korea is dead. Dr. Helen Kim, long-time president of Ewha Woman's University in Seoul, Korea died in that city on Feb. 10. She had been ill since Feb. 5 with a stroke. Funeral services were held in Seoul on Feb. 14.

Her 43-year professional career was closely linked with Ewha, which became the world's largest women's school in the world with 8,000 students. After graduating from its high school and college divisions, she taught there for several years and then came to the United States and engaged in advanced study at Ohio Wesleyan University (B.A. degree), Boston University (M.A. degree) and Columbia University (Ph. D. degree).

She returned to Korea and was successively a professor, dean, vice-president, and president of Ewha University. She retired from the latter position in 1961.

Throughout her life and up until her final illness, she maintained a broad interest in her people and in the Christian cause. Her many positions of leadership are too numerous to catalogue. But she was a delegate or representative to most of the World Methodist Conferences, World Council of Churches assemblies, International Missionary Council meetings, and YWCA conventions held over the last quarter-century. She was executive secretary of a Korea-wide Protestant evangelistic crusade in 1965, and was chairman of the International Prayer Fellowship, which she helped found.

Dr. Kim's achievements were recognized in honorary degrees conferred upn her by the following universities: Boston, Ohio Wesleyan, Cornell, Centro Escolar in Manila, and Ewha. She received the prestigious Ramon Magsaysay Award from the Philippines, and the Order of Cultural Merit from Korea. She was also a recipient of the Upper Room Citation.

Only last November, Dr. Kim was in North Carolina for several appearances in Durham and in the Triad area of the state. At the time, she was in the United States as an Ambassador-at-Large for the Republic of Korea. Mrs. E. L. Hillman of Durham, Chairman of the Ewha Cooperative Board of North America, had arranged for her coming to this section.

SOMETHING TO THINK ABOUT

It is my personal conviction that the church does not exist primarily as an agent of social change, but the Christian faith is involved with issues related to change.

—Dr Chester A. Pennington

For COLDS take 666

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR MARCH 1

THE NEW PEOPLE OF GOD

Background Scripture: Joshua 24; Matthew 18; John 17

Lesson Scripture: Matthew 18:10-20

The basis of our lesson today comes from the first of four long discourses in Matthew (18:1 to 19:2). It is addressed to the followers of Jesus; more specifically to the leaders of the new community being formed about him. Among these believers, the majority had been Jews all their lives, though some had been offended by the arrogance and pride of some of their teachers. These were, for the most part, people without much financial, social or educational standing. They heard Jesus gladly because he "spoke with authority, and not as their Scribes." It appears from this discourse that Jesus is warning his disciples that, unless they keep close to the common people, they may make the same mistake that others had made.

It is well known that Jesus' use of the term "these little ones" (see Matthew 8:10) very likely meant more than simply children. He probably meant the great mass of people whose way of life was so hard that they could not give much attention to the keeping of the various religious regulations that some of their teachers required of them. However, the new teaching must be given in such a way that those who heard would not lose faith in God's law as it had been revealed to the nation through the prophets.

There is a warning here to all those who assume the responsibility of interpreting the faith to oth... While it is important to point ... those parts of tradition that are ... longer valid, the teacher ought to ... sure he does not leave the lear... without anything to support him. T... writer recalls a poem, the first line ... which goes like this: "Across the w... my neighbor's roof-tree shines." T... poem then tells how the man stru... led for years to build his home. T... last line says about the home: "I bu... ed it yesterday." The poem is a p... able of a man who by carping, destr... tive criticism destroyed another m... faith and gave him nothing to take ... place.

In the story of the lost sheep ... also Luke 15:1-7) Jesus emphas... one of the central teachings of ... gospel—the worth of each indivi... soul. The gospel of Matthew ... been called "The Church's Book" ... cause of the guidance it offers for ... new community of believers. T... parable, however, reminds us that ... church is made up of individ... each of whom has special value in ... sight of God. This emphasis is pa... ularly important for us now bec... of the weight given to "crowd ... ture", the mass media and the divi... of men into groups which are o... warring with one another. Somet... one achieves any identity he ... possess because of his belonging ... this or that group. But we ought n... to lose sight of the individual. ... church that can lay any claim to ... ing "the new people of God" ha... be a community in which all n... bers are accepted, and where

speaks the truth to the other, but does this always in love.

Today we are having a revival of interest in the application of the gospel to the social, economic, racial and environmental conditions in which we all must live. The world seems to be filled with angry young prophets who are hammering away at one evil or another. We need to remember that, at bottom, much of this turns out to be a complaint about what this policy or that is doing to **people.** So the cry for justice turns out to be a cry for a better life for the poor, the sick, the disinherited and disadvantaged among us.

The latter verses of our Scripture lesson have been labeled "A Rule for Christian Discipline." How much discipline do we need in the church? How often do you hear of anyone being expelled from it? Paul found it was necessary for him to expel some members from the church at Corinth. The Roman church has excommunicated people for centuries when they have violated the laws of that body and, during the middle ages, whole cities and provinces were sometimes put "under the ban", meaning that no one who lived in that territory could be given the sacraments while the ban was in effect. Do such measures contribute to the strength of the church? Some say we ought to get rid of members who do not measure up to certain standards. How does your class feel about this?

Jesus' words in Matthew 18:17 are harsh, and are thought by some to be the words of Matthew, rather than Jesus. On the words "binding and loosing" in verse 18 there has been much discussion. It has been pointed out that the rabbis used them to mean "forbidden" and "permitted", not absolution or condemnation.

IN MEMORIAM

MRS. LULA YARBOROUGH GEORGE

The Women's Society of Christian Service of Highland United Methodist Church, High Point, N. C., wishes to pay a tribute of love, honor, and respect to Mrs. Lula Yarborough George, who passed away December 31, 1969.

She was a charter member of Highland United Methodist Church and of the Women's Society of Christian Service.

A gracious mother in her home and a kind friend to all, she will be sorely missed. To her family we express our deepest sympathy.

Women's Society of Christian Service
MRS. G. E. DOWD
MRS. T. V. MOFFITT

★

MRS. BESSIE HOWARD

In the passing of Sister Bessie Howard this Society has suffered the loss of one of its most loyal and highly esteemed members. She lived in our midst a life of exceptional unselfishness and beauty. She loved people and in return was greatly loved by all who knew her. The church has lost one of its most loyal supporters, and the community one of its most precious jewels. She had an unusual capacity for making friends, but greater still was her ability to keep friendships unbroken to the end.

We, as a Society, share with the family of Sister Bessie Howard their irreparable loss, and we extend to them our deepest and most sincere sympathy in their hour of bereavement.

The Women's Society of Christian Service, United Methodist Church
Ocracoke, N. C.
MRS. FONNIE WILLIS, *President*
MRS. SUE FLEIG, *Acting Secretary*

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BOARD OF EDUCATION HEARS FROM MINORITY GROUPS, YOUT

NASHVILLE, Tenn. (UMI) — The divergent needs of various racial, cultural, and age groups within the educational program of the United Methodist Church received major attention here January 26-28 at the annual meeting of the United Methodist Board of Education.

An emerging emphasis on "pluralism" within the church became evident as the 100 members took several actions following presentations by such groups as Black Methodists for Church Renewal, the United Methodist Council on Youth Ministries, and Spanish-speaking Americans.

The future of 12 black colleges related to the denomination was a major concern of the board.

Black Methodists for Church Renewal (BMCR) urged the board's division of higher education to provide more than $30 million over the next three years for its black colleges plus special aid to minority students.

If the board cannot seriously look at "black demands" for major funds and other efforts, it should at least "begin to honor the kind of rhetoric and special fund appeals which you yourselves have come up with," asserted the Rev. Cain Felder of BMCR. He urged the division to "guarantee" the $2 million sought February 8 in the annual Race Relations Day offering.

Rather than merely set this goal, four times the amount ever raised by the denomination in its offering for black higher education, he said the board should assure the black colleges that the amount would be sha among them.

Felder, BMCR executive dire from Atlanta, and the Rev. Harol Bell of Washington, D. C., prese their organization's requests to the vision asking for $20 million 1971-72 for operation of the colle $8 million for capital improvem $1 million in loan and scholar funds for black ghetto youth, greatly expanded opportunities minorities in white schools and in cruitment and training for the min

Division members argued prim that, while they recognized the for major strides in education of ority groups, "we need to reme the struggle for funds in the church," where the decisions place, and that "we must get the mission and support of the peo

To this Bell replied that not a the funds are sought from current ing but also from major assets an vestments held by the church, "ar tomorrow take care of itself."

The board deferred most c monetary requests for at least s months but agreed to raise its for future Race Relations Day ings to $3 million in 1971 and million in 1972. The goal for this offering was $2 million. Up to the largest offering has been one-half million dollars.

The division of higher edu also added three black voting me to a special commission conduc study of black colleges repres BMCR, the Commission on Re and Race, and the Board of Mi

Black Task Force. The division also stressed that all the church's educational institutions must not only be open but must "actively recruit blacks and other minorities" and provide support services such as scholarships and loans to "insure a reasonable chance of successful completion" of their education; gave emphasis to recruiting minority persons for the Christian ministry; and called for more black members on the staff at policy-making levels.

The Rev. Frank L. Horton, staff minister for university and city ministries in Pittsburgh, Pa., and a member of BMCR, made a presentation to the Division of Curriculum Resources saying there is a need "to be sensitive to the variety of life styles and cultural heritages that individuals bring to the church."

Contending that the church's curriculum resources are designed for white middle class people, he said "thousands of blacks who are not middle class are excluded from its educational ministry. Those blacks that have participated in the church's educational ministry have been told in essence to become white middle class Christians."

The Rev. John T. King, president of Huston-Tillotson College, Austin, Tex., said he did not understand BMCR's presentation to be calling for a black church curriculum, a white church curriculum, and an integrated church curriculum. "I hear them saying that we should make even greater efforts to supplement our curriculum resources with material which will identify the experience of all kinds of people and relate them to the message of the curriculum."

Several actions of the board and its three divisions came in response to a report on "crisis priorities" given by the Rev. William M. James, New York. Chairman of a special task force of the board, Mr. James said the board and its staff should make efforts to hear and receive insights from "black, brown, peace, and youth militants."

Action was also taken that a black executive be employed by the Division of the Local Church as soon as possible to deal with educational needs related specifically to black and other minority groups in the church.

Throughout its three-day meeting the board heard youth asking for a greater voice in the church and for more financial support to undergird the United Methodist Council on Youth Ministries. Among their requests was one asking for support for legislation which would place the total administration of a Youth Service Fund under the youth council. After three hours of discussion, the board's legislative committee recommended general support to the concept of greater youth representation on the board and said "youth should have a much greater voice in the decisions regarding the administration and distribution of the Youth Service Fund which is raised by the youth of the church."

Following a report on "curriculum needs of Spanish-speaking constituencies," J. P. Zepeda, Fort Worth, Tex., lay leader of the Rio Grande (Spanish-speaking) Conference, objected, saying that every year there is a report but little progress. "If we're not going to do anything we should say so and forget it," he said. "Producing materials in Spanish doesn't seem to frustrate the other denominations."

The Rev. Henry M. Bullock, general secretary of the board's division of curriculum resources, said an ecumenical approach is being sought for production of Spanish-language materials. He also pointed to the poor circulation figures of materials now produced in Spanish by the church.

Children's Page

MRS. CATHARINE VICK

Dear Girls and Boys:

We have said that during the season of lent we want to remember Jesus. We also want to show by the way we act that are trying to follow God's plan for living. Jesus thought that people were more important than things. He tried to show God's love to everyone. The stories on this page during lent will be about people to whom Jesus was a friend.

It is easier to be friendly at some times than it is other times. When people do wrong, we often shame them or ignore them. We forget that we do wrong, too. How do you want people to treat you when you have made a mistake? Will you try, during lent to treat others in the same way?

Aunt Cay

A MISTAKE

Early one morning Jesus stood outside the gate of the temple watching the people. As a group gathered around him, he sat down and began to teach them. The people listened so carefully to what Jesus was saying that they did not notice the scribes and Pharisees until they were right in front of Jesus. They were dragging a woman with them and they threw her before Jesus.

One of the men spoke. "This woman has done evil. Our law says that we should stone her and kill her. What do you think we should do?"

Jesus looked at the woman. Her face was sad. She looked like a lonely person, one who had no friends. As she cringed before him, Jesus stooped down and began writing in the sand with his finger. He acted as if he ha not heard what the men had aske him.

The Pharisees became angry. "W asked you a question," one of the shouted. "Don't you agree that w should stone this woman?"

"Give us your answer," demande another.

Jesus stopped writing. He stood u straight and tall. He looked at th angry men and quietly said, "Let th one among you who has never don anything wrong, throw the first stone Then Jesus stooped down and bega to write on the ground again.

The astonished men looked at eac other. No one reached down for a stone. Instead, one by one, they bega to leave until all of them had gon Only the woman was left in front Jesus.

Slowly Jesus finished his writin lifted his eyes, and stood up agai Looking into the face of the wom he said, "Where are the men w accused you of doing wrong?"

"They have gone," she replied. "N one is here to condemn me now."

"I do not condemn you, either," sa Jesus in a loving tone of voice. "Y know what you have done that w wrong. Be careful not to do it aga Go on home and be the kind of person God wants you to be."

And Jesus continued teaching t crowd that was around him.

RIDDLES

What keeps a newspaper alive?
Good circulation

What nut sounds like a sneeze?
Cashew nut.

ANSWERS FOR LAST WEEK

c; d; e; b; a.

Nesbitt to Head Continuing Education Commission

An organization to work in the area of the continuing education of pastors was formed in a meeting at Durham Jan. 13-14. The two United Methodist Conferences in North Carolina, the Duke Divinity School, and the Office of Rural Church Affairs of The Duke Endowment all combined forces in a new structure to be called the North Carolina United Methodist Commission on Continuing Education for Ministers.

The Rev. Dr. M. Wilson Nesbitt was elected chairman. Other officers are: vice-chairman, Rev. Paul Carruth; secretary, Dr. Stuart C. Henry; member of the executive committee, Rev. Donald W. Haynes. Elected to the chairmanship of committees were: program, Robert A. Davis; resources, Fred Jones, and promotion, J. Paul Edwards.

The statewide Commission grew out of cooperative planning under the direction of Bishop Earl G. Hunt, Jr., Bishop William R. Cannon, and Dean Robert E. Cushman. On May 6-7, 1969 there was held a Consultation on continuing education for ministers with selected representatives from the two North Carolina conferences, the Duke Divinity School, and the Office of Rural Church Affairs under The Duke Endowment.

Extended conversations took place and two resolutions were drawn up and approved. One requested that each annual conference and The Divinity School establish permanent committees on Continuing Education for Ministers. The other proposed the establishment of a statewide commission composed of selected representatives from the four participating groups.

The following Commission members from the two conferences, all ministers were elected last June.

North Carolina: Bishop W. R. Cannon, J. Paul Edwards, Francis C. Bradshaw, Paul Carruth, Zane E. Eargle, W. J. Neese, N. W. Grant, and Samuel J. Womack.

Western North Carolina: Bishop Earl G. Hunt, Jr. Robert T. Young, Earl P. Crow, Jr., Peter E. Addo, Donald W. Haynes, Fred Jones, Robert A. Davis, and J. Clay Madison. Representatives from The Duke Divinity School are Dean Robert E. Cushman and Stuart C. Henry. M. Wilson Nesbitt was appointed to represent The Duke Endowment.

During its organizational meeting the Commission sought to define the needs of the constituency. Programs best calculated to serve the interest of pastors were discussed as well as financial resources that might be available. Present opportunities for continuing education, including those promoted by secular agencies were considered. Also discussed were ways of helping congregations to see the needs.

The newly formed Commission is expected to play a key role in coordinating efforts, in acting as a general clearinghouse, in doing necessary study and research. In this connection, the Commission will be in contact with other denominations. The immediate challenge for the Commission is not so much to initiate new programs as selecting, enhancing, and making available existing programs. In all of this, the committees of the two annual conferences and in The Divinity School are expected to play an important part.

CAROLINA BRIEFS

¶ J. Stamey Fitzgerald, brother of Rev. J. B. Fitzgerald, died Jan. 28 in Lexington. The funeral service was conducted Jan. 30 at Greer's Chapel United Methodist Church, Lexington, by Rev. R. M. Kitley, Rev. W. A. Jarrett and Rev. W. G. Biggerstaff. Other survivors include two sons, three daughters, four sisters, 15 grandchildren and 29 great grandchildren.

¶ Rev. Howard Allred, pastor of Epworth United Methodist Church in Concord, will conduct revival services March 22-26 at First United Methodist Church, Randleman.

¶ Rev. S. T. Gillespie, minister of John Wesley United Methodist Church, Fayetteville, and the Rev. Wilbur I. Jackson, associate minister of Hay Street United Methodist Church, Fayetteville, will exchange pulpits Sunday, Feb. 22, in observance of Brotherhood Week.

¶ "Easter the Awakening" opens February 24 at the Morehead Planetarium, Chapel Hill, and will run through April 6. The program is an all-time favorite of rich pagentry which deals with the connection between astronomy and the Easter story. Public programs may be seen at 8:30 p.m. Monday through Fridays; 11 a.m., 1, 3, 4, and 8:30 p.m. on Saturdays; and 2, 3, 4 and 8:30 p.m. on Sundays.

¶ Bishop W. Kenneth Goodson of the Birmingham Area will be the preacher for Lenten Evangelistic Services Mar. 1-4 at First United Methodist Church, Gastonia.

¶ Dr. Charles White, Gastonia District superintendent, and Mrs. White attended the Annual Presidential Prayer Breakfast at the Washington Hilton Hotel, Washington, D. C., recently.

¶ Rev. and Mrs. David L. Baxter of Stanley announce the birth of a son Andrew David Baxter, on February 10. The Rev. Mr. Baxter is pastor of Hill's Chapel United Methodist Church Lowesville.

¶ The Rev. Dr. Edgar B. Fisher, Burlington District superintendent, will be the guest preacher at the revival on First United Methodist Church, Laurinburg, Feb. 22-25.

¶ Dr. David G. Mobberley, president of Greensboro College, spoke at St. John's United Methodist Church, in Charlotte, Sunday morning, in observance of Christian Higher Education Day.

REV. E. R. CLEGG DIES

The Rev. Ernest R. Clegg, 79, semi-retired Methodist minister, died Feb. 8 at the Methodist Retirement Home, Durham. Funeral service was at the Chatham United Methodist Church near Pittsboro.

He was a member of the North Carolina United Methodist Conference for 37 years and had served pastorates in the Eastern and Piedmont sections of the state during that time.

He was an honorary member of the Board of Trustees of the Methodist Retirement Home.

MRS. D. A. OAKLEY CALLED HOME

Mrs. Bessie Spencer Oakley, widow of the Rev. D. A. Oakley, died on Jan. 25 at the age of 75. A native of Stokes County, she married her Methodist minister husband in 1912 and thereafter until his death in 1951, she moved about over the Western North Carolina Conference. His last pastorate was at Oakview, High Point, and Mrs. Oakley remained in the community and as a member of the church until her passing.

Surviving are two daughters, Miss Clarice Oakley of Elkin and High Point, and Miss Rachel Oakley of the home. Among five surviving sons are two who are ministers of the Western N. C. Conference: the Rev. John S. Oakley of Catawba, and the Rev. Robert L. Oakley of Concord. Other surviving sons are D. Paul Oakley and Charles W. Oakley, both of Lenoir; and James Clay Oakley of the home.

Funeral services were conducted on Jan. 27 at Oakview United Methodist Church, High Point, the officiating ministers being Rev. William A. Rock, Jr., pastor; Dr. Edgar H. Nease, Jr. and Dr. John R. Church. Burial was in Oakwood Cemetery, High Point. Memorials are being directed to the Building Fund of Oakview Church.

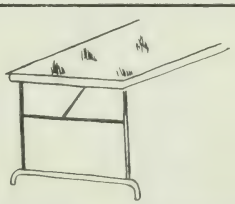
REV. A. S. PARKER SUCCUMBS

The Reverend A. S. Parker, 79, of Raleigh, a Methodist minister for 50 years, died Feb. 12 in the Greensboro Nursing and Convalescent Center. At the time of his death he was a resident of the Methodist Retirement Home, Durham.

Funeral service was in the chapel of Mitchell Funeral Home in Raleigh, and burial in the Oakwood Cemetery, Raleigh.

The Rev. Mr. Parker was a native of Duplin County and served pastorates in Rose Hill, Biscoe, Sanford, Fayetteville, Henderson, Carrboro, Wilmington, Elizabeth City and Raleigh. He was a former district superintendent for the North Carolina Conference and was an honorary trustee of the Methodist Retirement Home in Durham.

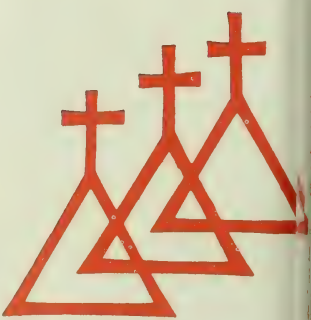





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Excellence and Discipline



by

Vergil E. Queen

Today the cartoonists are preaching. Sometimes their satire is subtle as in an issue of Brickman's, *The Small Society,* two characters are talking when an acquaintance passed by. "A most unusual person," observed the first man, "Yes," replied the second, "He has found a substitute for excellence."

Our society is characterized by the loss of excellence in art, literature, mora manners and faith. But excellence is not simply that quality which transcends the be standards; excellence holds that the true nature of anything is the best it may becom The second best is always and everywhere defeating.

Will modern man resume the pursuit of excellence? Can defeated souls who ha lost nerve and influence and who have given up the pursuit of holiness find again th thrill of a triumphant faith?

There is no excellence without discipline. But modern man recoils from disciplin Discipline smacks of authority, of law, and rigidity; indeed, discipline seems to threat freedom and to confine autonomy.

But excellence is always the reward of discipline. Paul was aware of this when cried, "I pommel my body and subdue it, lest after preaching to others I myself shou be disqualified." (I Cor. 9:27) Here, "disqualified," means "rejected" or "disappro ed." Paul was not afraid of being lost, but he wanted to be more than merely saved. I wanted to be one of the immortals in his vocation and he could never escape the fe of being merely tolerated as a hack. His was the pursuit of "the more excellent way.

Methodists would do well to make this the motif of their 1970 Lenten adventu The idea of excellence in the things of the spirit is the theme. Any reference to t Methodist doctrine of Perfect Love seems dear and quaint to secular ears. The Christi faith promises a heavenly rest for the redeemed, but what does it promise on earth? T early Methodists asked this and discovered that God could do more with sin than mer forgive it. They found that the disciplined life led through renunciation and surren to a new life in Christ, that the guilt and tyranny of sin fell away, and that t bitter memories of the past were blotted out by the memory of a Cross.

On the eve of World War II, Allen Knight Chalmers, preaching in the Duke U versity Chapel, exclaimed: "Christianity is a passion, a power, a pilgrimage, a brea taking beauty—the haunting memory of a past exaltation that may yet retu to you and to me."

The Rev. Mr. Queen is Sanford District Superintendent.

NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., February 26, 1970 No. 9

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ietnamese children are victims of a war which has left thousands homeless, ith little food and only rubble for a playground. The One Great Hour of Shar- g offering on March 8 will help these children and other war refugees. (See ory on Page 12.)

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Mar. 2—Committees on Church Architecture, N.C. and W.N.C. Conferences, Duke University, Durham, 10 a.m.

Mar. 9-13—Confirmation Education Laboratory, N. C. and W.N.C. Conferences, Salisbury

Mar. 16—Regional Commission on Christian Education and Campus Ministry, Methodist Student Center, Chapel Hill, 1:30 p.m.

NORTH CAROLINA CONFERENCE

Feb 27-28—Board of Education and Planning Conference, Camp Chestnut Ridge

Mar. 3—Committee on Christian Educators and Music Ministry, Methodist Building, Raleigh, 10 a.m.

Mar. 5—Committee on Camps and Conferences, Methodist Building, Raleigh, 10 a.m.

Mar. 5—Committee Meetings, Board of Missions, St. Paul Church, Goldsboro, 10 a.m.

Mar. 7—Church Music Workshop, Methodist Center, Duke University, Durham (Burlington, Durham and Raleigh Districts)

Mar. 7—Bishop's Meeting with Young United Methodists, Edenton St. Church, Raleigh, 10 a.m. (Raleigh, Durham, Burlington, Rocky Mtn. Distr.)

Mar. 7—Bishop's Meeting with Young United Methodists, Haymount Church, Fayetteville, 3 p.m., (Fayetteville, Wilmington, Sanford, Goldsboro Districts).

Mar. 8—Fayetteville District Conference, Christ Church, Fayetteville

Mar. 9—District Secretaries of Evangelism Workshop, Methodist Bldg., 2:30 p.m.

Mar. 9-10—Board of the Ministry, St. Paul Church, Goldsboro

Mar. 10—Spring Meeting, Board of Evangelism, Methodist Bldg., 10 a.m.

Mar. 11—Board of the Ministry, Duke Memorial Church, Durham

Mar. 11—Commission on Christian Higher Education and Campus Ministry, Methodist Bldg., Raleigh, 10 a.m.

Mar. 14—Church Music Workshop, N. C. Wesleyan College, Rocky Mount

Mar. 14-15—Annual Meeting Wesleyan Service Guild, Grace Church, Wilmington

Mar. 14-20—Senior High United Nations—Washington Study Tour

Mar. 16-17—Women's Society of Christian Service Annual Meeting, Grace Church, Wilmington

WESTERN NORTH CAROLINA CONFERENCE

Mar. 3—Statesville District Ministers' Meeting, First Church, Conover, 10:30 a.m.

Mar. 3-4—Interview with Seminary Men at Candler and Gammon, Board of the Ministry; 3rd, 7 p.m.; 4th, 9 a.m.

Mar. 5—Lay Pastors' Committee Interviews, Board of the Ministry, Ardmore Church, Winston-Salem, 10 a.m.

Mar. 8-11—Cabinet Meeting, Sheraton Hotel, High Point

Mar. 10—Interview with Seminary Men at Duke Divinity School, 10 a.m.

Mar. 12—Lay Pastors' Committee Interview, Board of the Ministry, First Church, Conover, 10 a.m.

Mar. 13-14—Guidance and Testing Clinic, Greensboro College, 5 p.m.

Mar. 19—Commission on World Service and Finance, Budget Hearings, Cole Building, Charlotte, 10 a.m.

Mar. 19—Lay Pastors' Committee Interview, Board of the Ministry, Abernethy Church, Asheville, 10 a.m.

Astronaut Presents Banner To Church

HOUSTON, Tex. — (UMI) — Astronaut Alan L. Bean admitted his uneasiness in the pulpit of Clear Lake United Methodist Church here Jan. 25 when he said, "I thought I would just come down at the end of the service and make a minute talk when I presented this banner."

Navy Capt. Bean is a charter member of the church and presented the Clear Lake congregation with the 14 x 18 Christian banner he took to the surface of the moon and back during the Apollo XII mission.

"I think it would be a lot easier to make an astronaut out of a preacher than to make a preacher out of an astronaut," said Capt. Bean.

He confessed his reluctance to speak to the congregation when invited by the Rev. John E. Fellers, pastor, but said, "I accepted because of the del I owe this church.

"You visited Sue while I was on th mission. You had a special worsh service and you supported our cre with your prayers.

"As a matter of fact, your praye are in some part responsible for ou successful mission," said Capt. Bean

Mrs. S. Milo Keathley, a member the church, embroidered the bann at Capt. Bean's request prior to th flight. The white field contains th multi-colored figures of the Crusade cross, the Martin Luther rose, the t foil of the Trinity, the open Bible, chalice, and the new symbol of t United Methodist Church.

Framed in gold leaf, the banner w hang permanently in the narthex of t church, only a few blocks from t



The religious banner that Astronaut Alan L. Bean took to the moon last November presented Jan. 25 to the congregation of Clear Lake United Methodist Church, Hous to which he belongs. (UMI photo)

ouston Manned Space Center from hich Apollo XIII will be controlled on launch.

United Methodist layman Bean emasized that during the moon mission e three astronauts came to underand more keenly their own interdepdency as well as the dependency of l men upon one another.

"In the blackness of space you tend get the feeling that you are all alone just the three of us," said Capt. ean.

He described the beauty of the rth in its vivid blue, brown and hite as it "rose" over the horizon the moon. "Viewing the earth from ace does something to our thinking."

And what do the Apollo XII and her moon flights mean? What effect ll it have on religion? He thinks it ll have a positive effect, an effect at will undoubtedly speak to the reonsible citizen.

"Take pollution for example," said apt. Bean. "It has always been here, t men and women now visualize the rth as a unit and understand pollun as their problem if we are to have good earth."

"We have more concern for people Biafrans, Chinese, Russians."

Texas' first astronaut on the moon ncluded his message by suggesting t people must think in new terms, terms of the whole of mankind and e responsibility rests on each of you discover what this means to you."

A commemorative plaque mounted low the banner in the church reads:

"This ensign of early Christian symbols, made by Mary Keathley, sailed with Apollo XII, on Yankee Clipper and Intrepid to the Ocean of Storms, Moon, November 1969. Presented by Captain Alan L. Bean, charter member of this church."

ARE WE THANKFUL ENOUGH?

by O. J. Sikes, III

"In the beginning God created the heaven and the earth," Genesis 1:1.

This is God's world. We are only temporary (but privileged) residents.

He made the world from absolutely nothing, nursing it like a master craftsman through stages of molten heat, cooling and drying until its crust shrank and buckled, forming our majestic mountains. He cooled it still more through the Ice Ages to bring about just the right temperature for His finest creation—MAN.

It had to be perfect in every respect. A drop of only four degrees in our average mean temperature, for instance, would send the earth into another Ice Age. In order to sustain life, the environment on God's planet earth had to be precisely balanced. This wonder of life, the balance of nature, is certainly one of God's most amazing works.

For most of man's existence on earth he did little to upset life's vital balance. At first, he lived close to nature, learning the ways of the wild and adapting to nature as much as possible while using his ingenuity to keep him apart from the animals. From hunting and gathering he moved to an agricultural economy, imposing on nature's good will a little more. But still his numbers were small enough that man's activity had little widespread effect on the balance of nature.

Man's early cities encroached upon God's wilderness still more, but his numbers remained relatively small.

It took the many years from man's creation up to 1830 for world popula-

(Continued on page 13)

Mr. Sikes is director of the Family Planning Program of the Caswell Action Committee, Inc.

EDITORIALS . . .

Pollution and the Church's Mission

Whatever else we do in the 1970's, it is paramount that we do something drastic about the pollution of our living environment. This means cleaning up the air we breathe, the water we drink, and the soil into which the roots of our lives are thrust.

In Delano, Calif., nursing mothers and children under six have been warned by health officials that drinking the city's water could cause brain damage to infants, due to the nitrate content from potent fertilizers.

Fish in the Mississippi River are said to carry loads of agricultural poisons up to 120 times what once would have been considered a safe level. Dr. Denzel B. Ferguson, chairman of the University of Mississippi's zoology department, has called these fish "living bombs" and adds that "anything that comes along and eats them is just doomed," due to the DDT content.

When we move from pesticides to industrial wastes to carbon monoxide, we see nothing but a desolate landscape. Oil upon our beaches, garbage and debris in our harbors, defoliation chemicals across our countryside, the scars of strip mining in our mountains —we could almost infinitely multiply the picture of ruthless despoliation which has gone on for decades. Perhaps this generation has not sinned any more greatly than past ones, but we are reaping the cumulative sins of centuries of waste and pollution.

All of this is horrifying to think of, especially when scientists in the field of ecology tell us that man's life as he has known it upon this planet is of lim ited duration unless the situation is r tified. We think that attention to t cleaning up of man's physical enviro ment—air, water, and soil—is of c cial importance. Christians should deeply concerned and positively volved in an all-out effort. The theo gical basis for such involvement is cr tal-clear. This is God's earth and are here as stewards and trustees. W are accountable directly to Him our stewardship and indirectly to m kind past, present and future.

But the pollution problem which face goes much deeper and is m more complex than we have sought outline above. The pollution and c tamination extends into man's so environment and into man's very most self. The blight upon our citie much more than a physical thing. I also spiritual. Matching the ugliness littered alleys, desolate and decay apartment houses, and factories bel ing black smoke are the perverted, formed people: children growing u crime; drug addiction rampant; p nography flourishing on street corn in literature, and in theaters; human ploitation of the weak and unw going on within or outside the l These marks of blight upon pers are seen everywhere, in towns, villa and in the open country as well a our teeming cities.

Our tolerance of sinister and practices seems to grow rather t diminish. As for the Church, the gr er the blight of the human spirit, t

ore does the Church seem to be in-lving itself with man's environment ther than with man's spirit. Yet, the cal area of the Church's mission is t the salvation of man's environment it of man himself.

To be sure, the salvation of man can-t be separated from the salvation of s environment. But the Church must ver forget this fact: that it alone of l earthly institutions is directly in-lved in the salvation of man as a iritual being. There are many other stitutions and agencies concerned th the purification of man's physical d even his social environment. But ere is none, other than the Church, hich has a commitment to offer puri-ation of the souls and spirits of men.

On that dramatic occasion when sus was commissioning his twelve sciples to go out and enter into mis-n, he said to them "do not fear those o kill the body but cannot kill the l; rather fear him who can destroy th soul and body in hell." Matt. 10:

In the face of the spiritual pollutants hich are blighting the souls of men, Church which turns away cannot but under the judgment of God. It is ch easier for the Church to play the e of social engineer than that of ritual transformer. Also, it is much re respectable and much less costly. John the Baptist had been willing to quiet about the sins of people, he uld never have lost his head. Nor uld Jesus have been crucified. He ne in the role of prophet, of healer diseases, of teacher, of spiritual nsellor, of servant to the needs of ple. Through it all, he held God up oving and forgiving, but also as firm His judgment upon the unrepentant. e self-righteous and the self-justifi-he condemned. But he offered new to all who would come to God in nility, in repentence, in trust.

It is an enormous miscalculation, growing out of almost incredulous insensitivity, for the Church to leave off its major mission, or to relegate it to a secondary position. This major mission, we repeat, has to do with saving man himself, not merely his environment; and saving him as a spiritual being. The Church, as never before, seems bent upon cleaning up man's surroundings. Also, it is concerned that he be physically well fed, well housed and well cared for. There is certainly nothing wrong with these concerns. In fact they are all laudable. The Church must never act as though the physical needs of man are not important. They are vitally important. In pursuit of this position, the Church should support and encourage efforts by government, business, labor unions, medical societies, educational institutions, philanthropic foundations, and other agencies to minister to the physical and mental-health needs of humankind.

But in the process of such support, let the Church not become itself a philanthropic foundation or a social welfare agency. Let it not forget that its primary function is to bear witness to Jesus Christ, and to proclaim the Good News of God's love and mercy. There is something badly wrong if the Church is so busy tending to the economic needs of people, or funding and programming for social welfare that it has not the energy nor the resources to go about winning the world to Christ.

In writing thus, we are not thinking primarily of boards and agencies located in distant cities—though we think some of them may be moving away from a distinctly Christian coloration toward a humanistic one. We are appealing to pastors and laymen at the level of the local church. This is where the Church will ultimately live or die. This is where the Church has lost a large segment of its youth. This is

(Continued on page 31)

Program Council Wrestles Over Budget

The WNC Conference Program Council met in an all-day session on Feb. 10 in Charlotte and then decided that it would take at least one more meeting to finalize the work which was before it. This work was approving a program budget to be submitted to the Commission on World Service and Finance.

There was nothing frustrating or discouraging about the fact that the Council adjourned without finishing the job. The members of the Council simply realized that what was before them was too complex to be handled in five hours time. Also, they seemed to feel that they owed it to the almost three hundred thousand members of the conference to deal with all financial problems with the utmost care and conscientiousness.

In its first year, the Program Council has moved with tact and skill as it has step by step taken over the responsibilities for which it was set up. This has mainly involved working with the various conference boards and agencies in the creation of a unified staff, with duties assigned and reassigned on the basis of need. It has also involved helping the boards adjust to the new concept of coordinated planning and cooperative action among themselves.

Most of the above work has been done by the staff personnel, under the leadership of the Program Director, Dr. J. Clay Madison.

Now, in preparation for the coming annual conference, the Program Council is wrestling with that portion of the conference budget which relates to program. Included therein are funds needed for the operation of all of the boards, commissions and committe of the conference. All other budgeta items would be handled directly by t Commission on World Service a Finance, through which all fundi would have to go before being pr sented to the annual conference.

The Council, in its deliberations la week, was obviously caught between rock and a hard place, as the sayi goes. Its members realized that ma of the churches were urging the pra tice of strict economy at the confe ence level. At the same time, they we having laid before them needs and ca for services which were of a most pre ing nature. We are referring here needs and programs within the co ference itself.

In discussing such matters there w difference of opinion as to what t will of the people back home mig be on funding the essential progra within the conference. Most of t fifty or so persons present seemed feel that at very least the laymen a pastors back home would go alo with increases to match the advance cost of living since a year ago— increase which comes out to about 6 Such an increase, it was pointed o would certainly not represent any t advance, but would be nothing mo than a "hold the line" action.

Some voices were raised proposi that in recommending a budget, t Program Council and the Commissi on World Service and Finance thr out a real challenge by asking for of the money so desperately need for colleges, and special ministries various sorts.

Bishop Hunt, who presided as cha man of the Council, in a closing sta

nent spoke a word of encouragement nd optimism. He said in part: "We ave here taken an in depth look at ur whole situation. We are trying to et a whole new show on the road, and t does not happen easily. I feel that he new structure of the conference as gotten off to a good start. We are restling with problems which are common to the whole Christian community. We will have to live with many of them for some time to come. But I believe that we are living in a day which offers greater possibilities than any in my life time. To achieve our goals, however, will take a great deal of courage and imagination."

J.C.S.

The Broad Scope

LACK PANTHERS ACCUSED

The American Jewish Committee as charged Black Panthers with tak- ng an anti-Zionist and anti-Israel tance. In a just issued report it affirms hat "for a variety of reasons, attacks n Jews as Jews are no longer politic- lly effective in this country. In recent ears the anti-Semite has conveniently amouflaged his purpose under a cov- r of anti-Zionism."

The study issued by the Committee ives quotes from Stokely Carmichael nade in 1968), Eldridge Cleaver, David Hilliard and Ray "Masia" Hew- t.

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HURCH TO PROMOTE ECOLOGY

The United Church of Christ, hrough its Board of Homeland Mini- ries, has named the Rev. John Moyer f New York City to be in charge of newly-established program to pro- ote ecology. His efforts will be direc- d toward combatting air and water ollution.

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AWYER PREDICTS CHANGES N MINISTRY

The president of Ministers Life and asualty Union has predicted acceler- ed movement in and out of the mini- ry and from one denomination to nother. Andrew Hobart, in addressing e 65th annual meeting of the insur- ce company, further predicted that there would be fewer full-time paid ministerial jobs, with better pay and more fully qualified persons.

Hobart also foresaw "large numbers of part-time and amateur ministers, perhaps more evident in the evangelical and smaller denominations, as well as 'cottage congregations' and 'do-it-yourself' religion."

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EPISCOPALIANS RULE OUT PRIVATE SCHOOLS

The Episcopal Diocese of Mississippi has thrown its support behind a "unified public school system, opposing private schools based on racial segregation and urging that no congregation . . . . allow its property or buildings to be used for racially segregated private schools".

The action was taken in the face of a mushrooming of non-public schools over the state following the recent U. S. Supreme Court order calling for immediate desegregation. Apparently some of the private schools organized have been housed in church buildings.

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CATHOLICS SHOW INCREASED PARTICIPATION IN COUNCIL

A recent survey reveals that of some 800 Councils of Churches in this country about 435 now have some direct participation by Roman Catholics. Six

(Continued on page 10)

The Broad Scope

(Continued from page 9)

of the fifty state councils now have Catholic dioceses as full members. Eight others are now formally negotiating for possible membership.

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TOP KILLER ATTACKED

"Cigarettes are causing 50,000 lung cancer deaths annually in this country while alcoholism is causing over 400,000," stated an insurance executive recently in Washington, D. C.. "In addition," he continued, "alcohol is a primary causative factor in tens of thousands of deaths arising out of assaults, and involved in suicides, murders, and industrial accidents. And more than 25,000 are dying in traffic accidents involving alcohol use."

These sobering figures were given out by William N. Plymat, Chairman of the Board of the Preferred Risk Mutual Insurance Company in a Prayer Breakfast at the Senate Office Building in Washington, D.C. sponsored by the International Reform Foundation.

Plymat urged the creation of a government commission to study the effects of marijuana and alcohol to produce evidence that youth would believe. He claimed most young people did not realize the dangers in the use of these very common drugs and would not believe the claims of educators and religious leaders.

He said it took a Surgeon General's report on tobacco to convince millions of Americans to give up tobacco and that something similar would be needed to dissuade youth to avoid all drug usage.

Minister's Study Course Set At Duke In July

DURHAM—The Duke University Di vinity School's annual summer cour of study for ministers and prospecti candidates for the ministry will be he at Duke from July 6 to 31, accordi to Rev. O. Kelly Ingram, director the course.

While university credit is not giv to non-seminary candidates, studen receive credit for the approved Uniti Methodist Course of Study. Instructi is provided by members of the facul of the Department of Religion and t Divinity School at Duke.

Courses offered in the 1970 sessi will include Studies for the License Preach; Introductory Studies; t "Four-Year" Course; and two of t approved advanced study courses.

Students may complete the stud for preaching license, introducto studies, or one full year of the ma course during the summer term. T advanced courses may be complet each summer.

The study course this year is t 22nd in the series sponsored by t Duke Divinity School, the Southeaste Jurisdictional Conference and its se eral annual United Methodist conf ences, and the Department of the M istry of the United Methodist Churc

Further information on the cours their cost, financial aid, and enrollme may be obtained from the registr Mrs. Maxie Honeycutt, 103 Divini Duke University Station, Durham, C. 27706.

N. C. CONFERENCE METHODISTS VOTE TO RESTRUCTURE STAFF

by Bill Quick

RALEIGH — Methodists overwhelmingly voted to re-structure the North Carolina Conference's program staff in a special session Saturday, February 21, in Raleigh. With only a scattering of opposition from the 800 persons present in Edenton Street Methodist Church, delegates approved the recommendation of the Conference Program Council adopted in early January.

Major debate in the two-and-one-half hour session centered on the question of tenure for the conference Program Staff.

The Rev. Graham S. Eubank, superintendent of the Fayetteville District, moved that "the tenure of the Program staff members be set at six years instead of eight."

Delegates were reminded that in 1966, a motion was passed by the Conference in regular session in Rocky Mount, that beginning in 1967 all staff persons working out of the Methodist headquarters building in Raleigh would be limited to eight years of service in a particular office.

Following a ruling from Bishop William R. Cannon, who presided over Saturday's session, "that the conference rule would be retroactive to 1967 for any staff persons who might fill positions in the re-structuring," delegates approved the Eubank motion 294-181.

Faced with a question of tenure applying to the clergy in conference staff positions but not to the laymen, delegates voted 302-150 that the "six-year tenure rule not apply to the laity."

The delegates then rejected by a vote of 268-182 a motion by the Rev. Albert F. Fisher, Goldsboro district superintendent, which would have tenure begun for all staff personnel in June, 1970 rather than retroactive for any person now serving who might be appointed to a position within the new structure.

Saturday's action provides that the conference employ, in addition to its Program Director, three associate directors and three coordinators to "correlate, implement and administer the mission and program of the 867 churches within the Conference."

This will mean that seven executive staff persons will be working out of the Methodist Building in Raleigh instead of the present nine. Associate directors will be chosen in the following three areas: Christian nurture and training; stewardship and communications; and witness, outreach and involvement.

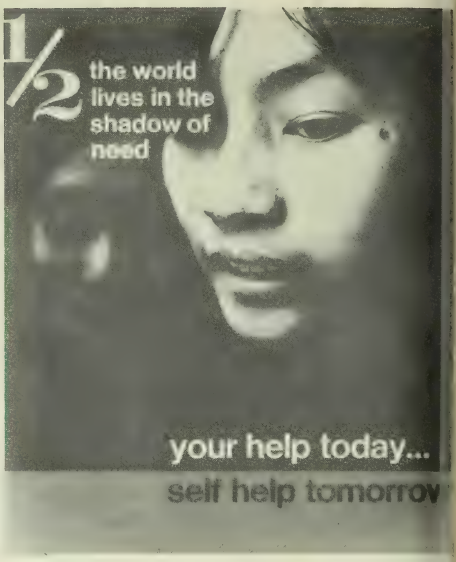
In addition, coordinators for children's ministries and camping; youth ministries and camping; and adult ministries and research would work with the Program Council director and the Associate directors. The Rev. N. W. Grant of Raleigh is completing his first year as full-time program director.

The study which led to Saturday's action was called for last June by the 1969 annual conference which adopted a motion by the Rev. M. W. Lawrence of Burlington requesting "reorganization of conference staff giving consideration to effectiveness and economy."

Dr. Arnold K. King, vice-chairman of the executive committee, presented the report of the Program Council to the conference. He noted that the restructuring would be an effort to apply a coordinated approach to the

(*Continued on page 27*)

YOUR DOLLARS HELP PEOPLE



It is people who need. It is people who are helped through the One Great Hour of Sharing.

On March 8 congregations in more than 30 denominations will unite in receiving the One Great Hour of Sharing offering. "United Methodists ought to give a million or more dollars that day," suggested the Rev. Howard Greenwalt, associate general secretary of the Division of Interpretation.

When we consider the needy of the world, and see such individuals in terms of actual persons United Methodists cannot help but respond generously," continued Dr. Greenwalt. "Take the situation in Biafra where more than 5,000 mercy flights were made. The airlift, begun more than a year ago, carried more than 50,000 tons of relief supplies into Biafra. Flying under the sponsorship of Church Aid, volunteer crews flew 11 planes building a mercy air bridge. This record was not without it toll, for three Joint Church Aid planes and two flight crews were lost."

In addition to aiding victims of the Biafra/Nigerian struggle, United Methodist Committee for Overseas Relief works with refugees in Vietnam, the Middle East and anywhere else natural or man-made disasters strike. This relief arm of the church has programs of long-range rehabilitation as well as emergency relief. Every dollar given on March 8 will assist in these programs.

In addition to the United Methodist Committee for Overseas Relief One Great Hour of Sharing offering provides United Methodist Crusade Scholarships. There are 177 Crusade Scholars currently studying in countries around the world. These 1 come from the U.S. and 29 other countries. Where feasible, students are placed in school in their geographic cultural area, both to strengthen overseas universities and to encourage commitment by students to nation building tasks in their homeland. The purpose of the Crusade Scholarship program is to train qualified students for service in the church, business and professions, the arts, education, science and other fields. Among former Crusade Scholars are bishops, university presidents and professors, political leaders, journalists, musicians, doctors and businessmen.

The One Great Hour of Sharing offering also provides $75,000 for three projects of the National Division of the Board of Missions. In Hawaii the dining hall at Camp Kailani must

replaced. This camp is a center of evangelism for United Methodism. Building programs will aid struggling congregations in Kenai, Alaska and Carolina, Villa Fontana, Puerto Rico. Each project receives $25,000 and local residents make up the rest of the costs.

United Methodists participate in a Ministry to Servicemen in the Far East through the One Great Hour of Sharing offering. Servicemen's Centers in Japan, Korea, Okinawa, Taiwan and Thailand provide American service personnel with opportunities to learn more of the culture of the Far East and to participate in programs of Christian activity.

The Division of Interpretation of the Program Council has prepared materials for local church use on March 8. Additional information about any of these projects may be obtained by writing this office, 1200 Davis St., Evanston, Ill.



WINS EAGLE AWARD

Jeffrey Warren received the Eagle Scout Award Jan. 11 at ceremonies in First United Methodist Church, Mount Holly He is a member of First Church, sings in the chancel choir and is president of the UMYF. Shown with Jeff are his parents, Mr. and Mrs. J. J. Warren.

Are We Thankful Enough?

(Continued from page 5)

tion to reach the first billion people. It took only the next 100 years from 1830 to 1930 to reach the second billion. Man's population was snowballing! He had filled the earth to a comfortable level, still relatively unpolluted, but he did not stop! Since 1930 we have grown by another one and one-half billion people!

This many people, growing at such a fantastic rate, have required more and more public services and industry, placing a tremendous strain on our natural resources.

In the beginning, God created a balance of nature, a balance of life on earth. Rainfall goes through a cycle whereby it is evaporated, condensed, and falls again. Prey and predator hunt and are hunted. Everything lives in relation to something else, in balance. This is God's plan, the miracle of our continued existence on earth.

Man's growing numbers are upsetting that balance. We are fast polluting our God-given gifts of clean air and water. We have pushed numerous species of beautiful birds and animals into extinction. Our reserve of other natural resources is dwindling.

Man's ability to reproduce himself is virtually unlimited, but the earth's resources have definite limits. We have only a few miles of air above us and a few inches of fertile topsoil below us. Overpopulation, pollution, and disregard for conservation practices can eventually destroy the planet and man along with it.

We readily profess thanks to God for his natural wonders. Does He have much reason to believe we really mean it?

METHODIST NEWS ROUND-UP

COSMOS TO DRAFT PROPOSAL

The Commission on the Structure of Methodism Overseas is sponsoring a congress to meet early in April to hammer out proposals for a new world structure for Methodism. The Comission will then submit its recommendations to the General Conference to meet later that month in St. Louis.

Some 330 leaders from 50 countries are expected to attend the congress which will take place at Atlantic City, N.J. April 9-13. Bishop Prince A. Taylor, Jr., who heads the Commission, has stressed the urgency of such recommendations being submitted at this time. The General Conference of 1968 instructed the Commission "to examine the issues of unity, autonomy and interdependence as they affect the world structure of The United Methodist Church, and to consider the possibility and form of a new world structure that would have powers agreed upon by the constituting regional bodies."

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EDUCATION THEME OF RELIGION/RACE MEETING

BIRMINGHAM, Ala. (UMI) — Education dominated the meeting of the United Methodist Commission on Religion and Race here February 9-10—the role of the church in de-segregation of schools, and the "continuing education" of commission members in the ethnic situation of its meeting site.

The commission, chaired by Bishop W. Kenneth Goodson of the host city, approved a resolution noting that use of church property for segregated private schools violates United Methodist policy and law, and urging top level support for churchmen who follow this policy and support "quality integrated public education;" heard from educator John U. Monro that the best reasons for integration are that "it's the only way to be sure the black community will get good schools" and in order to "lift the burden of racism off the back of white children;" and was warned by civil rights leader Aaron Henry that "those who persist in continuing segregation are just as involved in sin as a murderer, rapist or robber."

The commission also voted to ask the General Conference to reorder its priorities to make "substantially more funds available for economic empowerment and development for minority groups" and that this commission be designated as the vehicle for channeling funds for such projects on annual conference, local church and community levels.

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THREE TV PROGRAMS NOTED

NEW YORK (UMI) — Unusual programming of special interest to churchmen is scheduled for two television networks on March 8, according to officials of the United Methodist Program Council's Division of Television, Radio and Film Communication.

Nelson Price, assistant general secretary of the division, said that NBC will carry the first in a four-part series on "The Quality of Life" at 1:30 p.m. (EST) and an hour-long program "Once Upon a World" at 4 p.m. (EST). The ABC network will present "A

Night at Martizburg," a dramatic program dealing with the life of Ghandi, at 1 p.m. (EST).

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METHODIST NEWS CAPSULES

The Rev. J. Otis Erwin, associate professor of philosophy and religion and college chaplain at Philander Smith College, has been named president of Morristown College, Morristown, Tenn. He assumed his new duties Feb. 1. In addition to his duties at the college, Mr. Erwin had served as pastor of Wesley United Methodist Church, Little Rock.

DELEGATES HOLD CONSULTATION

Approximately 80 delegates to General Conference from the South Central Jurisdiction—mainly from the Texas conferences—met on Feb. 1 and talked about the upcoming top-level meeting to take place in St. Louis April 20-24. The consultation was an outgrowth of a similar meeting held earlier in the Southwest Texas Conference to consider major issues that would possibly come before the General Conference.

James Walker, layman and chairman of the delegation from the above mentioned conference, said that the purpose of the consultation was "to help each one of us know what the General Conference is about and how we can prepare ourselves."

The delegates heard reports on the Theological Study Commission and the Structure Study Commission, on the Plan of Merger in Texas, and the race situation within the church. Dr. John Deschner of the Perkins School of Theology faculty told the group that major decisions would have to be faced regarding the status of blacks within merged conferences—questions dealing with salaries and pensions, for instance.

One of the members of the Structure Study Commission, Rev. Monk Bryan, said that the commission was trying to answer the question of whether or not a church the size of the United Methodist could form a decentralized or "grass roots" approach to organization rather than a centralized or "management centered" organization. Other questions before the commission, he said, were these: How many general boards should we have? Where should the general boards be located? What about regional locations? Can staff represent more than one board? What is the role of the general program council? How will youth be involved? What about our black brethren?

Dr. Finis Crutchfield of the Oklahoma delegation mentioned the possibility of confrontation by minority groups at General Conference and suggested that the delegates be prepared to take such demonstrations in stride. He added, "However, we do have a real communication problem between what actually happens at a national meeting of this kind and the report by the press of what happens."

The Rev. R. Bruce Weaver, chairman of the Central Texas Conference delegation and one of the organizers of the unofficial meeting, said, "We wanted to get together and talk about these issues. We didn't vote on anything. The only time we raised our hands was to take a count to see how many laymen were present and it ran about 60%."

A black delegate from Omaha, Nebr., the Rev. Emmett T. Streeter, expressed one of the brightest notes in the five-hour meeting when he said his prayer was "that the Lord would fool us all at General Conference."



The Phone Booth

Coffee House Opens In New Bern



They Get The Message

After months of planning and hard work, New Bern's first coffee house has finally opened its door to the public. Lovingly christened THE PHONE BOOTH, the coffee house is sponsored by Centenary United Methodist Church in co-operation with several other denominations in the New Bern area. It is operated by young people and for young people on a non-profit basis.

To carry out their theme of "person-to-person communication," the UMYF'ers cut the back out of an old phone booth and are using it as an entrance way. They have also papered the walls in "yellow pages" from old phone books, fixed menus in old phone books, used telephone cable spools for tables and erected a telephone pole cross in front of the building.

Carolina Telephone Company was so impressed with the effort that they are putting the story in their national



Person-to-Person Communication

newsletter and have provided a workable phone booth to go inside the house. The eighty year old structure required hours of renovation and gallons of paint before opening day January 24th. Shutters are painted "yellow pages" yellow to carry out the phone booth theme.

HERE and THERE

When a Lutheran Youth Congress met recently in Minneapolis, delegates in one session wrestled with the frequent conflict between popularity and devoutness. "Seeking out Christian fellowship is a really hard thing to do", said a freshman coed. "I know it took me more than a month to find a Christian friend on campus but I did, although there probably aren't more than four or five at the whole school."

Then she added this: "I've been laughed at for reading my Bible and it really hurts." We wonder if anybody gets laughed at for reading one of the many obscene novels or pornographic magazines which are so readily available. Does this contrast represent some sort of indictment of our society?

Cautions are being issued to prospective viewers of the solar eclipse due to take place on March 7. Without proper protection for the eyes, such viewing can be extremely dangerous. Regular sunglasses, smoked glass, or cross-polarized elements are not adequate protection. Those who plan to view the eclipse should make sure that their precautions are safe.

United Methodist pastors in North Carolina have recently received application forms for requesting the services of Duke Divinity School students this summer. The Summer Field Education Program of the School, which is in close relationship with one phase of the large and complex Duke Endowment Program, has for many years sent a flood of fledgling preachers out over the state during the summer. The result has been that they have gained valuable experience and many a church has greatly benefitted by their services.

Dr. O. Kelly Ingram of the Duke Divinity School, who directs the program, has pointed out that one paragraph of the application form (at the middle of the second page) does not apply to the summer work program. This refers to the number of hours the student may work. Pastors who fill out the form are to ignore this question.

Letters
TO THE EDITOR

NOT PREACHING CHRISTIANITY

To the Editor:

I've read the first three articles in the January 8 copy of the North Carolina Christian Advocate, and the first two give some answers to *Membership Losses: What Do They Mean?* You propose a study in depth about membership losses. You don't need a study in depth—all you need to do is get the preachers and church leaders to listen to their own members.

The basic reason the Methodist Church is losing members is that it is basing its program on social ethics, using Christianity as an argument for social ethics, rather than preaching Christianity.

An example of this problem is the statement made by Mike Kahn that "Marriage is not a prerequisite (in sex relations) but deep personal commitment is." If that is what he learned in his church, no wonder the church is going down hill.

In the editorial you say the Methodist colleges need the trust and loyalty of the Methodists of this state. You say that perhaps at times the colleges may have had slight regard for their obligation to the United Methodist Church. You say that there are complaints that our colleges are not as distinctively Christian as they should be. This characteristic is not the fault of the church membership; it is the fault of the professionals in the Methodist Church.

The church leaders want to make the church more relevant. I agree they should, but relevant to what? The problems of the church today are a result of the leadership moving too far left, and the cure being prescribed is to move farther left.

When a church member questions the liberal slant of the church leadership he is told that he is uninformed, that he doesn't understand the Christian message, that he is prejudiced, that he is afraid of change. It is implied, "We know the truth and you're not smart enough to think for yourself."

The church has failed in the job of making its own members into practicing Christians. To adjust for this failure a social gospel has been substituted, but people don't come to church for a sociology lecture with a Bible reference thrown in—that's why you're losing members.

E. W. Delahooke
Smithfield

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TIME TO START WARNING PEOPLE

To the Editor:

As I sit here in my study this morning looking over the Christian Advocate, just arrived in the mail, I am very disappointed. I see very little concerning the work of the churches over these two conferences in regard to spreading the gospel.

I listen to people and their opinions of The United Methodist Church. The general opinion is that if you are a Methodist you are not saved. Or as some think you cannot be saved. I wonder about this as I think on this matter. We have forgotten just what the commission of the Church is. The Lord Jesus Christ, the Head of the Church, said, "Go ye into all the world and preach (tell) the gospel." We are so involved in this work, work, work, that we forget that the work is already done, completed. Jesus did the work, and He wants us to go and tell about it.

All we hear about is the Ecumenical Movement but just try to use some literature in which Christ is centered, instead of what the Methodist Publishing House puts out, and the District Superintendent will jump about four feet in the air. It is all right to join the other churches and peoples in a movement to unite as long as it is The United Methodist way.

It is time for born again, Bible believing, God fearing Christian people to rally at the cross and lift high the banner of Christ. It's time to get back to the preaching of the blood of Jesus and the grace of God as the only means of salvation. It's time for us to tell the lost dying world that Jesus saves and has prepared a home in heaven for them.

These so-called ministers of the gospel are leading people into the pits of the damned by not warning them of the wrath of God. If I were on the tracks of the Southern Railroad and discovered a bridge out, on hearing a train coming, would I

just stand there and watch the train plunge to its destruction and kill all the passengers or would I run down the track toward the approaching train and wave my arms, screaming to the top of voice to warn the train of the bridge out? I think it is time for those who have discovered the bridge out to start waving their arms and warning the men and women, boys and girls of the danger of proceeding on their present course.

I think of two verses of scripture in Ezekiel 3:17-18, not to warn the wicked is to commit muurder. Think about that.

In answer to a letter in the Advocate a few months ago from a dear brother over in Albemarle, there are still a few sermons on "Ye Must Be Born Again."

STANLEY JAMES
Madison, N. C.

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EMPHASIS ON NUMBERS

To the Editor:

Your "Guest Editorial" a few weeks ago, entitled: "Revival by Subtraction" seemed most illogical. The writer is telling all who do not like things in the Church—to get out! Then there will a revival. What a fallacy. What a challenge to do missionary work within the Church! But alas.

The writer evidently was not mature when the Methodist Episcopal Church, South merged with the Northern Methodist Church in 1939 — primarily for strength in numbers and monies (a proven fallacy). From then it has been a continuing emphasis on numbers and dollars (more dollars for the hierarchy). Our Church has since manipulated numerous mergers to give them what they thought to be that added strength, without thought of spiritual power. Thus, the Church has glorified its numbers and dollars of conquest; overlooking the spiritual objective

Now here comes one expressing his opinion, which is quite varied from the hierarchy. He is either uninformed or absent-minded. The fact is our Church has fostered protest and demonstration. But this good brother wants to throw out all who differ with this "confused philosophy". The Church is now beginning to reap what it has sown. No business can long exist without customers.

Certainly, this "Revival by Subtraction," will not come by a subtraction of those who staunchly believe — and who will die as Christ's followers. Anything less is doomed to the more holier than thou.

R. A. ELDER
Albemarle

CHRISTMAS TREE FOR BIAFRA

The children pictured below were a part of the Candlelight-Carol Service of Oak Hill United Methodist Church, Candler. The tree shown in the background was decorated by the children of the church with red velvet bags containing money to buy food for the starving children of Biafra. The tree was without ornaments until the appropriate time in the service for the offering. Then each child went to the altar and placed his offering on the tree.



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

LEADERSHIP DEVELOPMENT TRAINING DAY

The women of the Western North Carolina Conference will make an in depth study of ways to improve human relations and seek better methods of communications in a Leadership Training Day to be held at First United Methodist Church, Charlotte, on Saturday, Feb. 28.

The program, which has been planned by a special committee headed by Mrs. Leslie Barnhardt of Charlotte will begin at 10 A.M. and continue through 4 P.M. The Rev. Warren R. Ebinger and Mrs. Ebinger of Washington, D.C., specialists in the techniques of leadership development, will be in charge of the morning session. The day's theme will be, "The Quest for an Open Life."

In the afternoon the women will divide into separate groups for discussion on reasons underlying revolutions in present day society. These areas of study include changing patterns in family living, young people's thinking, women in today's world, the black race and its struggle for recognition, polarization, trends in moral values, and constructive use of leisure hours.

During these workshops the women will make collages. Each one who comes will bring her own material for the craft work.

There will be a display of banners made by each district. One of the banners will be chosen to be sent to the the Assembly in Houston, Texas in May 7-10.

Several prominent leaders in Methodism in the Conference will serve as as resource people for the day.

The officers of all 14 districts, Conference officers, Church and Community Workers, Guild chairmen and secretaries and others are scheduled to attend the meeting. Each will bring sandwiches for lunch and the hostess church will furnish coffee. Each district president will make reservations for her group.

Mrs. Barnhardt says, "Bring a questing mind — seeking facts, methods, techniques, skills in the arts of communicating and relating to people and issues."

The Conference Leadership Development Committee includes Mrs. Barnhardt, chairman, Mrs. W. Frank Redding, Mrs. Fletcher Nelson, Mrs. Howard Johnson, Mrs. James Price, Jr., Mrs. W. S. McLeod, Mrs. Paul Feezor, Mrs. Alvin Morrison, and Mrs. C. C. Herbert, Jr.

WNC DISTRICT PRESIDENTS — GREENSBORO

Mrs. Shube S. Clark, Jr., president of the Women's Society of Christian Service of the Greensboro District, received statewide recognition for her outstanding work in the Extension Homemakers Clubs of North Carolina.

The award, a silver tray inscribed with her name, was presented at a State Meeting of Extension Clubs held in Newton. Only two leaders from



MRS. SHUBE S. CLARK, JR.

each of the six districts in the state are so honored each year. These women are scored on their leadership work, their projects and participation in club programs. Each is asked to write a summary of values she feels that she has received from her leadership training.

Mildred Clark deserves a similar award in her Women's Society work for the Greensboro District ranks at the top of the list in attendance at its district meetings. Their plan of person-to-person visitation among the local societies in the district has meant much to the women in all of the churches.

She is a member of Muir's Chapel United Methodist Church in Greensboro, serving as president of the Women's Society of this church before assuming the presidency of the district society. She is a member of the Board of the Inner City Ministry.

Mildred loves people — she loves working with them and relates so well to others. She is dedicated, gracious and charming possessing a joyous personality. To know her is to love her.

A native of Guilford County, graduating from a business college after high school, she has lived most of her life in the Greensboro area. She says, "My whole family has always loved the out-of-doors," and they are all ardent devotees of horseback riding.

As the three daughters have grown into womanhood, Mildred's interests and activities have kept pace with their changing lives, including Girl Scouts, Parent Teacher Association, Garden Clubs and the Piedmont Saddle Club.

Mildred's other community service includes the Red Cross, Community Clubs, Citizens' Committee, the Wesley Long Hospital Auxiliary, the Business and Professional Women's Club and the Greensboro Woman's Club.

Her concerns and interests are as wide as the world for she serves as chairman of the International Relations Committee of more than one club. The Western North Carolina Conference is fortunate to have her as a leader in helping women "grow in the knowledge and experience of God."

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

Conference WSCS To Meet In March

The theme of the Annual Meeting of the Women's Society of Christian Service, North Carolina Conference, will be "Who Will Build the World Anew?" During their two-day session, March 16-17, at Grace United Methodist Church, Wilmington, the women will seek answers to this important question.

Several outstanding speakers will assist the women in their efforts to grow in understanding of the mission of the church in the current world context.

Mrs. Wayne Harrington of Omaha, Nebraska, president of the Women's Division of the Board of Missions for the United Methodist Church, will address the opening session on Monday morning. As president of the Women's Division, she is the highest officer in the two United Methodist women's organizations, the Women's Society of Christian Service and the Wesleyan Service Guild.



Mrs. Harold L. Mann

The vice-president of the Southeastern Jurisdiction Society and Guild, Mrs. Thomas P. Green of Louisville, Ky., will speak at the Monday afternoon session.

On Tuesday Dr. J. Edward Carothers, associate general secretary of the Board of Missions for the United Methodist Church, will speak at both the morning and afternoon sessions. He has the executive responsibility for the National Division.

Mrs. Harold L. Mann of Sanford, president of the Conference Women's Society of Christian Service, will preside at the Annual Meeting.

A pre-conference meeting of the Conference Executive Committee is scheduled Sunday, March 15, at Fifth Avenue United Methodist Church, Wilmington. Registration will begin at 2 o'clock. A dinner meeting is planned for 6 p.m. at the church, followed by a service of spiritual preparation.

Registration for the Annual Meeting will start at 9 a.m. on Monday March 16. The opening session will be at 11 o'clock.



Philip J. Cartwright

During the opening hymn, there will be a processional of the eleven district presidents, each carrying the banner made by her district. A twelfth banner will illustrate the annual meeting theme, "Who Will Build The World Anew?" From these twelve banners, one will be chosen to be sent to the Assembly in Houston, Texas. This banner will be displayed during the Assembly, May 7-10, along with banners from all the other conferences.

Philip J. Cartwright of Milburn, New Jersey, will be the soloist and direct the singing for the meeting, as he has done since 1956.

Grace United Methodist Church, site of the Annual Meeting, was organized in 1797. Organized efforts of the women began almost with the very beginning of the church. The present WSCS has a membership of 160. Its recent accomplishments include the presentation of a stained glass window to the church in memory of Miss Ida Hankins, who was a missionary to Korea from 1911 to 1940. Funds raised from a Christmas Bazaar in Nov. 1969 will practically defray the expenses of the air-conditioning project undertaken by the women. Mrs. J. M. Pollard is WSCS president at Grace. She will bring greetings to the delegates on Monday morning.

Grace Church has been host to the N. C. Conference WSCS on two previous occasions, in 1947 and 1960.

The Sacrament of Holy Communion will be celebrated on Monday evening at 8 p.m. Love gifts to be placed on the altar will be for the James C. Stanford Elementary School in La Merced, Peru. The Rev. Mr. Stanford was a young missionary to Peru from the North Carolina Conference. He died in that country in 1969.

The Fellowship Breakfast will be held at the Cape Fear Hotel on Tuesday morning. Mrs. C. B. Hicks, president of the Wilmington District WSCS, will have the morning prayer and grace. Rev. Edward Barber, minister of Education for Grace Church, will lead in the "Conversation with Youth."

At the Tuesday morning session, beginning at 10:30, a "Meditation in Dialogue" will be presented by Mrs. Thomas Green and Mrs. R. L. Bame, conference secretary of Spiritual Growth.

Next week more information will be given on the program and on the Annual Meeting of the Wesleyan Service Guild. This is scheduled March 14-15, also at Grace Church in Wilmington.

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FOR MARCH 8

DEMANDS OF DISCIPLESHIP

Background Scripture: I Kings 22:1-36; Matthew 10:16-39; Acts 6 and 7

Lesson Scripture: Matthew 8:34-38; Luke 14:25-33

What does it mean to be a disciple of Jesus? Read what it is said to have meant to eleven of the original twelve: "James the brother of Jesus and James the son of Zebedee preach, and are killed by mobs in Jerusalem; Matthew is slain on a sword in Ethiopia; Philip is hanged in Phrygia; Bartholomew flayed alive in Armenia. Andrew is crucified in Achaia, Thomas is run through with a lance in East India, Thaddeus is shot to death with arrows, a cross goes up in Persia for Simon the Zealot, and another in Rome for Peter. Matthias is beheaded; only John escapes a martyr's grave." So wrote Frank Mead in his book *The March of Eleven Men.*

We are all familiar with the lines of the hymn:

"They climbed the steep ascent of heaven
Through peril, toil and pain,
O God, to us may grace be given
To follow in their train."

But some wit has suggested that a more fitting close to this hymn for us modern comfortable Christians would be to change the last line and make it say this: "To follow *on the train.*" Perhaps we have sung about the disciples too much and followed their example too seldom. All of which is to say that we cannot go on, generation after generation, with a Christianity that is merely "a certain way of talking." The rising generation whose appearance we often dislike and whose directness of speech we often deplore will not be content much longer with only "God-talk" from us. We are reminded of an old Chinese proverb which goes like this: "The flock of wild geese does not rise when the leader calls, but only when *he rises.*" The sacrament of the altar is precious to us, but when the sacrament of loving and helpful service to "the least and the lost" becomes a reality, a critical world will stop to look, and looking, will revere what it sees.

"For whosoever would save his life shall lose it; but whoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). Some scholars have translated this "whoever *wills* to lose his life shall save it." This would imply a definite invitation to martyrdom, and it may be questioned whether the gospels encourage martyrdom, though the book of Revelation comes close to doing this. Nevertheless, there remains for us a tremendous truth in these lines. We are pretty good at "taking care of ourselves" especially if we are now living on the "western slope" of life. In fact we can almost make a career of it, and some of us do just that. Halford Luccock, whose peculiar gift it was to puncture the complacency of the pious, wrote the following comment on the verse we are discussing: "It is profoundly true that the surest way to lose life in its larger possibilities is to give an undue care to preserving it. The best preserved thing in all human history is an Egyptian mummy. The surest way to make an intellectual and spiritual mummy of

yourself is to give all your attention to preserving life . . . We try to preserve our looks. The beauty parlor business is a major industry. The preservation of money is a flourishing religion. The preservation of life, in the highest sense, languishes far behind" (Interpreter's Bible, v. 7, p. 771).

From Luke's gospel comes another of the seemingly "hard sayings" of Jesus: "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." What are we going to do with a saying like that? The Abingdon Commentary implies that the word "hate" is not to be taken in the sense in which we commonly use it; it points out that the Aramaic word translated "hate" is one which means "to love less." Even so, the implication is clear that family loyalty has to be put in second place. This may be one reason the Roman church has insisted upon the celibate life for its clergy. However, if we accept the principle that "a greater loyalty never betrays a lesser one" (though a lesser may betray a greater) then we may say the loyal disciple will love his own family as well as the cause which he serves. We may add also the observation that to "give one's life" may not necessarily mean to give it all at once (though this certainly does not mean to take away anything from those who have so given theirs). But might it also mean those who, over a long period of time, "wear themselves out" in service to good causes; and, above all, service in ranks of him whose service is perfect freedom?

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IN MEMORIAM

MRS. O. F. WOLFE

We, the members of the Women's Society of Christian Service of New Hope United Methodist Church of Winston-Salem, N. C., wish to pay a tribute of love, honor and respect to a beloved member, Mrs. O. F. Wolfe, who passed away January 10, 1970, at the age of 80. Death was caused by being hit by an automobile.

She moved to our community with her husband in 1949 and joined New Hope Church and the Woman's Society. Her husband passed away in 1962. She served her church and community in many ways. Her radiant Christian life exemplified the teachings of her Master as He expressed them in the Great Commandment: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind: and shalt love thy neighbor as thyself."

She gave herself generously and unselfishly in service to others, not counting the cost. Her compassionate love reached out to the lonely, the sick and the shut-ins. She made her rounds weekly to visit the sick and the shut-ins. Mrs. Wolfe loved her church and was loyal in her support of every phase of its work. She was a charter member of the Woman's Society of Christian Service.

We, the members of the Women's Society, are richer for having known her. The memory of her dedicated life of service to her God and to others will ever be a challenge and an inspiration to all who knew her. She truly "went about doing good."

"Servant of God, well done.
Thy glorious warfare's past;
Thy battle's fought, the race is won,
And thou art crowned at last."

She leaves to mourn her loss two daughters, grandchildren, nieces and nephews. To them we extend our deepest sympathy. We are thankful for the rich heritage which she left to them and to all who knew and loved her.

As a token of respect and affection for her we are recording a copy of this memorial in the minutes of our Society, sending a copy to the children, and one to the *North Carolina Christian Advocate* for publication.

—Mrs. Troy Hepler, *President*
The Woman's Society of Christian Service

TAKE COURAGE

by Winsome Munro
Associate Editor
Church Women United

On March 6, 1970, a bond of prayer spanning six continents will encircle the world. On this day, known as "World Day of Prayer," women in 130 countries will offer prayers in seventy-five languages and a thousand dialects.

Protestant, Orthodox, and Roman Catholic women will unite their witness round the theme, "Take Courage," — "Moet Houden," — "Stech Fest," — "Esfuérazte." It was chosen by an international committee headed by Miss Gudrun Diestel of Germany. A housewife from Egypt, a social worker from Guyana, a church worker from the Philippines, and a woman from the U.S.A. discovered a common bond of faith and worship as they created the service for this year.

Women will "take courage" as they pray for themselves and one another. They will give courage as they join in a worldwide offering to be devoted to an Intercontinental Mission Fund, serving six continents. They will celebrate courage as they bring to mind women who have ventured boldly on behalf of their fellow human beings.

Courage is not usually considered a peculiarly feminine virtue. This accent comes fittingly, however, at the opening of a decade which promises a new awakening of women, a worldwide forward movement of women to realize their full potential and to take responsibility for the future course of history. In most societies, including the very highly developed, it takes courage for women to set aside the custom and prejudice that limit their potential and to stand to their true height and dignity.

Many notable women have already led the way. One such could not attend a World Day of Prayer gathering if she so chose, unless granted special government permission. This is sixty-three-year-old Mrs. Helen Joseph, who has been under house arrest in South Africa for the past seven years. She lives alone in a cottage at 35 Fanny Avenue, in a white suburb of Johannesburg.

Once her home was a meeting place for young and old, for African, Indian, colored and white, for people of the broad political spectrum known as the South African Liberation Movement. Now she may receive no visitors, attend no gatherings, belong to no organization. She must report to the police daily. She may not be quoted by any publication, may not set foot on any premises in which editing or publishing takes place.

This last restriction did not come, however, before Mrs. Joseph had secretly mailed out to England, a few pages at a time at different mail boxes, a book she had written entitled *Tomorrow's Sun: A Smuggled Journal from South Africa.* (London, Hutchinson; New York, John Day).

Latterly permission has been granted to Mrs. Joseph to attend church services on Sundays and some holy days.

Mrs. Joseph was first arrested with 154 others of all races in a nationwide pre-dawn swoop in 1956 and charged with high treason. Presumably she was

included for her part in organizing a demonstration of 20,000 (mostly African) women from all over South Africa to protest the proposed extension to African women of the hated "pass laws" which restrict freedom of movement. The trial lasted four and a half years and Helen was in the witness box for three weeks, nine full days of which were spent under cross-examination. The verdict was "not guilty" and the accused were discharged.

The accused had been granted bail, but before the end of the trial they were rearrested along with many others, following the Sharpville massacre of peaceful demonstrators in March 1960, and the government declaration of a state of emergency which lasted some months. Like her close fellow worker, Mrs. Lillian Ngoyi, National President of the Federation of South African Women (Helen was secretary), she was kept in solitary confinement for nineteen days.

The order of house arrest was served on her after an 8,000-mile trip to visit tribesmen who had been banished to remote areas for their opposition to the apartheid system. Helen Joseph was the first to be restricted in this way. Many others have followed, but most have found the imposition intolerable and have left the country to become exiles. Helen remains, a silent witness to injustice, and a thorn in the sleeping conscience of white South Africa.

As the South African government resorts to ever harsher measures to maintain its power, a witness such as hers calls for ever greater courage and resolve. This she finds through her faith in God.

On World Day of Prayer women throughout the world will draw on the same source as each seeks courage to venture in some way for the advance of the kingdom of heaven on earth.

N. C. Conference Methodists

(Continued from page 11)

Conference program activities. "Individuals would be assigned to carry on the work of the Conference instead of an individual board," he pointed out.

The Chapel Hill educator also told delegates that a Personnel Committee of nine persons, to be named by Bishop Cannon, would recommend persons for staff positions. This Committee, not yet named, would be advisory in recommendations. The final decision is made, according to Methodist polity, by the Bishop and his cabinet of district superintendents.

The cutback in personnel from nine to seven would effect a savings of some $28,000 according to conference treasurer Charles K. McAdams of Raleigh. Dr. King emphasized that "if this was considered primarily as an economy move, it would be a mistake."

Following the approval, Bishop Cannon told the conference, "Organizational structure as such means little unless people work cooperatively and we have the support of the churches at large."

The success of the re-structuring will be determined "by the work of the church at the grass roots," Cannon emphasized.

He asked the delegates to "work together in a Spirit of unity and love."

"Let us not be divided into cliques. Let us serve Almighty God as a united body," he concluded.





THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Sometimes it is hard for us to be friends with people of another race or belief. Jesus taught that God made all races of men to live on the earth. He also taught that we have one Father and all men are brothers. Sometimes we think that we are better than someone else. We forget that God made everyone with the same needs and desires. We all want to be loved and needed. We all want to be accepted as a person. We all want to be happy. When we follow God's plan, we remember to love our neighbors as ourselves.

The people in Jesus' day found it hard to show love to people of other races. The Jews felt they were better than anyone else. They believed that God had chosen only them to be his people. Do you feel the same way today? During Lent, try to remember what Jesus taught us. Try to become a friend to someone of another race.

Aunt Cay

THE STRANGER AT THE WELL

Jesus and his friends were on their way from Jerusalem to Galilee. It was a hard journey over the mountains, for Jesus had chosen to go through the country of Samaria.

Most Jews would not take this route. Instead they would walk along the banks of the Jordan River and go around the country. The Jews hated the Samaritans. Both of these people worshipped the same God but they worshipped him in different ways. Each one felt his way was best. The Jews and Samaritans hated each other so much that they would hardly ever speak to one another. But Jesus chose to go through Samaria.

It was a tired, hungry group that came to an old well near the village of Sychar. They had been walking a long time and they were glad to rest for a while. The men were hungry, too, and they had no more food with them.

"Go into the village and find us food," Jesus said after they had rested for some time. "I will wait here until you return."

The disciples arose and hurried off toward the village. Jesus lay back and gazed up into the heavens. Then he looked at the countryside around him. "How thirsty I am," he thought as he looked into the well. He could see the cool water a hundred feet below. "But I have no rope or jar to let down into the well," he thought again.

Just then Jesus heard footsteps. As he looked around toward the village, he saw a Samaritan woman coming to the well with her water-jar upon her head and a rope in her hand. Jesus watched as she came closer. When she was at the well, he said, "Please give me a drink of water."

The woman looked at him in surprise. She could tell from his dress that he was a Jew. "How is it that you, a

Jew, ask me, a Samaritan, for a drink?"

Jesus began to talk to the woman about God. He talked about her life and how she ought to live. He told her that God could be worshipped anywhere by anyone. The woman became so excited about what Jesus was telling her that she put her water-jar down and ran back to the village to tell her friends about what she had learned.

Soon the people from the village came to the well to see this special person who had talked so kindly to the Samaritan woman.

"Come to our town and teach us," the people begged.

So Jesus and his disciples went into the village and remained for two days, teaching the people who were Samaritans. And the people said, "We know that this is really the Saviour of the world."



ADD A LETTER

To add a letter to a word can be lots of fun,
For every time you'll find you have a brand new one.
Add a letter to owl; a dish you will find. — — — —
Add it to right; it's how the sun shines. — — — — —
Add a letter to ear; an animal it will be — — — —
Add it to lack; a color you'll see. — — — — —
Add a letter to ill; it comes on a bird, — — — —
Add it to and; it's something you've heard. — — — —
Add a letter to read; it's something to eat, — — — — —
Add it to oat; it goes at great speed. — — — —
What's the letter?

A PRAYER

Dear God, how wonderful you are
to make the far, mysterious star;
a baby bird in downy robe,
a funny, wrinkled, blinking toad.
Your seasons gently come and go
with summer sun and winter snow;
and you created ants . . . and me!
Dear God, I give my thanks to thee.
Amen.

—From *International Journal of Religious Education*

JUST FOR FUN

I know a kid with four legs.
How sad!
Crawls about in garbage heaps, looking for food.
How awful!
The parents don't seem to mind at all.
How shocking!
They're goats.

Patty: "Did you know it takes three sheep to make a sweater?"

Matty: "No, I didn't even know they could knit."

"Why didn't the silly rescue his sister when she fell in the pond?"

"Because he couldn't be a brother and assist 'er, too."

"What may be found in Matthew and Mark, but not in Luke and John?"

"'The letter 'a.'"

How do you keep a skunk from smelling?

Hold his nose.

STATE RIDDLES

What state is a father? Pa.
What state was important to Noah? Ark.
What state is a doctor? Md.
What state is a number? Tenn.
What state doesn't feel so good? Ill.

CAROLINA BRIEFS

¶ Publication by the Shawnee Press of Dr. Richard H. Brewer's translation of the oratorio "The Resurrection and Ascension of Jesus" by C. P. E. Bach has been announced. Dr. Brewer, head of the Pfeiffer College Department of Music, translated this work as a part of his doctoral dissertation from the University of Southern California.

¶ The Rev. Dr. James C. Peters, superintendent of the Winston-Salem/Forsyth District, was the vesper speaker at Bennett College on Feb. 22. Children of the Bennett College alumnae were baptized during the service.

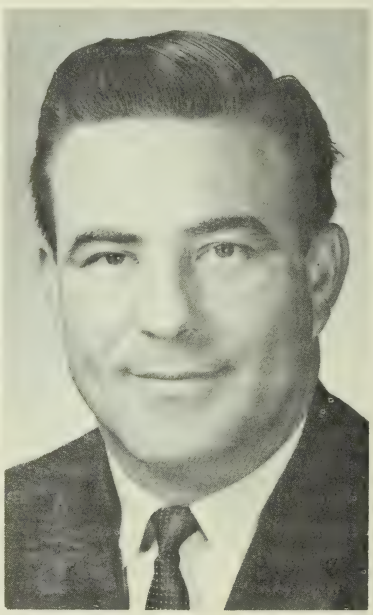
¶ Revival services are scheduled March 8-12 at Jarvis Memorial United Methodist Church, Greenville, with Rev. Harold F. Leatherman of Kinston preaching and Rev. Jack Hunter of Farmville as song leader.

¶ A Mission in Music is planned for the Efland United Methodist Church in Efland March 1-3. The leader for the Mission will be Rev. Ray Vaughn from Atlanta, Ga. He is a conference evangelist in the North Georgia Annual Conference. For twenty-five years Mr. Vaughn was in the entertainment field, having been a regular on the Don McNeil's Breakfast Club and the Gary Moore Show. Services on Sunday will be at 11 a.m. and 7:30 p.m.; on Monday and Tuesday at 7:30 p.m. The public is invited.

¶ Rev. Jack H. Cooke, chaplain to Carolina Freight Carriers Corporation, Cherryville, will preach in services at Spindale United Methodist Church, Spindale, March 1-4.

¶ The Rev. Dr. Wilson O. Weldon, editor of *The Upper Room,* Nashville, Tenn., was the speaker Feb. 15 at the dedication of the new medical clinic of the Red Bird Mission, Inc., of the United Methodist Church at Beverly, Ky. Earlier in the day he preached at the Beverly United Methodist Church. Health officers of the region, governmental representatives and persons of the community gathered to dedicate the new clinic.

¶ Rev. E. J. Harbison of Concord, a retired member of the WNC Conference, preached at Forest Hill United Methodist Church, Concord, last Sunday.



Cecil Hannah of Spartanburg, S. C., will be coordinator for the Lay Witness Mission March 20 - 22 at Concord United Methodist Church, Catawba County, Statesville District. Lay witnesses will be present from N. C., Va., S. C., Tenn. and Ga. The mission will begin at 5 p.m. on March 20 and continue through Sunday night, March 22.

¶ Tracey James Miller, daughter of Mr. and Mrs. Thomas R. Miller of Powhatan, Va., died Feb. 15. In addition to her parents, she is survived by two sisters; grandparents, Dr. and Mrs. Walter J. Miller of Lake Junaluska, Mr. and Mrs. W. Elmer James of High Point, and Mrs. Branson Marsh of Randleman. The funeral service was in May Memorial Baptist Church, Powhatan, and interment in Floral Gardens Cemetery, High Point.

¶ Annual World Missions Week is scheduled March 4-8 at Trinity United Methodist Church in Greensboro. Speakers include Rev. Ed Hackney, United Methodist missionary to India; Miss Evelyn Strader, United Methodist missionary to India; Dr. John T. Seamands, professor of Christian Missions at Asbury Theological Seminary; Rev. James Raines, area director of Inter-Varsity Christian Fellowship; Rev. James Turner, regional director of the South Pacific for Child Evangelism; Rev. Stanley Dyer, missionary to Japan, and Miss Jane Williams of the Africa Evangelical Fellowship. William Hoyt will be the vocalist for the meeting and will speak at the youth rally.

¶ Rehobeth United Methodist Church, Greensboro, is having a series of pre-revival meetings on Sunday nights at 7:30. Speakers are as follows: March 1, Rev. James Gibbs , Guilford College United Methodist Church; Mar. 8, Rev. James Clemmer, Moriah United Methodist Church, Greensboro; Mar. 15, Rev. Herbert Penry, Mt. Pleasant United Methodist Church, Greensboro, and, Mar. 22, Rev. Bill Culp, Pleasant Garden United Methodist Church. Revival services will be April 5-9, conducted by Rev. Roy Putnam, pastor of Trinity United Methodist Church, Greensboro.

Bishop To Speak At Lexington Rally

LEXINGTON, N.C. — The laymen of the Thomasville United Methodist District will gather here Sunday, March 1, for a meeting with their bishop when he will tell them, "The Things That Trouble the Church Today".

Bishop Earl G. Hunt, Jr., will tell the laymen of Davidson, Montgomery and Randolph counties what their national church has and hasn't done in several areas of present day tensions.

Over 1,000 United Methodist laymen are expected to attend the 7:30 p.m. meeting, scheduled for First United Methodist Church, where the Rev. A. Mitchell Faulkner is the host pastor.

Bishop Hunt will also tell the laymen how the program of Reconciliation is working across the 44 western and Piedmont counties of the Western North Carolina Conference. The Rev. Dr. Charles G. Beaman, Jr., the superintendent for the Thomasville District, will present Bishop Hunt.

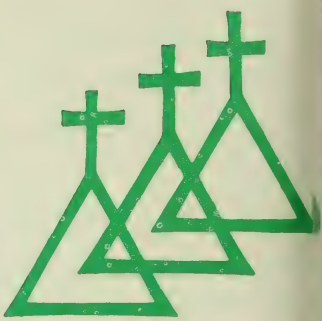
EDITORIALS

(Continued from page 7)

where the polluting stream of a sensate secularism has cut its way into the Christian community. This is where witnesses to Christ must rise up, show their colors, and make their stand for truth and right, for justice and decency, for love and forgiveness.

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OUR MANDATE



T. Marvin Vick, Jr.

For thousands of years the rule of China has been determined by "The Mandate from Heaven." Over two thousand years before Christ China had an advanced civilization. Since that time it has been assumed that every strong man of China held the mandate from heaven and by virtue of that mandate was accepted as ruler. Economic recessions, flood, famine, military defeat, all raised a question in the minds of the people. "Is it possible that the mandate has been withdrawn?" History speaks of the rule changing hands because obvious conditions in the country suggested that the one on the throne no longer held the "Mandate from Heaven." There is nothing more important to a ruler of China than to hold the "Mandate from Heaven."

We of the Christian faith have a mandate. Our mandate is of God and was transmitted to us by Jesus Christ. The Christian mandate reads:

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

It is to this mandate that we are obligated and under which we are commissioned to be leaders in God's world.

The secular news is continually reporting the present days as troubled times. The descriptive material speaks of disasters from our doorstep to the uttermost ends of the world. It suggests that the Christian effort has failed, that no longer does the church speak for Jesus Christ. Can it be that we have lost the mandate?

By our mandate we are admonished to act with love. This is not the sentimental slush with which we are so familiar. This is love that demands concern for every child of God, no matter what race, creed, or color. This is love that speaks not only in emotional tones but also in economic considerations. This is love that is not satisfied when the minimum needs of life have been met, but rather recognizes that every man has the right to achieve his highest potential. This is love that acts in emergency, but then moves on to alleviate the problems of life that create emergencies. This is love that breaks out of hide-bound traditions and allows man the opportunity to live in honesty.

This is our mandate. What can we say for ourselves? Have we lost the mandate, or to put it another way, have we reneged on the mandate?

The Lenten season offers us an opportunity to renew our obligation to God. It challenges us to prove to the world that we *do* live under a mandate from God and that we fully intend to fulfill our role by responsible action. There is nothing more important to you than to hold the "Mandate from God."

The Rev. Mr. Vick is minister of Edenton Street United Methodist Church, Raleigh.

DIV. PUB.

NORTH CAROLINA

christian advocate

Vol. 115 Greensboro, N. C., March 5, 1970 No. 10

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Grace United Methodist Church in Wilmington will be the site of the annual meetings of the two women's organizations in the North Carolina Conference. The Wesleyan Service Guild will meet there March 14 and 15, and the Women's Society of Christian Service, March 16 and 17. The Rev. W. A. Seawell is minister at this historic church, which was founded in 1797, and Mrs. J. M. Pollard is Women's Society president. (See story on Page 12.)

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NORTH CAROLINA
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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Mar. 9-13—Confirmation Education Laboratory, N. C. and W.N.C. Conferences, Salisbury

Mar. 16—Regional Commission on Christian Education and Campus Ministry, Methodist Student Center, Chapel Hill, 1:30 p.m.

Mar. 23-27—Southeastern Workshop for Conference Program Council Staff, Lambuth Inn, Lake Junaluska

Apr. 1-7—Southeastern Workshop on the Church's Ministry in Leisure, Leesburg, Florida.

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

Mar. 7—Church Music Workshop, Methodist Center, Duke University, Durham (Burlington, Durham and Raleigh Districts)

Mar. 7—Bishop's Meeting with Young United Methodists, Edenton St. Church, Raleigh, 10 a.m. (Raleigh, Durham, Burlington, Rocky Mtn. Distr.)

Mar. 7—Bishop's Meeting with Young United Methodists, Haymount Church, Fayetteville, 3 p.m., (Fayetteville, Wilmington, Sanford, Goldsboro Districts).

Mar. 8—Fayetteville District Conference, Christ Church, Fayetteville

Mar. 9—District Secretaries of Evangelism Workshop, Methodist Bldg., 2:30 p.m.

Mar. 9-10—Board of the Ministry, St. Paul Church, Goldsboro

Mar. 10—Spring Meeting, Board of Evangelism, Methodist Bldg., 10 a.m.

Mar. 11—Board of the Ministry, Duke Memorial Church, Durham

Mar. 11—Commission on Christian Higher Education and Campus Ministry, Methodist Bldg., Raleigh, 10 a.m.

Mar. 14—Church Music Workshop, N. C. Wesleyan College, Rocky Mount

Mar. 14-15—Annual Meeting Wesleyan Service Guild, Grace Church, Wilmington

Mar. 14-20—Senior High United Nations—Washington Study Tour

Mar. 16-17—Women's Society of Christian Service Annual Meeting, Grace Church, Wilmington

Mar. 19—Commission on Enlistment for Church Occupations

Mar. 19—Board of Missions, Methodist Bldg., Raleigh, 10 a.m.

Mar. 21—Bishop's Meeting with Young Methodists, St. James, Greenville, 10 a.m. (Greenville, New Bern, Elizabeth City Districts)

WESTERN NORTH CAROLINA CONFERENCE

Mar. 8-11—Cabinet Meeting, Sheraton Hotel, High Point

Mar. 10—Interview with Seminary Men at Duke Divinity School, 10 a.m.

Mar. 12—Lay Pastors' Committee Interview, Board of the Ministry, First Church, Conover, 10 a.m.

Mar. 13-14—Guidance and Testing Clinic, Greensboro College, 5 p.m.

Mar. 19—Commission on World Service and Finance, Budget Hearings, Cole Building, Charlotte, 10 a.m.

Mar. 19—Lay Pastors' Committee Interview, Board of the Ministry, Abernethy Church, Asheville, 10 a.m.

Mar. 24—Probationary Members' Committee Interviews, St. Andrews Church, Charlotte, 10 a.m.



THE ART OF RELATIONSHIPS

by Carol Bessent Hayman

Life is a complex mass of relationships. It is not always possible to make these relationships as pleasant and full of mutual understanding as we would like to. In all our relationships, however, I am sure we will find easier adjustment, even enjoyment, if we are rightly related to (1) God, (2) our fellowman, (3) ourselves.

Our relationship with God is based on what we believe of God, our faith and the place we give that faith in our lives. We can give God lip service but such a relationship will not change our lives, and make us better people.

We can even go a step further and attend church and Sunday school; but in doing this if we withhold our hearts from God, if we conform only to be socially accepted by our friends and community, we defeat ourselves. Only when we, through prayer and study and thoughtful actions, come to know God's will in our lives and give him first place in our hearts is our relationship a warm, renewing and satisfying one.

People with this kind of relationship with God know peace and joy even in the midst of trouble and confusion and their faith is like a mighty rock that will not fail. They put themselves in God's hands, and the love of God flows through them to others like a mighty river on its way to sea. Such is a right relationship to God.

Now to consider another relationship which will help us in all our relationships if it is right: our relationship to our fellowman. We know that if our relationship with God is right we will feel love and deep concern for our fellowmen for this is one of Christ's teachings "that ye love one another even as I have loved you." We become confused in the world of today in applying Biblical teachings to life as we know it. We remember The Old Testament story of Cain and Abel, and we ask ourselves in the midst of the conflicting ideas and ideologies of our time "Am I my brother's keeper?"

Perhaps not. Perhaps a better way of expressing what we are is that we are our brother's **brother.** Surely we are all children of our Father God and so are of the same household. We are all united by the common bond that God loved us and sent his son to die for us, and we are all fellow travelers on the road of life—from the cradle to the grave. Our Christian concern acknowledges our brothers and sisters no matter the color of their skin or their religious convictions. They stand equal with us in the eyes of God our Father, and each time we sing "Blest Be the Tie" our arms must be wide enough to reach out and close them in our circle.

Finally our relationship to ourselves. How many people do we know today who haven't the faintest idea who they are, where they are living, or

where they are going? These three vital questions each of us must answer to know ourselves.

First of all, we know we are each a child of God and our identity narrows down from that to a certain county, state, town and place. We are Harry's wife or Johnnie's mother or Mary's friend but when we are alone—in a time of quiet meditation or in the dark of night, who are we then? A human being is a wondrous thing. We are wonderfully made in God's own image with potentials we have only just tapped and an eternal spark—a soul divinely made and given. We must be aware of our identity—our loves and hates, the secret languages of our soul, the ideals and ideas that make us who we are.

Why are we here? What's so special about us that we have been given a job to do? Someone once said, "Perhaps on charts I am just a statistic but I become a statistic for good when I stand for what is right"—"Perhaps my being in this place at this time is merely a coincidence but it becomes a divine coincidence when I am able to reach out and help my fellowman."

Where are we going? If we take who we are and why we are here seriously, there can be only one answer to this question. Old spirituals tell us "I am just a poor Wayfaring Stranger" and "This Earth is not my Home"—and so it becomes clear that we are each on our way **Home.**

Each day brings us closer and each relationship helps pave the way. To have a right relationship to God, to our fellowman and to ourselves is not easy. It is a frustrating, demanding, hard, heart-wringing and soul-searching thing. And it offers only this—Peace, Pardon and finally Paradise.

Membership Grows

Church membership in the United States registered a 1.60 per cent gain in 1968 — the last year for which statistics have been compiled — reaching a total of 128,469,636 reported by 226 religious bodies, according to the 1970 edition of the **Yearbook of American Churches.** This compares with the previous year's total of 126,445,110.

Church attendance continued to decline from the high of 49 per cent of adult population recorded in 1958 by a Gallup Poll to 43 per cent in 1968, the **Yearbook** shows.

Total contributions received from members by 52 U. S. Protestant communions was listed at $3,580,185,239. Per capita giving for full or confirmed membership amounted to $95.31. Not all religious bodies report on church financial contributions, consequently this figure only represents part of the total church finances in the U. S.

These and other interesting statistics on U. S. and Canadian churches are available from the 1970 **Yearbook,** published late in February by the National Council of Churches.

Inclusive membership in the Roman Catholic church increased from 1968's 47,468,333 to a 1969 figure of 47,873,238; an increase of 404,905 members which is the smallest increase recorded during the past twenty-five years. The total of ordained priests showed a decline of 183 to 59,620. These figures quoted in the Yearbook come from **The Official Catholic Directory.**

Financially, of the $3,580,185 239 contributed by members to 52 Protestant communions some $2,854,382,944 went into congregational finances (buildings, salaries, etc.) and $725,802,295 went into benevolences, or 20.27 per cent of the total contributions.

Some Guidelines for Public Education

The intensity of sentiment on public issues seems to ebb and flow from month to month. Right now we are on a mounting tide of concern about our public schools.

Recent rulings of the U. S. Supreme Court and of federal court judges calling for immediate desegregation have thrown the South and some other sections into an uproar. Strong objections are being registered to large scale involuntary busing of students and the pairing of schools in order to gain racially balanced programs. The objections have mainly come from whites, although many blacks are also in protest. School administration people, having previously received many legal setbacks, are not at this time leading the protests. Rather, the opposition is coming from the parents of the children concerned.

The whole situation is highly charged with emotion. We have here a conflict of rights; one set of values is in direct conflict with another set.

Under these circumstances it is extremely difficult to give due weight to all considerations. This is especially true of those parents and youth who are directly involved, or who think they will be soon.

Let us therefore, see if we cannot peg down some basic ideas. First, our public schools are educational institutions. Their primary function is to educate boys and girls, young men and women. This must be placed ahead of every other value which they may offer. We may differ somewhat on what constitutes the best educational environment and techniques, and still work together. But where some may believe that the educational function of the schools can and should be made subordinate to certain other goals—however laudable these goals may be—then, we are faced with an irreconcilable difference. We would hope that all right minded people would agree that, as far as it concerns the public schools, the provision of the best possible education to every boy and girl, regardless of race, religion, or economic status, must remain central.

A second proposition we offer is this: parents have a primary, a God-given, responsibility for the upbringing of their children. While the Church, the State, and society in general may share this responsibility, these dare not take it over, nor seize it out of the hands of parents. Legally, there is a question as to how far Church, State and society may go in assuming "parental" prerogatives, especially where parents have not been neglectful of their duties. Within the framework of our Christian concepts, furthermore, the primary obligations and duties of parents are well recognized.

A third position we would set forth has to do with the State and its involvement. In the United States, the State (federal, state, county and local government) has been vested with certain duties and even sacred obligations. Among these are the administration of government in accordance with the

Constitution and the Bill of Rights. In this imperfect world, goverment falls far short of perfection as concerns even-handed justice, equal access to the benefits of our common life, and complete freedom from respect of persons. Yet, we cannot fault the government at any level for seeking to bring about a more perfect democracy.

When we stop to think of it, probably all of us would agree that in a pluralistic society such as ours, the government—at whatever level—cannot play favorites. This must apply all the way across the board. One section is not to be favored or penalized over another; nor is one race over another; nor one class over another. In the making of laws and in the enforcement of them the State must go to great pains to act without favor or prejudice toward any.

On the basis of the principles outlined above, we believe that the wisdom and rightness of some recent proposals for public school administration may well be challenged. There should be no question, of course, about obeying court orders, but there would seem to be plenty of grounds for appealing court decisions and seeking reversals of some decisions. At any rate, there can be nothing reprehensible in citizens using valid and lawful means to affect change in the laws and especially in guidelines set up by departments of government. However, those who engage in protest should make sure they are fighting for ideas and principles that are defensible and right, not for special interests or favored positions contrary to the common good.

If larger scale busing of pupils serves the ends of integration but has a seriously adverse effect upon the educational process, then its use may well be questioned. If such busing, moreover, hurts the general health and welfare of pupils — black or white — this is further legitimate argument against its use. The gaining of racial balance in a school system cannot rightly be the first business of the public school system. Education comes first, along with the general health and welfare of pupils.

The elimination of inequities and discriminations based upon race or class or sex is an irrevocable principle within our democracy. We must hold to this without fail. But, in the elimination of one set of inequities, care must be used that we not erect another set of inequities in its place.

The involuntary busing of pupils for the purpose of gaining racial balance has been widely rejected over the country. Prominent black leaders are among those who have criticized it. Northern liberals who are in favor of involuntary busing in the South, have resisted this practice in their own section, justifying their double standard on grounds of **de jure** and **de facto** differences. The thinly veiled hypocrisy of their position has recently been exposed by Senator Abraham Ribecoff who pointed out that segregation in schools is at least as prevalent in the North as in the South. If this is the case, then the problem is national and whatever guidelines and policies are instituted should be made to apply over the entire country.

In all of this, we should be willing and ready to apply the principle of the golden rule. We should want for every other child what we want for our own.

We believe that adherence to the principles outlined above can point the way to solutions which will be just and fair, reasonable and practicable; and which will enable our public school system to get on with the business of offering every child an ever better education.

THIS WE NEED!

by Wilson O. Weldon

At the Uniting Conference in Dallas, Texas, on May 4, 1968, I spoke against the calling of a special session of the General Conference, using these words: "It seems to me that our time could be better spent by seeking to go back to our local churches and put into effect this far-reaching legislation which we have already enacted and which we most likely will add to before we adjourn. And, secondly, because of the item of expense. It seems to me that if it is to cost us something like $500,000, it would be more significant on the basis of these decisions which we have already made, to put the equivalent of that in our fund, such as the Fund for Reconciliation, or in some other effort in the local community to solve these great and perplexing problems." (Page 642, **Daily Christian Advocate**) There was some applause, but the votes were too few in number.

The majority of delegates having voted for a special 1970 session, I believe the Judicial Council made the correct decision that it must be held. This session is scheduled for April 20-24 in St. Louis, Missouri. Now the delegates can move wisely and appropriately along these lines—

First, let's place major priority on hearing reports on "how we are doing." Was this not given as the primary need for coming into special session? Some of these reports will be SAD — by God's standards, and/or by man's criteria. On the other hand, many reports will be GLAD ones. Let's not overlook the battles which are being won against evil, of the successes which are attending the preaching and teaching of the Scriptures. Neither has God forsaken His people, nor is His church dead! This I believe; this I can prove to any who may doubt.

Secondly, let's do little or no tinkering with the major structures in this special session. We did some major restructuring in the local church in 1968, and we need to concentrate on working out these new changes. Another major reason is that there is a Structure Study Commission which is charged with bringing in basic recommendations in 1972. It will be wise and propitious to postpone major changes until we can receive the benefit of the studies and suggestions of this important study group.

Thirdly, I suggest that we go to St. Louis with the firm desire to make this a short session! In three days, and surely in not more than four days we can receive the reports. Then, let's "hot foot it" back to our local churches— where "the Kingdom is coming" — will come — or will slowly putter along. That is where we need to be focusing our attention — that's where the people are — that's where we are needed!

The fourth suggestion: While in St. Louis let's insist that each of us do some serious heart-searching, some honest and ardent praying, effect some new and fresh commitments to help the Father in meeting the needs of His children. Then, in that spirit we can come back home and share with "the people called Methodists," in crowded

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The Rev. Dr. Weldon, editor of The Upper Room, is a member of the Western North Carolina Conference delegation to the General Conference.

ghettoes, in affluent suburbia, in rural countrysides what we have found to be meaningful. Surely this will include food for hungry bodies, but we dare not forget that the hearts and spirits of people are likewise dying because of another kind of hunger. Surely it will deal with poverty and illness and pain! But we dare not forget that the mission of God's church is also to say something to, and meet the needs of, persons who are lonely, who are bitter, who are dying of hatred, who are being crushed and starved because they have no real sense of meaning which says that we are creatures not only of the NOW but also citizens of ETERNITY!

Recently Dr. Elton Trueblood declared: "There are three areas that must be cultivated if any faith is to be a living faith: the inner life of devotion, the intellectual life of rational thought, and the outer life of human service." We stand in awesome danger of neglecting this aspect of our commitment—what Trueblood calls "the inner life of devotion." In planning for days which we hope and trust will become times of deepened enrichment and powerful motivations, let's face up to much aridity in Methodism. Let's come to grips with the stark fact of "devotional emptiness," and seek to fill this void.

Already I can hear some say, "We need to get beyond meaningless piety." And I hasten to say you have not heard me tell it like it is if that is what you think you are hearing. We need neither pietism nor activism alone, divorced from each other! We need both the meditating and the activating! I have sought in my own pastoral ministry to bring a valid and meaningful marriage of the two. Our eager passion to create finer social conditions for all men stands in dire need of being grounded in the redemptive experiences of the personal Father. Surely God's promised reconciliation of the world unto Himself will travel by the road of person-to-person reconciliation. Here are some possible directions or indications:

Come to grips with **motivations** which ought to undergird and possibly precede acts of giving. What is the Christian imperative from the ethic of Jesus? Why does the church belong in the mood and deeds of reconciliation?

Face up to possible **unchristlike attitudes** and **words** on our part towards those who hold differing theologies and concepts. How can we effect changes within our own selves?

Seek some **fresh ways** of heart-searching, especially for those who do not find meaning in the conventional and orthodox forms. Also, provide for usage of the old methods that do continue to reach some persons. In other words, try digging some new wells and redigging some old ones.

Our United Methodism is moving — but will she become the vigorous and prophetic church that God wants her to be, apart from devotional disciplines, both public and private? Let's encourage and plan for and seek for days of prayer—many kinds and diverse types. Let's provide soul-stirring music that will send us out to march and witness as **groups**, but also to witness and testify to **persons!** If we neglect the individual in his own inmost being, will there be much lasting and enduring change of groups? And if we tarry only with the isolated individual, we shall be unfaithful to the call to go into all the world, into the streets and slums—meeting injustices of any and every kind!

Let's **pray** and **plan now** that we shall be willing to travel both roads when we come to St. Louis in April and when we leave.

UMYF Sweetheart Crowned By Greensboro Subdistrict

Miss Kathy Collier, a member of Moriah United Methodist Church, Greensboro, was crowned Miss Sweetheart of the event when the UMYF Southern Subdistrict of Greensboro met at Moriah Church Feb. 21 for their Sweetheart Banquet.

Two college scholarships of $300.00 each were awarded. The recipients were Miss Penny Lou Pound of St. John's United Methodist Church and Miss Nancy Jane Greeson of Tabernacle United Methodist Church.

The scholarship money is raised at a penny per vote for the young lady chosen by each local church UMYF as its representative. The one receiving the most votes becomes Miss Sweetheart at the annual banquet. This year the votes brought in $957.37 for the scholarship fund.

A brief business session was held at which time a committee was appointed to make a study of the organizational structure of the subdistrict, and of its scholarship program. The subdistrict president, Mike Stack of the Rehobeth UMYF, presided over the banquet and the business meeting.

Student Volunteers Meet At Duke

Students from more than 70 Mid-Atlantic colleges and universities attended a two-day regional conference of the National Student Volunteer Program at Duke University Feb. 27, 28.

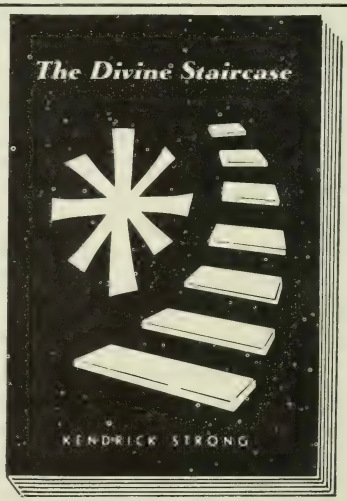
Established last September by President Nixon, the program is operated by the Office of Economic Opportunity and seeks to channel youthful energy into constructive social action.

Featured speaker was Charles (Bud) Wilkinson, former Oklahoma football coach who serves as Nixon's special consultant on youth problems.

OEO officials said the conference "provided an opportunity for an exchange of ideas and experience on the development and operation of student volunteer programs." The programs cover a wide range of human and social problems, including poverty, race relations, health and juvenile delinquency.

a deeper look

into conversion and its relation to Christian growth is found in Kendrick Strong's new book *THE DIVINE STAIRCASE*. A fresh and penetrating look into a subject that dates back to Old Testament times. Perfect for private use or group study. $1.00 each; ten or more, 85¢ each. Order from



The Upper Room

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Sanford District Youth Rally Set March 15

The Sanford District Youth Rally will be held Sunday, March 15, at the First United Methodist Church in Hamlet. Theme will be "What Do You Believe?", and emphasis will be on major Christian beliefs.

From 3:00-3:30 P. M. there will be an informal open house in the "Upper Room" which the Hamlet youth have developed as a youth center. Miss Rosellen Rankin of Jackson Springs, district president, will preside at the business session which will begin at 3:30 in the fellowship hall.

A panel dscussion on "What Do You Believe?" will be moderated by Rev. Sam McMillan of Mount Gilead, Sanford District Coordinator for Youth Ministries. Participating on the panel will be Rev. David Jones of Gibson, Rev. Herman Winberry of Southern Pines, Rev. Kermit Wheeler of Laurinburg, Rev. Bill Wells of Laurinburg, and Rev. Kern Ormond of Hamlet. The panel will discuss basic Christian beliefs, and then be open for questions from the floor.

The Rally will climax with a contemporary worship service in the sanctuary at 5:00. The UMYFs of Norman and First United Methodist Church, Rockingham, will be in charge of the worship service.

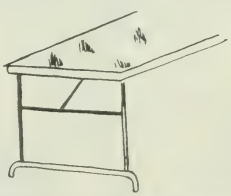
All Junior and Senior High Youth in Richmond, Montgomery, Lee, and Scotland counties are invited to attend.



AT PASTORS' RETREAT

Dr. Daniel Zelluff, associate director of the Interpreter's House at Lake Junaluska, will be the coordinator of the Pastors' Fellowship Retreat at Camp Chestnut Ridge March 30-31. *Sponsored by the United Methodist Parish Fellowship of the North Carolina Conference, the retreat will begin Monday at* 2:30 *p.m. and will end after lunch on Tuesday. Cost for lodging and meals will be* $7.50.






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Three Mission Officials To Address Society-Guild Meetings

by Mrs. Ivan E. Welborn

Three top mission officials of the United Methodist Church will address the Annual Meeting of the Women's Society of Christian Service, which will convene March 16 at Grace United Methodist Church in Wilmington. Women from across the North Carolina Conference will gather to assess the Society's past year's accomplishments and make plans for the coming year.

Dr. J. Edward Carothers of New York City, associate general secretary of the National Division for the Board of Missions, will address the group Tuesday morning and Tuesday afternoon. He has the executive responsibility for the National Division, with the work of sixteen program areas under his administrative direction.

As an author, Dr. Carothers has written three books of recent date: **The Pusher and Puller: A Concept of God; Keepers of the Poor,** and **Can Machines Replace Men?**

Prior to joining the Board of Missions in 1964, Dr. Carothers was a pastor. He served churches in Colorado, Vermont and New York.

Mrs. Wayne W. Harrington of Omaha, Nebraska, will address the opening session at 11 o'clock on Monday morning. She is president of the Women's Division and a vice-president of the Board of Missions of the United Methodist Church.

Mrs. Harrington serves as officer and officer manager in a family corporation and is in a farming operation with her son. Active in civic affairs, she has served as chairman of the Mayor's Comittee on City Beautifica-



Dr. J. Edward Carothers
National Division



Mrs. Wayne Harrington
Women's Division Pres.



Miss Rosalie Holmes
Guild Chairman



Mrs. Thomas P. Green
S. E. Vice President

tion, chairman of the County Polio Drive and president of the League of Women Voters. She has also served as local president of Church Women United and of the Federated Women's Clubs.

The speaker on Monday afternoon, Mrs. Thomas P. Green, is vice president of the Southeastern Jurisdiction Society and Guild. She lives in Louisville, Ky., where her husband, the Rev. Mr. Green, is a faculty member at Shawnee High School. The daughter of a Methodist district superintendent, Mrs. Green is the organist, choir director and president of the WSCS at the New Coke United Methodist Church.

In addition to being active in community life, Mrs. Green is employed as secretary to the chief of Physical Medicine and Rehabilitation at the Louisville VA Hospital.

These three speakers also will take part in the Annual Meeting of the Wesleyan Service Guild of the North Carolina Conference, which will be in session March 14-15 at Grace Church in Wilmington.

Miss Rosalie Holmes, conference chairman of the Guild, will preside over the two-day session. The theme of the meeting will be "Who Will Build the World Anew?"

There will be "Table Talk," discussion of current world problems, at all meals during the WSCS meeting. At the Monday luncheon Mrs. Charles Dorsett, conference chairman of Christian Social Relations, and Mrs. R. L. Nicks, conference secretary, will guide the discussion. At dinner that evening Mrs. Ruth Collins of Atlanta, area secretary of the Women's Division, and Mrs. Leslie Barnhardt, past president of the WNC Conference WSCS, will be the discussion leaders. During Tuesday's luncheon, Dr. Carothers will visit among the delegates and gather questions which he will answer at the afternoon session.

REV. H. G. RUARK SUCCUMBS

Rev. Henry Gibbons Ruark, 61-year-old superintendent of the Elizabeth City District of the United Methodist Church, died suddenly February 25 at the Duke Medical Center.

The funeral service was held February 27 at the First United Methodist Church in Laurinburg. Bishop William R. Cannon, episcopal head of the Raleigh Area, conducted the service, assisted by the Rev. Kermit Wheeler, pastor of the church.

A long-time leader in Methodist Church affairs in North Carolina, he was also serving as a member of the Board of Trustees at Duke University at the time of his death. He previously served as a trustee of Louisburg College.

"The United Methodist Church in North Carolina has sustained a great loss in the death of the Rev. Henry Ruark," Bishop Cannon said.

Citing Ruark for his "distinguished leadership", Cannon said, "In his early days he was known as a social prophet displaying the zeal and insight of a creative soul to the ills of our society."

A delegate to the Jurisdictional Conferences of The Methodist Church in 1956, '64 and '68, he was also a delegate to the General Conference of 1968.

Born in Wilmington on October 16, 1908, he was licensed to preach in 1930 and became a member of the Annual Conference in Full Connection in 1934.

His pastorates included Princeton; St. James, Tarboro; Trinity, Red Springs; University Church, Chapel Hill; Weldon; First Methodist, Laurinburg; and First Methodist, Rocky Mount. He was serving his fifth year as Elizabeth City District superintendent.



Rev. Henry G. Ruark

He served as chairman of the North Carolina Council on Human Relations from 1960-62 and as a member of the executive committee of the N. C. Council of Churches from 1946-52. He wrote editorial sermons for the Greensboro Daily News for a number of years and served for fifteen years as the Carolinas correspondent for the **Christian Century.** A prolific writer, he wrote for a number of church publications including the **Christian Advocate, The Pastor,** and the **Church School Magazine.**

Survivors include his wife, the former Sarah Elizabeth Jenkins of Roanoke Rapids; three children, Henry Gibbons, Jr., a professor at the University of Delaware in Newark, Del.; Mrs. Fred Lindstrom, Macon, Ga.; and Robert Samuel, stationed at Fort Carson in Colorado Springs, Colo.

His mother, Mrs. Robert Ruark of Raleigh, survives, as does one brother, Dr. Robert J. Ruark, also of Raleigh.



Members of the Central Trio— Rev. J. K. Kinkle, Randy Rhye and Greg Harelson.

Preacher, Two Members Form Trio

There's a new sound down Laurinburg way which is beginning to be heard over the state. It's being produced by a United Methodist preacher and two high school seniors.

Rev. J. K. Kinkle, pastor of Central United Methodist Church, Laurinburg, with Randy Rhye and Greg Harelson, both members of Central Church and students at Laurinburg High School, make up the Central Trio.

This trio has been singing together for the past year at church services and other gatherings across the state. In addition to singing gospel hymns, they also give personal testimonies.

Current engagements include March 13, Ellerbe High School, Ellerbe; March 15-20, revival at Norman Methodist Church, Norman, and March 21, Evangelical Methodist Church, Charlotte.

The Central Trio hosts a "Saturday Hymntime" program on Radio Station WEWO and WSTS-FM in Laurinburg every Saturday from 12:00 noon to 3 o'clock in the afternoon.

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YOUNG METHODISTS TO MEET BISHOP

by J. Malloy Owen

The Bishop's Meeting with Young Methodists of the North Carolina Conference is scheduled to take place in three locations in March. Classes of boys and girls preparing for confirmation and membership will meet Bishop William R. Cannon in person and have opportunity to ask him questions at any one of the following:

- Raleigh, Edenton St. Church, March 7, 10 A. M.
- Fayetteville, Haymount Church, Church, March 7, 3 P. M.
- Greenville, St. James Church, March 21, 10 A. M.

Churches of the Raleigh, Durham, and Burlington districts are asked to attend the Raleigh meeting. Churches from the Fayetteville, Wilmington, and Sanford districts are asked to attend the Fayetteville meeting. Churches from the Greenville, New Bern, and Elizabeth City districts are asked to attend the Greenville meeting. Rocky Mount and Goldsboro district churches may select the meeting nearest them.

Each meeting begins with informal singing and a message from the Bishop. After this opening half-hour in the sanctuary, the group is divided into three classes, with each class spending a half-hour in each of three rooms. In one room Bishop Cannon meets in a "close-up" question-and-answer session with confirmees. In a second room host pastors discuss Christian symbols and in a third room folk-singing leaders from campuses around the state lead a song and sharing session.

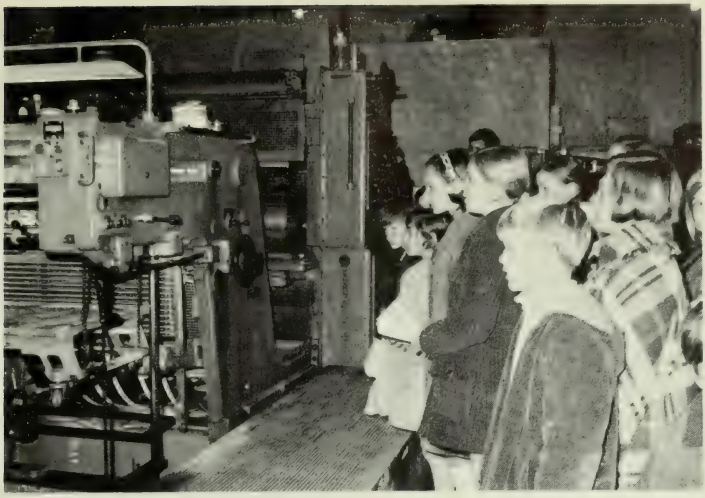
"An individual's confession of Jesus Christ as his own Lord and Savior is such an important step we should make much of the process," Conference Commission on Worship leaders agreed in a recent gathering planning these events. "In the words of the ritual of baptism, this boy or girl in the process of confirmation hopefully 'shall accept for himself the gift of salvation and be confirmed as a full and responsible member of Christ's holy Church' and we have no higher or more important goal than this," the Commisssion announcement added.

The Bishop's Meeting in each of the three cities is a two-hour event. Side trips such as visits to the Methodist Home for Children and the Methodist Building in Raleigh, or Methodist College in Fayetteville are encouraged. Boys and girls attending the Greenville meeting may want to see the East Carolina campus.

A picture of Bishop Cannon and a letter from him welcoming the boy or girl into the Church of Jesus Christ will be given to each confirmee at this year's meeting. Those churches having more than one confirmation class during the Conference Year are reminded to bring to the meeting all young people who are being confirmed during the entire year.

Mr. Owen is pastor of St. Mark's Church in Raleigh, and chairman of the Commission on Worship in the North Carolina Conference.

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CONFIRMATION CLASS VISITS ADVOCATE

A group of boys and girls in the Confirmation Class of West Market Street United Methodist Church, Greensboro, recently visited the Advocate Building in Greensboro. They went through the entire plant and were shown the process by which the North Carolina Christian Advocate is produced.

In the picture above they are shown looking at the press on which the **Advocate** is printed. It can take a sheet size up to 25 inches by 38 inches, and can print up to eight or ten thousand impressions an hour. Purchased two years ago at a price of over $50,000, it carries the main load of heavy printing, including approximately 25,000 copies of the North Carolina Christian Advocate each week.

In the picture below a stitching machine is being operated by Mr. Percy Payne for the benefit of an interested audience. The **Advocate** is stitched (stapled) here at a speed of about two to three thousand copies per hour.



METHODIST NEWS ROUND-UP

JUNALUSKA SITE OF ASBURY CELEBRATION

Lake Junaluska has been selected as the site of the Francis Asbury Bicentennial in 1971. The celebration, marking the 200th anniversary of Asbury's coming to America, will take place next year from Sept. 3 to Sept. 6 at the Lake Junaluska Assembly.

The Executive Committee of the Southeastern Commission on Archives and History voted at its winter meeting in January to sponsor the event. Named to chair the special committee to begin exploring and planning for the nationwide observance was Rev. William K. Quick, pastor of Trinity United Methodist Church, Durham. Also serving as committee members are Dr. J. Manning Potts, executive director of the Assembly, and the Rev. Brooks B. Little, librarian of the Upper Room in Nashville, Tenn.

WASHINGTON LAND USE STUDIED

WASHINGTON, D. C. (UMI) — A United Methodist agency has taken a further step in exploring development of a possible national church center on land in northwestern Washington that has been held for 13 years.

The Methodist Corporation, created by United Methodism's General Conference to manage the debt-free 11.8-acre tract (originally 19 acres), accepted a recommendation February 9 to retain an architectural firm to prepare a site development plan. Before the 28-member body voted to employ a site planner, several members noted that any specific plan for buildings or other development would have to come before the corporation for consideration.

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WORLD OUTLOOK MERGED

The United Methodist publication **World Outlook** has merged with **new,** a multi-media communications service of the United Presbyterian Church in the U.S.A. The merged publication, called **new World Outlook** was inaugurated with the February issue. It will appear monthly under the editorship of Arthur J. Moore, Jr., editor of **World Outlook** and Stanley J. Rowland, Jr., who edited **new**. Rowland will be associate editor.

In announcing the new venture, Mr. Moore said the editors were hopeful that "cooperation between the Methodists and the Presbyterians is only the beginning of what we hope will be a truly ecumenical magazine dealing with the mission of the church, one that is contemporary enough in its subject matter and presentation to reflect and interpret the Christian mission today."

The Rev. Dr. Archie Crouch, secretary for communication of the United Presbyterian Commission on Ecumenical Mission and Relations, said that issues covered by the new publication would have "greater dimensions than usual concepts of mission," and that it would "deal with ecumenical relations as well as with mission."

STRUCTURE COMMISSION NOT TO PRESENT PLAN

In an interim report to be presented at the special General Conference April 20-24 in St. Louis, Mo., the Structure Study Commission of the United Methodist Church will recommend no plan for restructuring the denomination's national boards and agencies.

Meeting in Los Angeles Feb. 23-24, the Commission gave general approval to the interim report, including a statement that it is presenting no models for restructure to the Special General Conference.

The Commission voted to mail its interim report to the approximately 900 delegates around March 20, about a month prior to the St. Louis meeting. The final report is to be submitted to the 1972 General Conference in Atlanta, Ga.

UMs WANT MORE USABLE SOCIAL CREED

If a sample of some 580 opinions means anything United Methodists want their "social creed" to be shorter, stronger, broader and more usable.

They also want it to speak to a multitude of issues, of which the most urgent appear to be ecology and population control, with a number of more traditional issues accorded a new emphasis in relation to these two. This appears to be the general message from hearings in four of the church's five U. S. jurisdictions in January and February. The last will be April 4-6 in Washington, D. C., for Northeastern.

The Study Commission on Social Principles, which has the task of formulating the new creed and is conducting the hearings, sees its job as just not cutting and pasting two documents (the former Methodist Social Creed and the former EUB Statement of Social Principles) into one, but as a vital up-dating for the new church.

Patton Reminds Students of High Point College Rules

A confrontation between High Point College students and the administration was held Feb. 25, and Dr. Wendell M. Patton, Jr., president, again spelled out certain rules under which the college operates.

The meeting, attended by approximately 600 students, came about as a result of what Patton called a group of "cowardly night riders" . . . "many of whom were drinking" . . . visiting his home after midnight Saturday, Feb. 21, calling for him to come out. He did not.

"My wife was out of town and I was there nursing two sick children. The president's residence is my home and I will not allow my family to be harrassed in this way," he said.

". . . . So I say loud and clear so that I will not be misunderstood — that such harrassment of my family will not be tolerated and in the future such invasion of privacy will result in immediate suspension of any participant and in all probability legal action for disorderly conduct."

President Patton began his brief address by welcoming the students and noted that he was actually not speaking to them as a group but instead the small group "who seek to disrupt and destroy—or who seek personal publicity — or perhaps are so unfortunate as not to know there is a right and

(Continued on page 23)

WOMEN'S NEWS

Western North Carolina Conference

NEW APARTMENTS TO BE BUILT AT BROOKS — HOWELL HOME, ASHEVILLE

Contracts have been let for the construction of a new $240,000 22-unit apartment building at Brooks-Howell Home for Retired Deaconesses and Missionaries, Asheville.

The work will begin the first week in March. The building will include 20 efficiency apartments and 2 units for double occupancy. The new section will be located near the first apartments completed in May, 1965.

Henry I. Gaines of Asheville is the architect. Sam Hollenhead, an employee of the National Division of the Board of Missions, will be the builder. Sub-contracts have been let to various Asheville firms.

Miss Reva McNabb is director of Brooks-Howell Home which now has 81 residents. Mrs. E. D. Chandler, Asheville, is chairman of the building committee, having served in the same capacity for the erection of the main building completed in 1961 and of the first section of the apartments.

Brooks-Howell Home is a mecca for Methodist women from all over the United States. It is a project of the Women's Division of the Board of Missions. It was a dream presented to a Convocation of Methodist Women in Milwaukee, Wisc. in 1954. At this time a special offering was taken to build a home for retired deaconesses and missionaries.

The home was located in Asheville in 1957 and Methodist women from all parts of the nation began sending gifts for the home. The project was first thought to be a $450,000 plan, but by the time the building was completed and furnished in 1961 over a million dollars had gone into its creation.

The new apartments will be the third building erected on the five acre tract — first the main building with infirmary, then the 12 unit apartment building and now the new 22 unit structure. A fourth building, known as the Staff House, is a wooden structure remodeled from a three story house standing on the property when purchased.

Since thousands of people have made contributions to Brooks-Howell Home, either in funds for construction or for furnishings, they love to visit the home when they are in the vicinity of Asheville. . . . . and the residents of the home are always so happy to have them come!

WNC DISTRICT PRESIDENTS — HIGH POINT

To be chosen as the president of the District Women's Society of Christian Service is a great honor. To be elected as a member of a Town Council is another honor. Both distinctions have come to Mrs. E. Bow Stafford, Jamestown, president of the Women's Society of the High Point District!



Mrs. E. Bow Stafford

This responsible place of leadership was predicted for Sarah King more than 20 years ago when she was graduated cum laude from High Point College with a B.S. in Home Economics. She was listed in the 1946 edition of Who's Who in American Colleges and Universities and was tapped for membership in the coveted Order of the Lighted Lamp. In the years since she has kept her lamp well trimmed and has never strayed from her ideal vision of service.

She is a native of High Point, and is the daughter of Mr. and Mrs. W. C. King of that city. Prior to her marriage she did educational work in nutrition in the schools and civic clubs of High Point and Greensboro.

She began her work in the Women's Society of her local church then served as a Sub-District Chairman. She was Secretary of Membership Cultivation in her district before assuming the presidency.

She has been an active member of the Parent Teacher Association during the years her three children have been in school, specializing in leading PTA study courses. She was president of her Garden Club and has been a Church School teacher for many years.

The Staffords have three children, Eddie, 19, Sammy, 17, and Martha Jane, 13. The whole family is so involved in worthwhile church and community activities that there is never a dull moment at their house.

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BLACK METHODISTS ASK FOR ADDITIONAL FUNDS

KANSAS CITY, Kans. (UMI) — Black Methodists for Church Renewal (BMCR) asked here that 25 per cent of the United Methodist Church's world service dollar, plus other funds, go to the black community for economic development, education and other work.

In its annual convention here Feb. 17-20, BMCR served notice on the forthcoming General Conference (April 20-24) that it would ask for a major reordering of the church's priorities in order to improve the conditions of blacks.

The delegates, a total of some 400 during the meeting, re-elected as chairman the Rev. James M. Lawson, pastor of Centenary Church in Memphis, Tenn. He has served since BMCR began in 1968.

In an effort to broaden the base of the movement, the convention added one seminary student from each jurisdiction to its board of directors, plus more laymen and women.

The requests for funds, in most of which BMCR said it should be the "conduit," included:

—Re-ordering priorities of general boards and agencies to "make available 25 per cent of the World Service dollar for black economic development," and that if this fails "we shall ask local churches to withhold funds from the general church." The 1969 income for World Service, the denomination's basic program and benevolence fund, was some $22 million.



—That General Conference "designate the balance of the Fund for Reconciliation to projects in the black community by re-ordering of priorities" of the fund, and that the Council of Bishops "re-direct the $2 million now designated for the restoration of Viet Nam, when the war is over" (also a part of the Fund for Reconciliation) into bettering conditions of minority groups in the U.S.

—That "much larger allocations of money be demanded from the church for black colleges" and that a department be created in the Board of Education to "meet the needs of our black colleges." In other reports this was amplified to include a $1 million loan and scholarship fund for blacks and other minorities, more liberal requirements for securing such funds and agency guarantee of goals for race relations offerings.

Pointing to the shortage of black ministers in United Methodism, the convention resolved to "use all resources possible to recruit and place in our black theological school a minimum of 100 black students" for 1970-71. Current enrollment at the Interdenominational Theological Center in Atlanta is 66 United Methodists.

In addition to the new board of directors members, the convention also named five jurisdictional coordinators. The Rev. C. Jasper Smith of Florence, S. C., was named coordinator for the Southeastern Jurisdiction.

The Christian Church was handed a barrage of criticism at the meeting. The Church was lashed for its racism and for failure to serve people. Among those who appeared before the group were Pete O'Neal, deputy local chairman of the Black

Panther Party, and Miss Charlette Hill, a member of the party.

Speaking in terms of absolutes, Dr. James H. Cone of Union Theological Seminary, New York, asserted in a major address that there is no way that a church or institution "can be related to the gospel of Christ if it sponsors or tolerates racism in any form; . . . to speak of a 'segregated church of Christ' is blasphemy." The well known theologian declared that black theology rejects the idea of "forget about present injustice and look forward to heavenly justice." He affirmed that "there is nothing blacks can do to escape the humiliation of white supremacy except to affirm the very attribute (blackness) which the oppressors find unacceptable."

A widely known sociologist and historian, Dr. Vincent Harding, director of the Martin Luther King Memorial Center in Atlanta, said that the Church "has been one of the major obstacles toward liberation of black people."

Another speaker, the Hon. Miss Angie Brooks, internationally known black woman who is president of the United Nations General Assembly declared "the church has not done enough to break down the barriers which exist against women, the young and the black peoples of the world."

The Rev. Mr. Lawson, in his presidential address, attacked the idea of tokenism within Methodism. He said the day has gone when a black person will allow himself to be placed in a position of "authority" merely to satisfy black patrons and constituents.

Lawson said a major goal of BMCR would be an all-out effort to get the United Methodist Church to move away from established structured programs to new ones dedicated and directed toward the young, the ghetto, women and children.

PATTON REMINDS STUDENTS

(Continued from page 19)

wrong way to act and effect change."

At one point Dr. Patton pointed out to students that they had signed an oath when they applied for admission stipulating that, among other things, they would "respect and accept the authority vested in the administration of the college."

Telling the students that the administration expects them to live up to that oath, Dr. Patton said: "This is responsibility! If you cannot do this, we expect you to leave. If you do not leave, then we will arrange your departure. . . ."

The president told the students he would be glad to meet with any or all of them each Wednesday morning to keep open "channels of communication."

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR MARCH 15

PROMISE OF THE SPIRIT

Background Scripture: John 14 through 16; Luke 24:44-49; Isaiah 61:1-2; Galatians 5:22-25

Lesson Scripture: John 14:15-29

This lesson deals with loving obedience as a condition of the coming of the Holy Spirit. We are hearing more about "love" today than in quite some time. Sometimes it is written on cars and surrounded by a wreath of flowers. There is a lot of singing about it in some of the "protest songs" of the young. The meaning of the word, when used in this fashion is loaded with a meaning over and above romantic love; but does it mean what the New Testament means by the word? There it means completely selfless concern and action for those from whom no return of favors can ever be expected. Nor are such favors even thought of in "non-calculating" love, or "agape." It is quite likely that not all who use the word understand its deeper implications.

Jesus said: "If you love me keep my commandments." Is it not possible that our Lord was here contrasting sentimental love with the real thing? Now there is nothing wrong with sentiment itself. Life would be a poor thing without it. But when it is mere **sentimentality**, that is something else. That word has been defined as "enjoyment without obligation." An example would be the love and admiration we profess to have for beautiful children (the dear, cute little things!) when we have no responsibility for taking care of them. Their parents may love them in another way!

In John 14:16 we have one of the most astonishing statements in the New Testament. We are told there that the Lord Christ will pray for us! One must wonder how many Christians ever gave much thought to that tremendous fact! It defies comment. The reader will just have to stop and think about it for a while. In our lesson Scripture Jesus promised that he would pray that his followers would have "another Comforter." At that time they doubtless had little idea as to how much they would need such a Spirit. The word "comfort" means consolation. We commonly use it that way. But the word itself is derived from two Latin words which mean "with strength." So in Mark 13:11 and in Luke 12:8-12 the Spirit is promised for times of severe testing and trial. In many places a word is used for the Holy Spirit which means "advocate", one who will "stand by us" and who will be our "lawyer" when we are brought to trial. Think of a man without money and without friends arrayed in a federal court. The charge reads: "The United States against Joe Blow." To say the least, the odds are overwhelming! So it was with many of Jesus early followers: "The Roman Empire against Paul, or Peter, or James."

In the question asked by Judas (Thaddeus), a disciple about whom we know very little, we have a question which shows that he did not under-

stand what Jesus was talking about. He, like many others, perhaps had a wrong idea of the Messiah. Dr. Edmeston (see In. Lesson Annual, p. 98) writes: "The kind of Messiah Judas was expecting would have needed public demonstrations, not private revelation." As the Interpreter's Bible puts it: "Thaddeus asks why the manifestation of Christ's power is not given with convincing force to an unbelieving world." There are two answers to this: (1) Jesus had already repudiated the use of spectacular means when he was being tempted in the wilderness and (2) he had declared that the Kingdom comes "not with observation." It grows quietly, as a seed grows in the earth.

All this leads to the place where we are beginning to see the close relationship between love and obedience. Perhaps the awareness of Christ's presence with us does not come **before** we obey him, but only **after** we have obeyed. It was Albert Schweitzer who, in a memorable statement at the end of his great work "The Quest of the Historical Jesus" wrote as follows: "He comes to us as One unknown, without a name, as of old, by the lakeside He came to those men who knew him not. He speaks to us the same word 'Follow thou me!' and sets us to the tasks he wishes us to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal himself in the toils, the conflicts, the sufferings they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

The war which has always gone on in the hearts of serious Christians is a war between what we know we are and what we know we ought to be. The great affirmations of faith found in the New Testament fascinate us and appeal to us. Is that not true? But we hold back. We do not take the final step. If, and when we do, we shall be different, and the world will be different.

IN MEMORIAM

MRS. GRACE N. THOMPSON

Whereas, Mrs. Grace Neathery Thompson was called to her eternal abode on December 29, 1969, and Methodism, particularly Burgaw United Methodist Church, lost a dedicated Christian who had served faithfully and well in the life of the church as president of the WSCS, church school teacher, member of the Official Board, on various committees and as friend of all, and

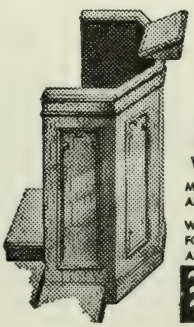
Whereas, Mrs. Thompson, wife of the late Emerson McLean Thompson, served her community and state for many years as a public school teacher and counselor of high ideals, firm character and wise leadership, and

Whereas, Mrs. Thompson was an exemplary mother who reared three fine children in the nurture and admonition of her Lord, and whose children are now leading lives of dedicated service in the fields of religion and education,

Now, therefore, be it resolved by the Administrative Board of the Burgaw United Methodist Church that we extend to her family our sincere sympathy, and

Be it further resolved that these resolutions be placed in the records of this church, that they be published in *The North Carolina Christian Advocate* and in the local press and that copies be sent to her children.

—The Administrative Board of
The Burgaw United Methodist
Church
Committee:
Mrs. Jepthah Casey
Mrs. Lois L. Clark
Mrs. Catherine M. Croom



Page

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Page CHURCH FURNITURE CO.

The Broad Scope

CHURCH GROUP ACCEPTS DRAFT CARD

An agency of the United Church of Christ has accepted the draft card of a 22-year-old Milwaukee man. The UCC's Council for Christian Social Action, meeting in Milwaukee, voted 14 to 8 to accept the draft card of Stephen Larson as "an expression of conscience . . . (an) act of protest and non-cooperation against the Vietnam war."

Attorney General David J. Cannon of Wisconsin's eastern district has said that the agency is probably in violation of federal statutes.

•

LUTHERANS NONCOMMITTAL

Ordination of women? The Lutheran Council in the U.S.A. has taken a noncommittal attitude on the question after a two-year study by its Division of Theological Studies. Neither the Bible nor theology, said the report, offers "conclusive grounds for forbidding the ordination of women and no definitive ones for demanding it."

While divergent views on the subject are held by churches related to the Lutheran Council, Lutherans do not have ordained women in the United States.

•

SEMINARIANS TO GET SPECIAL TRAINING

Seven theological schools in the midwest are joining forces in a pilot project to train seminarians for ministry in the urban community. Dr. Gilbert M. James of the Asbury Theological Seminary faculty is to direct the program which will run from June 15 to Aug. 21, 1970. Under inter-church auspices, the experimental program is financed through a $50,000 grant from the Lilly Endownment, Inc. of Indianapolis.

•

O'HAIR AGAIN

Madalyn Murray O'Hair, famous self-declared atheist, and her husband claim to have organized a church. The reason for the maneuver is evidenced in the following statement issued by Mrs. O'Hair: "From here on in we're going to take every exemption. We are not going to pay any taxes on telephones, and we're not going to pay any tax on our airplane tickets."

She said that the two of them have received doctor of divinity degrees from a California religious organization and have named their church Poor Richard's Universal Life Church.

Early in the last decade, Mrs. O'Hair brought suit against prayers and Bible reading in public schools, and won a favorable decision from the U. S. Supreme Court in 1963.





ASBURY GROUP TO GIVE CONCERT

The Singing Seminarians from Asbury Theological Seminary, Wilmore, Ky., will present a concert of sacred music at Muir's Chapel United Methodist Church, Greensboro, on March 15 at 8:45 *and* 11 *a.m. This all-male chorus, composed of thirty voices, is under the direction of John S. Tremaine, associate professor of Church Music, and is accompanied by C. Barron Buchanan, assistant professor of Church Music. The Singing Seminarians are now on their twenty-seventh annual spring tour, which is taking them through Tenn., N. C., Va., W. Va. and Washington, D. C.*

PLANS PROGRESS FOR PFEIFFER GYM

MISENHEIMER—Plans for Pfeiffer College's new gymnasium-swimming pool complex are moving forward, college officials report. Revised plans have been approved by college leaders and the trustee committee.

The revised plans were recently approved at a meeting of the trustees Committee on Buildings and Grounds headed by Raymond A. Jones, Jr., Charlotte. An earlier design called for a pitched roof. Economic considerations resulted in a new design which calls for reinforced concrete trusts to be used in spanning a 2,600 seat gymnasium floor area.

The college officials have set April 15 as a target date for calling for bids on the structure which is expected to cost around $1,250,000. Pfeiffer President Jack Early notes, however, that development of working drawings by the architectural firm Larsen and Larsen and clearing of the plans with various governmental agencies will determine the exact date for the bids.

Working closely on this project are college business manager Wallace Martin and area trustees Henry Culp, New London, and David Mauney, Richfield.

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THE CHILDREN'S PAGE



MRS. CATHARINE VICK

Dear Boys and Girls:

Tomorrow boys and girls all over the world will join together in many countries in the World Day of Prayer. They will be thinking of what it is like to "take courage." In Isaiah 4:6 we read these words, "Everyone helps his neighbor and says to his brother, 'Take courage!'" You may be a part of the endless chain of praying people tomorrow. Our page today contains material that you may use in your home as you worship and pray. It was prepared to be used in services that will be held in churches. Sing the hymn, "Fairest Lord Jesus," and read Romans 8:28 and 8:31 from your Bible.

Eighty miles of books! What a lot of books this would be! Part of the offering on this World Day of Prayer will make possible the printing of books for children in their own language in Argentina, Egypt, Hong Kong, Lebanon, India, South Africa. The children will pay something for the books, but they cannot afford the whole cost. You and others will help subsidize the printing. Another part of the offering will go for counselors who will work with American Indian boys and girls in Government schools and hospitals. If you would like to have a part in this offering you might give it to your pastor or send it to me. We must support our prayers with our gifts.

Aunt Cay

HELLO! Do you know that you can be an explorer—you and other boys and girls? There are many kinds of explorers in our world today. Some journey to the moon in a space ship. Others are in scientists' labratories exploring the new worlds to be found in a test tube, looking for clues to help people become healthier. Other explorers are trying to help people in different ways, some in lands far from their homes. They want to bring the news of God's love and of his son, Jesus Christ, to all people.

Someone who prays is an explorer, too! When you pray you are trying to open the channel between yourself and God. You are seeking, listening, learning what His will is for your life. Knowing God is the greatest adventure a person can experience.

A PERSON OF COURAGE — JANE ADDAMS

Many years ago in the big city of Chicago, a little girl looked around at the narrow, dirty streets and the buildings with broken windows. "Why do people live here?" Jane asked her father. That question changed her life. Jane Addams, six years old, learned for the first time about people who were too sick to work or who could not read

and write well enough to hold a job.

When Jane became a young woman, she took a trip to London, England, and there she saw Toynbee Hall, a center for people who needed help. She came back to Chicago, and in such a neighborhood as that she had wondered about as a girl, she set out trying to be a good neighbor. With a friend she bought an old house and began to care for the babies and children of mothers who worked in a nearby factory. Then classes were organized for teaching sewing, cooking and English. A clinic was established and a gymnasium built for children who had played only on busy streets. The Italian people in the neighborhood called it "La Casa di Dio" or "The House of God." They saw God's love shining through the work of Jane Addams and her friends and helpers.

What made Jane Addams a great person? Some said it was her courage. One night she awoke from a deep sleep to find a burglar in her bedroom. As soon as he realized she was awake, he rushed for the glass door on her balcony. She knew he would hurt himself badly if he leaped to the street below. She was used to giving orders, and she snapped out, "No, not that way. Down the stairs!" Without a word, he turned and rushed down the stairway. Her first thought had been for the man's safety, not fear for her own person. Some say she was great because she loved others regardless of their size, shape, color, or problems. One man said of her, "She was the only person I ever knew who really believed that 'love your neighbor' was supposed to be lived, not just talked about."

In 1931 Jane Addams was one of the winners of the Nobel Peace Prize, a great honor given to persons who try to make the world a happier place for others to live in. Before she died, she told a friend, "I only wish I'd had more hands to serve people."

Her hands are still at work at Hull House in Chicago, which you can visit today, through the many volunteers who help with the program.

WORDS TO THINK ABOUT

It takes courage to be disciples today. As surely as Jesus called the fisherman and tax collectors long ago to be his helpers, today he needs our help. Yet being a Christian is an adventure. It is not always easy to

. . . do the right thing when the wrong one looks like more fun,

. . . to be honest when it seems easier to cheat or lie,

. . . tell the truth, even when people do not want to hear it,

. . . find new ways to settle arguments when you want to strike back,

. . . get a fair deal for children of all races,

. . . keep your temper . . . even when you are teased,

. . . be loyal to what Jesus calls you to do,

. . . search for new ways to spread the good news of the Gospel.

Are you willing to try? Why not discuss them now?

A PRAYER

Give thanks to God for his beautiful world
And for writers and printers of books;
Pray for courage to do day-by-day
The tasks you find that come your way.
Pray for the people of all races and nations,
Those near and those far away,
Ask God to guide you in ways that will lead
To bringing his kingdom on earth.
Amen.

ANSWERS FOR LAST WEEK:
bowl; bright; bear; black; bill; band; bread; boat.

CAROLINA BRIEFS

¶ Mrs. R. H. Jordan, wife of the pastor of Nashville United Methodist Church, Nashville, N. C., recently lost her father. The funeral for Mr. T. J. Weaver was conducted in Victoria, Va., Feb. 24.

¶ Homecoming will be held at St. Paul United Methodist Church, Durham, Sunday, March 8. Dr. Stacy Weaver, president of Methodist College, Fayetteville, will speak at the 11 o'clock worship service. This service will be followed with a fellowship lunch at 12:30. All former pastors, members and friends of the church are invited to be present.

¶ A Workshop on Christian Social Concerns for the Winston-Salem Northeast District is scheduled March 15 , 2:30-5:30 p.m., at the Stokesdale United Methodist Church, Stokesdale. Five encounter groups — Drug Abuse, Extremism and the NCC, Poverty and Family Income, White Racism and Black Power, and the Pursuit of World Peace —are planned.

¶ Central United Methodist Church, Asheboro, will have a dedication service for its new sanctuary Sunday morning March 8, at 11 o'clock. Bishop Earl G. Hunt, Jr., will dedicate the sanctuary and preach at the morning worship service. Dr. E. H. Nease, Jr., High Point District superintendent, will assist in the service.

¶ Miss Brenda C. Brown, daughter of the late Rev. Leander A. Brown and Mrs. Brown of 625 Asheboro St., Greensboro, has been appointed as an admissions counsellor at Duke University. A recent graduate of Duke, Miss Brown was a member of the Chapel Choir, the Women's Glee Club and the Afro-American Society. She also served on the Special Observances Committee of the Duke Religious Council. Her work will include specific attention to minority group students.

¶ Dr. Bernard Boyd, the James A. Gray Professor of Biblical Literature at the University of North Carolina—Chapel Hill, will give the Brame Lectures on March 11 and 12 at Pfeiffer College, Misenheimer. He will give three major presentations on the theme "Archaeological Research and Biblical Literature." Area citizens are invited to share in the program. The first address will be at 10 a.m Wednesday, from 3:30 to 5:00 on the same day he will talk informally at a coffee hour, and on Thursday starting at 9:30 a.m. he will present a slide-lecture.

¶ The Last Supper, a living dramatization of Leonardo da Vinci's great masterpiece, will be presented in Ovens Auditorium, Charlotte, March 22 at 5 and 8 p.m. A "hymn sing" will be a part of the presentation. The Rev. Ernest K. Emurian, a Methodist minister from Arlington, Va., is the director.



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Correction

The telephone number of CONTACT, the telephone ministry in Winston-Salem, was listed incorrectly in the Feb. 5 issue of the Advocate. It is 722-5153.

¶ Bishop Marvin A. Franklin, a retired United Methodist bishop now living in Jackson, Miss., will be the guest preacher at a Preaching Mission March 15-18 at First United Methodist Church, Morganton.

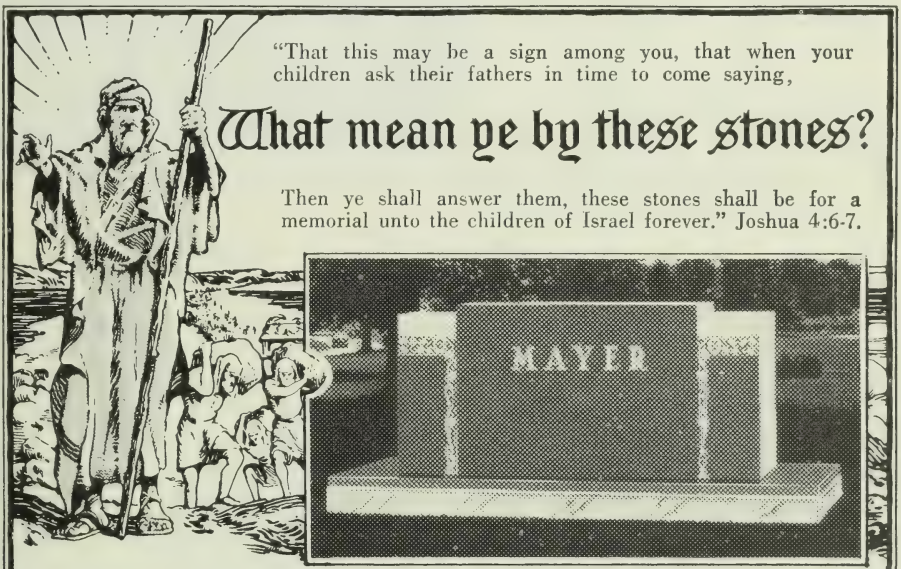
¶ Rev. William B. Coker, assistant professor of Biblical Languages and Literature at Asbury Seminary in Wilmore, Ky., will be preaching at St. Mark's United Methodist Church, Raleigh, March 22-25.

¶ Revival services are planned at Skyland United Methodist Church, Skyland, March 15-18. The Rev. Vernon Tyson, pastor of the Oxford United Methodist Church, Oxford, will be the guest preacher. Services will be at 7:30 each evening.

To Ministers in Western North Carolina Conference With Doctor's Degrees:

If your name was omitted from the list of ministers with Doctor's Degrees on Page 167 of the 1969 Conference Journal, please notify me immediately indicating the necessary information as called for on this page.

W. T. Medlin, Jr.
Conference Secretary



"That this may be a sign among you, that when your children ask their fathers in time to come saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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YOU CA[illegible]!

by Douglas Corriher

JESUS WROTE no book, inscribed no monument, organized no school of thought. Therefore, what happened at Caesarea Philippi is all-important (Matthew 16:13-20). It was there that he asked his disciples if they knew who he was. On the face of it the question was odd, to say the least. He had lived with these men for a year—perhaps for three years—and now he asked, "Who am I?"

But who, indeed, was he? The crowds, following him wherever he went, did not know. Everything was at stake. As William Barclay puts it, if no one had seen God in him, his work would have been in vain. So he insisted that his disciples answer the question. Peter spoke for them all when he cried out, "You are the Christ, the Son of the living God."

Don't you wish that you had said that? You can, you know.

You can say, "You are the Christ," if you believe it. The credibility gap has been made by words and widened by more words, and man cannot live by words alone; but words that express honest faith are gold to speaker and hearer alike. The man who says that Jesus is the Christ, and believes what he says, is continuing the revelation which started in Simon Peter.

You can say it if you believe it enough. If the faith ever dies out, then believers will have ceased believing enough to speak their truth and to act their convictions. The power of persuasion is a terrifying weapon when used to win converts to satanic causes, but persuasion which contributes to the population explosion in the Kingdom of God is a tool of beauty and joy.

You can say it if you believe it enough to take the risks. The world of Pharisaical burdens and Sadducean establishments has never been cordial to Christ, indeed cannot be. Therefore, it always has been, is now, and always will be risky to accept Christ for who he is and proclaim him for what he does, because "the world" hates to see its guilty rejections mirrored in the Christian declaration of faith.

It was no oversight on his part that Jesus wrote no book, inscribed no monument, organized no school of thought. He preferred to perpetuate his truth through people, people like Peter who could say, "You are the Christ"—and people like us who can say the same.

The Rev. Mr. Corriher is minister of First United Methodist Church, Lenoir.

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NORTH CAROLINA

christian advocate

Vol. 115 Greensboro, N. C., March 12, 1970 No. 11



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About Our Cover

Featured on our cover are three views of West View United Methodist Church in the Wilmington District. Built for a new congregation, it was designed by Frank Bullard of Wilmington, who won a Dumont award for it. The Rev. J. K. Horne is pastor. (See story on p. 10).

OPPORTUNITIES

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WANTED: Information concerning Director of Christian Education position. Graduate of Asbury College. Completing one year at Asbury Theological Seminary Wilmore, Kentucky, in May. Contact: Steve Joyce, 214 North Maple, Wilmore, Kentucky 40390.

NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Mar. 16—Regional Commission on Christian Education and Campus Ministry, Methodist Student Center, Chapel Hill, 1:30 p.m.

Mar. 23-27—Southeastern Workshop for Conference Program Council Staff, Lambuth Inn, Lake Junaluska

Apr. 1-7—Southeastern Workshop on the Church's Ministry in Leisure, Leesburg, Florida.

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

Mar. 14—Church Music Workshop, N. C. Wesleyan College, Rocky Mount

Mar. 14-15—Annual Meeting Wesleyan Service Guild, Grace Church, Wilmington

Mar. 14-20—Senior High United Nations—Washington Study Tour

Mar. 16-17—Women's Society of Christian Service Annual Meeting, Grace Church, Wilmington

Mar. 19—Commission on Enlistment for Church Occupations

Mar. 19—Board of Missions, Methodist Bldg., Raleigh, 10 a.m.

Mar. 21—Bishop's Meeting with Young Methodists, St. James, Greenville, 10 a.m. (Greenville, New Bern, Elizabeth City Districts)

Mar. 24—Board of Christian Social Concerns Meeting

Mar. 31—Pre-Conference Meeting Board of Education, Methodist Building, Raleigh, 11 a.m. (Executive Committee 10 a.m.)

Apr. 2—Burlington District Vacation Church School Institute, First Church, Graham, 9-1.

Apr. 4—Durham District Vacation Church School Institute, Glendale Heights Church, Durham, 9-1

Apr. 7—Methodist Retirement Homes, Inc., Spring Meeting: Executive Comm., 11 a.m; Lunch, 1 p.m.; Board Meeting, 2 p.m.

Apr. 8—Conference Program Council, Methodist Building, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

Mar. 13-14—Guidance and Testing Clinic, Greensboro College, 5 p.m.

Mar. 19—Commission on World Service and Finance, Budget Hearings, Cole Building, Charlotte, 10 a.m.

Mar. 19—Lay Pastors' Committee Interview, Board of the Ministry, Abernethy Church, Asheville, 10 a.m.

Mar. 24—Probationary Members' Committee Interviews, St. Andrews Church, Charlotte, 10 a.m.

Apr. 7—Board of Evangelism Annual Meeting, First Church, Lexington, 10: 30 a.m.

Mar. 31—Commission on Town and Country Ministries, Methodist Building, Statesville, 10:30 a.m.

Apr. 2—Statesville District Program Council, First Church, Hickory, 6 p.m.

Apr. 3—Conference Program Council, Charlotte, 10:30 a.m.

Apr. 3-4—Coaching Conference on Creative Teaching for District Leaders of Children, Pfeiffer College, Misenheimer

Apr. 5-8—Board of Ministry, Broad Street Church, Statesville, 7 p.m. Sunday—12 noon Wednesday

OUR SHARE IN DESTINY

by R. Herman Nicholson

Scripture reference: Mark 7:14-23

JESUS seized casual occasions, or difficult and provocative occasions to declare great spiritual truths. Superficial leaders criticized him because his disciples did not live according to the tradition of the elders and ate with defiled hands. Jesus gave a sharp rejoinder, and compared his critics to the people of Isaiah's time, who verbally honored God, but whose hearts were not involved. He accused his critics of rejecting God's commandments in favor of their traditions.

Jesus is saying a startling thing. It really does not matter morally what goes into one's mouth and through the process of digestion. Life is not made wrong by foods one eats. It is what comes from inside a person that makes him unclean. Out of a man's heart evil comes. What a tremendous thing to say!

No evil thrust upon one from the outside can soil him without his inner consent. The immunity of an unresponsive spirit is effective. A person must respond before evil becomes a real danger to him.

From whence comes evil? Man has given many answers. Jesus' answer is startling and sobering, even morally terrifying. We make it. We human beings originate it. The most terrible evils come out the creative processes of human personality. It's a sobering thought that when we die there may be evil in the world that would not have existed, had we not lived. In that profound sense we create our own destiny.

Pride, prejudice, dishonesty and other evils are present in our existential circumstances. These are opportunities to overcome evil, not occasions to sin. This emphasis makes a real difference and puts the human soul under tension. Robert Browning stated man's condition like this:

"When the fight begins within himself, a man's worth something.
God stoops o'er his head,
Satan looks up between his feet — both tug
He's left, himself, in the middle: the soul wakes and grows."

The soul wakes and grows under these circumstances because at that moment, a man decides whether to respond to the highest or the lowest. "Life's business is just this terrible choice," as Alexander Pope pointed out long ago.

This kind of statement often shows up dramatically in the gospels. In a moment of insight, Peter cried out that Jesus is the Son of God. Pleased and heartened, Jesus responded by saying



The Rev. Dr. Nicholson is minister of Central United Methodist Church, Asheville.

that God helped Peter gain this understanding. But soon, thereafter, Peter thrusts false advice upon Jesus, who responds with a sharp reprimand, "You talk like the devil." This is the drama and the greatness of human life. We choose the voices to which we listen, and have a responsible part in creating our destiny.

We may create evil! This is a terrible blow to our roseate sentimental notion that every person is automatically good. All man lacks is information. But life is not so simple. Its tragedy lies deeper than a lack of knowledge. The real tragedy of human life is our failure of greatness; our capacity to create evil, to love evil and to make evil our good.

The glory of human life lies in our capacity to create good. It is an inspiring thought that there may be values and virtues in the world, which literally would not have existed had we not lived. Every person can be involved in creating what is good. This is man's greatest glory, the crown of his life; and when he begins to create the good, to will the good, to love the good, he has a great ally; namely, that good God whose face he sees in the face of Jesus Christ.

Goodness has a strange and strong contagion. Some critics have complained that God made bad things contagious, but not good things. But good is highly contagious. The courage of one man can save a group from cowardice. The strength of one man can nerve the arm of many. The love of a few can redeem a group.

During this season of Lent, it would do us good to seize the truth Jesus set forth. We are the builders of destiny. We can create evil, but, thank God, we can create the good. We can go on creating good; good which will increase, which is cumulative, which moves out to the far edges of the world to encompass all of human life.

Reflections on the Prayer Calendar

by George C. Megill

It was 6 a.m. as I opened my briefcase on the bus going to Sao Paulo. There I was to attend a meeting of Bible Institute Directors from all over southern and central Brazil. I was grateful for the meeting, for I felt very insecure in the new job I'd held just one month.

In my briefcase was my prayer calendar. (The Prayer Calendar provides a daily guide in prayer for the work and workers of the Board of Missions. Names, addresses, and birthdays of the active missionaries and deaconesses are given.) As I opened it to Thursday, the 28th of August, I thanked God for the prayers that had been prayed for me and our work early in the month on my birthday. As I silently prayed for the missionaries whose birthdays fell on that day, there were no names of anyone I knew personally, though on Monday of that week I'd had the privilege of praying for Pauline Roth, wife of a doctor in Korea, whom we had met in a statewide meeting of missionaries. Then I prayed for a worker in the Morals Court in Pittsburg, thanking God that He was at work there through the United Methodist Church. As I prayed for the Ruth M. Smith's Children's Home in Sheffield, Pa., I remembered the four hard but blessed years our family had in working at the Ana Gonzaga Children's Home here in Brazil, and prayed for the children there too. Then my intercessions were lifted up for the Central Pennsylvania Rural Work in Sullivan County, remembering the lovely country-side I'd seen in Pennsylvania when I spoke at the

(*Continued on page 27*)

EDITORIALS . . .

THE FINAL TEST

There is little new about situation ethics except the name. Actually, Christians have been practicing it in some form from the beginning. What may be new about it is the **degree** to which it has been applied in life-situations today.

Where others, in other times, have tampered with universal moral principles with caution, the style of our times is to trample them underfoot. What seems suitable and good for a particular time and place and circumstance is to be acted upon without regard to ultimate consequences or to long-recognized moral laws. Consistency is to be thrown to the winds, and inhibitions are to be sloughed off as unprofitable remainders from a dead past.

In some of its extreme expressions a brand of situation ethics has been used to justify cold-blooded murder, hot-headed violence, the use of hard core drugs, and all manner of sexual perversions. The catalogue of foolish and destructive practices could go on and on.

But in the end every principle, every code of ethics, every act, must be evaluated on the basis of what it produces. This question becomes inevitably pertinent: what is its effect upon persons as individuals and upon people in their corporate life? No idea or practice can claim exemption from this test.

Jesus is recorded as expressing this idea in some hard-hitting words given in the seventh chapter of Matthew. "Beware of false prophets, men who come to you dressed up as sheep while underneath they are savage wolves. You will recognize them by the fruits they bear. Can grapes be picked from briars, or figs from thistles? In the same way, a good tree always yields good fruit, and a poor tree bad fruit. A good tree cannot bear bad fruit, or a poor tree good fruit. And when a tree does not yield good fruit it is cut down and burnt. That is why I say you will recognize them by their fruits." (The New English Bible).

Historically, this truth has been borne out time and again. The trail of man's experience here upon earth is marked by the grave stones of ideas and practices whose fruits were bad and not good. Among these are, for instance, the idea of the divine right of kings and the practice of child labor. Slavery was ultimately doomed because it could not pass the test. So likewise the enslavement of women.

The idea that a man is to be prejudged by the color of his skin and not by what he himself is — racism—is doomed. So likewise is the practice of settling differences by reversion to war. The use of cigarettes is facing a slow death because it cannot pass the test of good fruits.

The use of beverage alcohol, though strongly buttressed by high profits faces the same judgment. Its great and ultimate enemy is not the prohibitionist or even the "dry". Beverage alcohol is its own worst enemy. It has a built-in stigma which will always mark it as a producer of "bad fruit". Those who continue to exploit human weakness for profit, those who are working hard

to promote more drinking by more and more people, know deep within themselves that they are part of a losing cause. They hear reverberating down the centuries those words of Christ's: "when a tree does not yield good fruit it is cut down and burnt". And hearing, knowing, they push doggedly ahead. But inwardly, they tremble, tremble, sensing the inexorable judgment.

MAJORITIES HAVE RIGHTS TOO

The prayer in public school issue recently came up in a case involving an elementary school class in Guilford County. A first grade class had been having a blessing before noon meal. According to reports, the father of one child put in an objection and took the matter, through an attorney, to the Guilford County Board of Education.

As a solution, the child of the dissenting parent was permitted to leave the room while the blessing was being said. Considering this unfair to his child, the parent made further representations through his attorney, with the result that the school superintendent had the daily blessing discontinued.

In explaining the situation, the attorney stated that his client did not object to blessings said in other class rooms; only with blessings affecting his child. "My client," the attorney is quoted as saying, "took the action on grounds that religion should be taught in home and should not be forced on young children in school."

This raises the question as to whether atheism is not a religion. In setting up a "church" recently, Madalyn Murray O'Hair, perhaps, the most famous of living atheists, claimed religious status for her atheism.

If we allow her contention, then an alien religion—atheism—is being forced upon all but one of the children in the case above. In order to honor the rights of a tiny minority—one child—the prerogatives of the overwhelming majority are being ignored.

In one sense, there is no such thing as the practice of non-religion either in our schools or anywhere else. Moreover, teaching children to ignore God may be more abhorrent to the Constitution and the Bill of Rights than teaching them to believe in God, especially in view of the fact that the Constitution itself infers the existence of deity.

Recent rulings of the U. S. Supreme Court, on close decisions, have set precedents which would seem to curtail the rights of the vast majority in the interest of what is usually a minuscule minority. To be sure, a particular form of religion should not be forced upon anybody, and consideration should be given to minorities. But minorities should not be permitted to "lord" it over majorities either.

The prayer-in-schools problem is admittedly complex. For this reason, a simple answer—knock out prayers for all if anyone objects—does not do justice to all concerned. Atheists or nonconformists should consider the rights of others, and the welfare of other people's children as well as their own.



New Windsor Parsonage

WINDSOR CHURCH DEDICATED



Windsor United Methodist Church

The culmination of many years' work took place February 22 when Windsor United Methodists dedicated their church building, had open house at the new parsonage and had a visit from the bishop.

Bishop William R. Cannon preached at the morning worship service and conducted the service of dedication. Following a picnic lunch in the Fellowship Hall, open house was held at the parsonage.

Methodism is more than a century old in Windsor but there is evidence that Methodism was flourishing in the county as early as 1783. It is, therefore, assumed that Windsor Methodists held meetings long before they began the erection of a church building in 1851.

Groundbreaking for the present church building took place in March 1959, with the Rev. Charles Mewborn turning the first shovel of dirt. Mrs. Moses B. Gilliam, Sr., was first build

ing committee chairman. Later Uriah Coulbourn and J. B. Gilliam, Jr., served as chairmen.

The Fellowship Hall and church school portion of the building was completed first, and work on the sanctuary progressed as funds were raised. A final service was held in the old church building in September 1962, and official opening of the new church was on Oct. 14, 1962. The late Rev. Holland Hale was the minister at that time.

A highlight of the morning service was the burning of the note signifying that all debts on the church had been paid. J. L. Dupree, who served as fund chairman during the building program, conducted the note burning.

The parsonage was completed late last year. Uriah Coulbourn served as chairman of the parsonage building committee.

Rev. J. C. Staton is in his fourth year as minister of the Windsor United Methodist Church.

WALLACE CHURCH REPORTS LWM

"There is no doubt that we have had a visitation of the Holy Spirit, and we are thankful." So said Pastor F. Roderick Randolph concerning a Lay Witness Mission held at the Wallace United Methodist Church Jan. 16-18.

After the mission thirty persons signed to go visiting in the interest of Christ and His Church and thirty-three agreed to join Sharing Groups for prayer, meditation and spiritual growth.

In an evaluation session held later many persons expressed their reaction to what had taken place. Here are some of the statements made.

1) We have received the gift of love; now we need to give it to others.

2) Stereotypes and images built up over the years have dropped.

3) This is the best thing that has happened to our church in 18 years of revivals.

4) We should plan a weekend with youth in a planned program, an organized retreat that will bridge the generation gap.

5) If anyone missed a day of this Mission, he missed something important. We should now organize to visit the sick, inactive members and others.

6) As a relatively new member I looked forward to the mission with doubt and fear of a "holy roller" type meeting. But this weekend the veil was rent because people here had an experience with God I never saw before.

7) We need to get other churches to have such a mission or they won't know what they're missing.

8) It brought home to me the value of people getting together in small sharing groups and talking on an intimate person-to-person level.

9) In 20 years of coming here to revivals, this has been the greatest weekend I've ever seen. I can't recall seeing people spreading love like this before.

Most of the comments called for a follow-up, for action. These centered on visiting and helping others; on witnessing to the gift of love; on helping other churches put on a Lay Witness Mission; on organizing sharing groups for continued growth in grace.

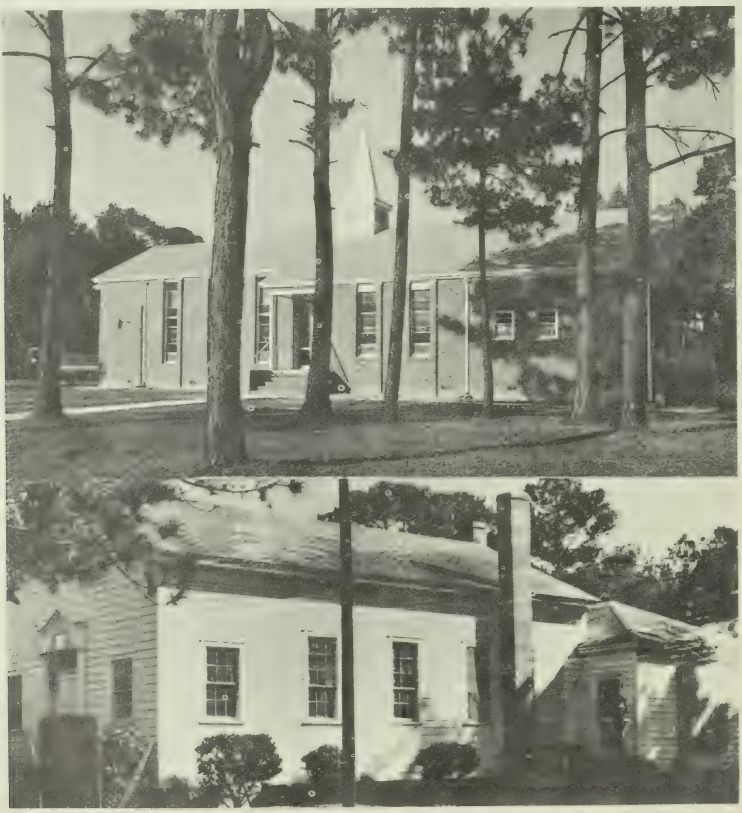
"We endorse the Lay Witness Mission," wrote the Rev. Mr. Randolph, "and encourage more churches to give it a chance to renew their congregation in faith and devotion to God. The key to its success is prayer and the support of the local pastor. Here is concrete proof of the ministry of all believers."

Dumont Awards Given at Church Architecture Meeting

A significant meeting in the interest of better church architecture took place on the Duke University campus on March 2. Members of Conference Committees on Church Architecture from the two North Carolina Methodist conferences held the joint meetings, with the Rural Church Section of The Duke Endowment serving as host.

The highlight of the occasion was the presentation of the Randolph E. Dumont awards to three architects in recognition of excellence in the design of churches. The award presentation is made annually by The Duke Endowment as an encouragement for better planning and construction of rural church buildings in North Carolina. While the awards go to the architects, the recognition goes as well to the churches and to the pastors involved.

Churches featured this year in the recognition were the Verona United Methodist Church at Jacksonville, N. C.; the Royal Oaks United Methodist Church at Kannapolis, N. C.; and the West View United Methodist Church near Wilmington. Their respective pastors are the Rev. J. A. Tingle, the



Verona United Methodist Church, Jacksonville. (Bottom photo, shows church before it was remodeled; top photo, the finished church.)



Royal Oaks United Methodist Church, Kannapolis.

Rev. Louis H. Murray, and the Rev. J. K. Horne, Jr.

Robert Stephens of the architectural firm of Stephens and Cardelli in New Bern was recognized for the Verona Church project in which he redesigned and remodeled an old structure. Tom Hutchins, well-known architect of Statesville, was the designer of the Royal Oaks Church. The third recognition went to Frank Ballard of the architectural firm of Ballard, McKim and Sawyer in Wilmington, for his plans on the West View United Methodist Church featured on our cover.

The awards were presented in formal ceremonies during the luncheon session held in the Union Ball Room at Duke University.

Earlier, the group heard a cogent address from Dr. R. David Mustian of the North Carolina State University faculty. He spoke on "A Look at Changing Needs in Rural North Carolina", and gave valuable information about the present situation within our state, and about probable trends in the next decade. In addition, implications were drawn about the direction in which the church should move. This important paper will be offered our readers in condensed form in a later issue.

Letters TO THE EDITOR

JOHN WESLEY'S DEFINITION

To the Editor:

After having read the "Letters to the Editor" in this week's (Feb. 26) *N. C. Christian Advocate,* a passage of John Wesley's writings came to my mind. It comes from "A Farther Appeal to Men of Reason and Religion," Part III (IV. 10).

"I will not quarrel with you about any opinion. Only see that your heart be right toward God, that you know and love the Lord Jesus Christ; that you love your neighbour, and walk as your Master walked; and I desire no more. I am sick of opinions: I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinion they are of. Whatsoever thus 'doeth the will of my Father which is in heaven, the same is my brother and sister and mother.' "

CLAUDE J. HARTSELL
Pineville

INVOLVEMENT WITH SOCIAL ETHICS VITAL

To the Editor:

I see so many letters like those of Mr. Delahooke and Mr. James in your last issue (Feb. 26, 1970) that it seems like a a waste of effort to try to reply to them. Mr. Delahooke implies that we do not need educated ministers to work with the problems in our Church—all the ministers need to do is to ask their laymen for advice. Both men are concerned that the Church is too involved with social issues. They would rather hear nice stories about Jesus that do not make anyone uncomfortable. You can talk about sin—but be sure you do it in general terms!

When a minister calls a spade a spade in the Church, it upsets the laity. Take the white reaction to busing, for example. A minister is damned if he points out that busing was a practice established years ago by the white majority to insure segregation. He is further damned if he tries to tell a layman that a black man is his brother. It is all right to point that Jesus said to love your brother—just do not try to tell me who my brother is.

Why is the Church so concerned with social ethics? It seems simple enough: when a man's throat is cut open, you do not worry first about bandaging his hurt fingers. What good is it to know about Christ, God, and the kingdom, if you do not know what it means to live like a real Christian in this world? It is obvious that the majority of those who throw rocks at black marchers, who picket schools to prevent integration, who become agitated about keeping Jews off their school boards and out of their clubs, who curse the young men going to Canada, who become hostile when their minister speaks out on social issues, consider themselves faithful Christians. To use one of Mr. James' own illustrations: the Church has been talking too long in general terms about the bridge that is out. Now the Church needs to talk more concretely about how to repair that bridge. Surely, this means talking about our relationship to God and to Christ, but there is no way of restoring that bridge without acknowledging our responsibility to our neighbor (whoever he may be), and whether the laymen like it or not, this means that the Church has to become involved with social ethics.

RICHARD B. FIFE
Pittsboro

FRUITS OF THE GOSPEL

To the Editor:

Being more ready to commend than to criticize, I take this opportunity to commend you for your editorial in the February 5 issue of the N. C. Christian Advocate entitled, "A Tragedy and Its Implications."

Being a Christian with an aching heart for all that is wrong in society, both local and world wide, I share your sentiment. It is "the Gospel, the full Gospel, the true

and authentic Gospel, the real Gospel," that is appealing, challenging, exciting, and transforming. And when and where it is presented to the hungry ears of humanity in our day it brings forth fruits. Namely, people are being saved, backsliders reclaimed, and Christians are coming in rededication.

In preaching, teaching, and personal witnessing I find that there are always those who are willing to listen. There are too many that don't want to be bothered, but in the field of those who yearn to hear the Good News of Christ, the fields are indeed ripe for the harvest.

My personal fancy is in personal witnessing. I never cease to be amazed at the expressions on faces when they look around to see who is talking about Jesus Christ and inviting men to be saved. This just gives me more courage. I boast not, only that Christ be praised, my life is exciting and I just can't help it. Oh, my good friends, let's move now. Let us stay busy spreading the Good News of Jesus Christ everywhere, every day, every hour, every moment.

R. E. Fisher
Concord, N. C.

COMMISSION EXAMINES COCU PLAN

The plan of Union being proposed by the Consultation On Church Union (COCU) came in for study when the Commission on Ecumenical Affairs met at Tulsa, Okla. Feb. 21-23. This is the first United Methodist group which has had a chance to study the plan. It was released by COCU only on Feb. 16.

The 53-member commission, headed by Bishop Paul A. Washburn, Minneapolis, voted to have the plan transmitted to the appropriate committees of the General Conference when it meets at St. Louis in April.

In further action, the commission voted to ask for funds to continue United Methodist participation in COCU and for implementation of an ad hoc committee on church union. Such a committee, would provide assessment and interpretation of the COCU plan of union.

In voting to transmit COCU's plan to General Conference, Bishop Washburn said the commission's action at this point was simply one of "transmittal", not approval or rejection. "We think all United Methodist people", the bishop added, "should have an opportunity to read and study the proposals as they are developed."

Dr. Robert W. Huston, general secretary of the commission, said the fact that any plan had been written at all "is a challenge to the prophets of ecumenical gloom." He also pointed to Jewish-Christian dialogues now going on as another important "ecumenical adventure".

However, a leader of the African Methodist Episcopal Church, Bishop Frederick D. Jordan of Los Angeles, told the commission he was not as optimistic as he once was about church union involving black Christians. "Theological study and ecclesiastical arrangements will promote unity among white Methodists, Baptists, Presbyterians, and Episcopalians," he said, "but it is becoming more evident to me that the common denominator of these relationships is culture, not Christ." The AME Church is one of three black Methodist denominations in COCU.

The Commission on Ecumenical Affairs was created in 1964. Its offices were in Evanston, Ill. until last September when they were moved to the Church Center for the United Nations in New York City.

PROGRAM COUNCIL FOCUSES ON YOUTH, MINORITIES

Los Angeles (UMI) — Stepped-up programs for helping minorities and provision for more participation by youth in the United Methodist Church marked the meeting of the denomination's Program Council here Feb. 23-26.

The council also took action calculated to strengthen the church's general benevolence program and added a sixth priority issue, "Environmental Pollution," to five already approved earlier as part of a coordinated program for 1972.

An enlarged program of helping minorities to gain access to the broadcast media was adopted by the council's Division of Television, Radio and Film Communication (TRAFCO). This will also involve training of minority groups and helping such personnel to move into jobs with the media. TRAFCO also plans to add a new black executive to its New York staff.

In another action, the council endorsed a plan to establish a United Methodist Committee on the Hispanic-American Community, which will augment services already provided by the church's National Division of the Board of Missions for Spanish-speaking constituents.

The council acted favorably upon a request from the Council on Youth Ministry that it and its staff be related, for administrative purposes, to the Division of Coordination, Research and Planning of the Program Council, with offices in Dayton, Ohio.

If proposed legislation is adopted by the 1970 General Conference in St. Louis, the Council on Youth Ministry will become responsible for the administration of the Youth Service Fund, which at present is jointly administered by several agencies. The requested change would also move the Youth Ministry staff from Nashville, where it has been administratively linked to the Division of the Local Church of the Board of Education.

Another move to strengthen youth's place in the church is a proposal by the Program Council that the General Conference make legislative changes to permit the addition of one youth member from each of the church's five jurisdictions, these persons to be named by the Colleges of Bishops of the respective jurisdictions.

Several actions of the Program Council and its Division of Interpretation related to World Service, United Methodism's general benevolence fund.

The Program Council voted to refer to the church's Council on World Service and Finance the policy question of whether an individual donor or a congregation should have the right to designate any part of his gift to World Service. Present policy does not provide for such selective giving by donors. The action requested the World Service Council to do further study into the question and to recommend to the 1970 General Conference any needed policy change.

The request followed a report by the Rev. Howard Greenwalt, Evanston, Ill., associate general secretary in charge of the Division of Interpretation, which has offices in Evanston and Dayton. Bishop R. Marvin Stuart of Denver, Colo., heads the division.

Staff members of the division were authorized to proceed with a research project to "explore attitudes toward World Service, the process of decision-making about local acceptance of ap-

portionments and the channels of communication." Division members also previewed a filmstrip on World Service that is still in production and that is intended to deal frankly with questions people have about church funds and their use.

Changes in several churchwide and other special offerings in the United Methodist Church were recommended for presentation to upcoming General Conference. If adopted in St. Louis, the changes would: 1) make the United Methodist Committee for Overseas Relief the sole recipient of the annual One Great Hour of Sharing offering in the spring (there are now three other recipients); 2) change the name of the annual World Communion Sunday offering in the fall from "The Fellowship of Suffering and Service" and make its recipients the Crusade Scholarship program and the Comission on Chaplains and Related Ministries; 3) authorize the Program Council to set a uniform day on which annual conferences could observe Golden Cross Sunday and receive an offering for health and welfare causes within the conference.

The Division of Interpretation also voted to join Project Equality in Illinois.

At the Program Council's September meeting in Atlanta, Ga., the group adopted five priority issues for the balance of the quadrennium. The thrust of these concerns was in the direction of involving the church in major issues which concern mankind. Those issues were: 1. Meaning, value and life style; 2. White racism and black revolution; 3. World peace and wars; 4. Population explosion and hunger; 5. Patterns of economic exploitation.

To these issues will now be added a sixth concern: Environmental Pollution.

An item which occupied considerable time in debate in section and division meetings was the matter of interboards and interagency groups. A proposal that would have resulted in discontinuing a number of these agencies was amended in the Program Council's general meeting so that the entire question is now referred to the Structure Study Commission, which is working this quadrennium on revising general board and agency structures.

The Committee on Review, headed by Roy J. Grogan, Weatherford, Tex., expressed concern over what seemed to them to be unwarranted expansion of the personnel and duties of the Continuing Coordinating Committee, requested the Board of Evangelism's publication, **Street 'n Steeple** to avoid further expansion, and expressed displeasure over a set of membership materials published by Tidings, which are competitive with the denomination's authorized confirmation materials.

Speaking at the concluding banquet, Bishop W. Ralph Ward of Syracuse, N.Y., labelled the past decade as one of "gloom and doom" within the church and urged that the new decade be a time "to share with all who will hear the story of the glory and greatness of the church." Bishop Ward is president of the Program Council.

"To publish the good news of the Kingdom is a demanding task," Bishop Ward declared, "but if the church is to be energized to carry the work forward, the interpretation of her good works is an exceedingly important responsibility."

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The ministry to older people as presented by the Triplett Church in Mooresville (note ramp for wheel chair on church bus), and the Lake Norman ministry boat, "The Fisher."

STATESVILLE DISTRICT HAS UNIQUE CONFERENCE

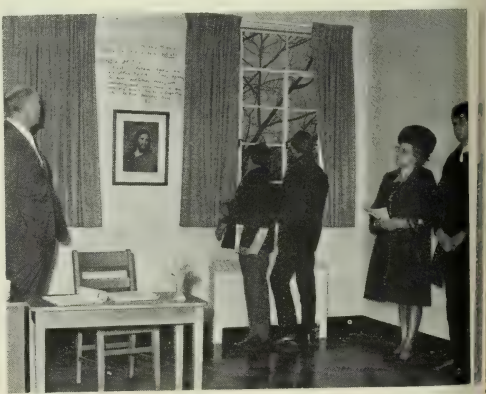
The recent "Conference on the Call to Ministry," held at First United Methodist Church in Hickory, illustrated vividly to United Methodists in the Statesville District the various ways Christians are engaging in the ministry and mission of the Church. This conference was in lieu of the regular district conference.

Special rooms were set up to show what is being done in prison ministry . . . telephone crisis ministry . . . ministry to older population . . . ministry to youth . . . ministry to children . . . ways to work in the area of mental health . . . ministry to campers in the Lake Norman area . . . and a referral center that becomes the nerve center for a variety of ministries.

Ushers from First Church, Hickory, and Broad Street, Statesville, were trained to lead the group assigned to them through eight presentations of eight minutes each. After viewing the many possible types of ministry, the groups gathered in the fellowship hall where the Rev. Jerry Murray, district superintendent, challenged them to be-



Rev. John Kale, Rev. Harry Smith and Rev. Wayne Billings present the prison ministry.



Rev. Cecil Heckard discusses "one arm" of the referral ministries.



Charles Vaughn discusses the youth ministry.



Rev. Don George giving an eight-minute presentation on the mental health ministry.

come involved. A three page booklet of possible services was distributed. If the individual did not want to make a commitment at that time, he was encouraged to take the commitment sheet home, check his areas of concern and give it to his pastor. It would then be forwarded to one of the five cooperative ministries now in operation in the Statesville area.

Delegates were asked to attend the conference either at 2 p.m., 4 p. m. or 7 p. m., according to the area of the district in which they resided. Each session lasted two hours. Over 350 persons participated in the total conference effort.



Rev. Jerry Murray making a commitment challenge to the gathered group.

METHODIST NEWS ROUND-UP

Viewing of King Film Urged

NEW YORK (UMI)—United Methodist leaders in communications and social justice have urged church members and all other persons to see an unusual new movie in tribute to the late Dr. Martin Luther King, Jr.

The motion picture, entitled "King: A Filmed Record . . . Montgomery to Memphis," is scheduled to be shown in 1,000 theaters in more than 300 cities to an anticipated audience of more than 1,000,000 on March 24. Its backers expect that it may also raise $5,000,000 that will benefit organizations working in the spirit of the slain civil rights leader.

•

Computer Utilization Cited

EVANSTON, ILL. (UMI) — United Methodist utilization of new computer techniques has received national attention from two sources in recent weeks, according to executives of the denomination's Council on World Service and Finance here.

Control Data Corporation has noted in a bulletin the optional scanning routines developed by the council for subscription file maintenance of two publications and general church statistics, and the Computer Equipment and Forms Bulletin, a technical magazine for systems managers, has published a detailed description of the applications.

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Deaconess Convocations Planned

NEW YORK (UMI) A "Convocation in Dispersion" for deaconesses and home missionaries in the United Methodist Church will be held in three different places at three different times during the next ten months.

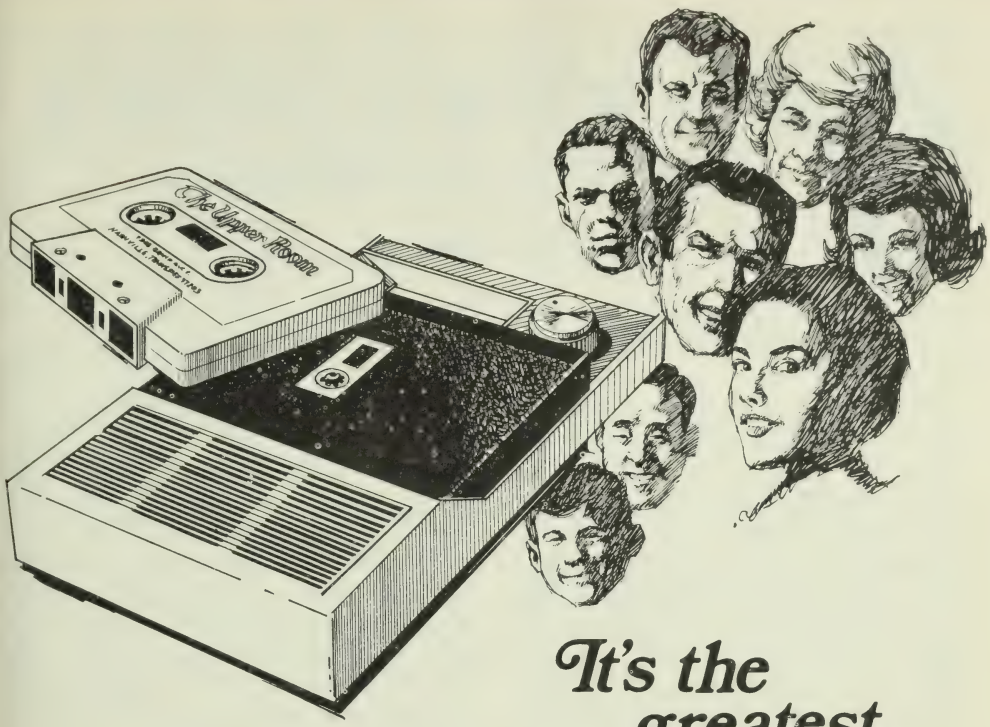
The new three-part convocation is in lieu of the traditional National Deaconess Convocation in the former Methodist Church and has been broadened to include not only deaconesses but also home missionaries. Attendance is to be on the basis of region. They are scheduled for February 27-March 1 in Nashville, Tenn., May 5-7 in Houston, Texas, and November 10-12 in Dayton, Ohio.

•

Percentage Spent at National Level Up

EVANSTON, Ill. (UMI) — Out of an estimated $810,877,000 given by United Methodists across the nation for all church causes in 1969, almost 95 per cent was spent at the local and annual conference level, according to statistics compiled in the denomination's Council on World Service and Finance here.

The 5.43 per cent going to support general church administration and benevolences in 1969 is less than one half of one per cent above the amount spent for those purposes in 1961-62, according to Dr. R. Bryan Brawner, general treasurer of the denomination. These figures, he said, show clearly that the church at the national level is not taking an increasingly-larger percentage of the member's dollar, despite statements sometimes heard to the contrary.



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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

MAUDE H. CHADWICK MEMORIAL

Early in November Dr. Helen Kim, president emeritus of Ewha Women's University in Seoul, Korea, made a visit to Durham as the guest of Mrs. E. L. Hillman.

Methodist women of North Carolina were invited to hear her at various times during her stay, and November 3 at Trinity Church a special service was held which was well attended by officers and members of the North Carolina Conference Women's Society of Christian Service.

Dr. Kim addressed the group and showed a film of Ewha University, stressing the needs of the women of Asia for this decade. At the close of the address Mrs. Hillman presented a check to Dr. Kim from friends in the North Carolina Conference in memory of a former president, Mrs. W. C. Chadwick, and gave the following memorial:

"We would pay our tribute of love and appreciation to one whose earthly labors were given largely to building the kingdom of God, and whose influence lives on in this Conference —Maude Hurley Chadwick.

"Reared in a parsonage home, daughter of a Methodist minister and his gracious wife, graduate of Trinity College, this lovely gentlewoman gave a devoted and dedicated service to the North Carolina Conference over a long period of time—as Conference Secretary of the Woman's Missionary Society, as Vice-President, and as President of the Woman's Society of Christian Service. Her leadership not only spanned a long period of time but covered the crucial years of change and reorganization of a united Methodism.

"Her love for missions, her vision of the world's needs here and abroad, her meticulous attention to the details of organization, and most of all her gentle, loving spirit set for us an example, and gave to us rare and exceptional leadership. With her devoted companion, Will C. Chadwick, she established a Christian home that had its influence on all it touched.

"As a token of our gratitude for her life we present this check for books in the library of Ewha Woman's University, to be marked with a bronze plaque inscribed: 'In Memory of Maude H. Chadwick, leader of North Carolina Conference Women', with the hope that this may be an ongoing growing memorial, and knowing that the lives of the young women of Korea and Asia will be influenced by the books placed on this shelf."

The memorial has now reached the sum of $1,000.00.

ROCKY MOUNT DISTRICT

The Executive Committee of the Rocky Mount District met January 15, at the First United Methodist Church, Rocky Mount. Mrs. A. D. Haverstock,

president, presided. The devotional was centered around the New Year.

It was announced that the District Spiritual Life Retreat would be held at West Nash Church, Wilson, on February 24 starting at 10:30 A. M. Speakers for this retreat are Helen Bame, Miriam Reynolds and Pat Ross. The president asked that all banners be taken to this meeting as they will be judged at this time.

The Annual Meeting in Wilmington on March 16 and 17 was discussed, giving a brief outline of the program. The Wesleyan Service Guild have their meeting in Wilmington on March 14 and 15. Everyone was invited to attend either or both meetings.

April 2 has been set as the day for the Annual District Meeting in Conway and also the Call to Prayer and Self Denial.

Our president and vice president will represent us at the Assembly in Houston on May 7 thru 10. We know we will be represented well and will look forward to hearing of their experiences.

We will not have a School of Christian Mission this summer. But instead will have a North Carolina Conference R and R — Renewal and Re-creation. It will be held at the Methodist College, Fayetteville, with the weekend session August 15 and 16 and the week long session August 17 through 20.

The spring sub-district meetings were set up with World Understanding as the theme. The Halifax meeting was set for April 14 at Calvary Methodist Church, Littleton; Tri-County on April 9 at First United Methodist Church, Rocky Mount, with St. Paul as co-hostess. Northampton was set for April 16. Place to be anounced later.

The Rev. Dan Earnhardt of the Wesley Foundation, East Carolina College, was present. He gave a talk as to the many areas of work being carried on by the Foundation. He talked of the twice-a-week meetings with those interested in dramatics, the weekly study groups, meetings with Alcoholics Anonymous, the creative writing group, and the monthly communion service. Young people of all faiths take part in these services. He gave a first-hand report on the services of the Wesley Foundation at the college.

It was announced that the new program book "Risk and Reality" would soon be out.

The Executive Committee decided to combine their communications into a newsletter. The plans now are for mailing two newsletters a year. The first one is due to be mailed in late January. So be on the lookout and give us your comments, good or bad.

After adjournment, the committee went to the K & W Cafeteria for a dutch luncheon.

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WOMEN'S NEWS
Western North Carolina Conference

Mrs. John C. Wright

ADVISORY COMMITTEE ON TOWN AND COUNTRY MEETS

Rev. Jerry Murray spoke on the Yokefellow Movement at a meeting of the Conference Advisory Committee on Town and Country Work in Lenoir on Feb. 24. Mr. Murray is superintendent of the Statesville District, which has seven centers where the Yokefellow movement is in operation.

He urged ministers to take the initiative in the formation of lay groups to be in mission in reaching people in need where they are, saying that in his district they are trying to demonstrate what can be done when people get together in their concern for their fellowman. The seven centers are in Hickory, Statesville, Maiden, North Iredell, East Catawba, Mooresville and Caldwell.

Miss Virginia Miller described her work at the Yokefellow Center, telling of the eight areas of work, among homebound people, emergency child care transportation, informal counselling, youth ministries, jail and prison work, and service as a referral center.

The committee voiced the hope that this type of ministry will spread throughout the conference.

They made a study of the salary scale for Church and Community Workers and voted a recommendation to go to the National Division of the Board of Missions to establish a minimum salary commensurate with a worker's training and experience. The national average for workers is $5,300 per year, but the average for W.N.C. is $4,950.

The committee recommended that an effort be made to have a clearer understanding of the duties of a worker and her area of work, that the sponsoring agency provide a job description to be given a worker or a minister before assignment to a designated area for Town and Country Work.

Action was also taken about providing a cash allowance for housing and utilities for a worker, plus a fund for pensions when no provision has been made through other channels. District superintendents, pastors and presidents of local Women's Societies are asked to be responsible for securing mission specials and supplementary giving in the districts for this cause.

Mrs. Henry B. Smith of Monroe was reelected chairman of the Advisory Committee. Mrs. Charles Gidney, Clyde, was chosen as vice-chairman and Rev. James Long, Mars Hill, secretary.

The women of First United Methodist Church, Lenoir, provided lunch for the group, donating the food so that all of the luncheon fees might be given to the Medical Mission underway in the Conference.

Mrs. W. Frank Redding, Jr., president of the Conference Women's Society, presided at the meeting.

WNC DISTRICT PRESIDENTS — MARION

Mrs. G. Kimball Miller, president of the Marion District Women's Society, was born and reared in Maryland, but has been an ardent Tarheel for more



Mrs. G. Kimball Miller

than two-thirds of her life. During her years of work as a secretary, and later as a wife and mother, she has developed a love of people which has grown with the years and has manifested itself in service.

In addition to singing in the local church choir, teaching an adult Bible class, serving as chairman of commissions, holding office in the Women's Society, she has managed to find time to hold office in local, county or district in the Women's Club, School Board, Parent Teacher Association and the American Red Cross.

For the past ten years she has concentrated her interests on areas of work in the Methodist Church and is now serving as organist and chairman of the Worship Committee of the Old Fort United Methodist Church. She has been president of the District Women's Society for four years, having served four previous years in other offices.

She is one of the most popular of the district officers, for she has a deep concern for the other person, she always meets one with a cheerful smile and greeting, her friendships run deep and her sense of dedication to the Master Teacher of Galilee and the work He would have her do is inspiring to all who know Lenore Miller.

Her husband, Kimball, is a retired officer in the U. S. Army and is currently mayor of Old Fort. They have two sons, Kim, Jr. and Carroll, and four grandchildren who bring them much joy.

BUS CHARTERED FOR TRIP TO ASSEMBLY

Arrangements for a special chartered bus to take visitors and delegates to the Assembly in Houston, Texas, has been made by Mrs. James Price, Charlotte, chairman of the On-To-Houston committee of the Conference Women's Society.

Mrs. Price announced that the bus will leave Charlotte at 8 A.M. on Sunday, May 3, and arrive in Houston in time for the opening session of The Assembly on May 7. Passengers will be picked up at designated points enroute to Montgomery, Ala., via Spartanburg, S.C. and Atlanta, Ga. It will return to Charlotte on May 12.

The tour is open to women of the Western North Carolina, North Carolina, South Carolina and Georgia Conferences.

Reservation should be made by April 10 by writing

Mrs. James S. Price
6615 Terry Lane
Charlotte, N. C. 28212

The tour will include sightseeing enroute, including Bellingrath Gardens, Mobile, Ala. and guided tours in Montgomery, Ala., Gulfport and Natchez, Miss. and New Orleans, La.

Mrs. Price said that Mrs. Lester Houser, Cherryville, will be the hostess for the trip. Mrs. Houser conducted a similar tour when the Assembly met in Atlantic City, N. J. in 1962. The tour fee of $195.00 includes overnight accommodations.

Further information may be secured from Mrs. Price. A registration fee of $10 should accompany an application to go on the tour.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR MARCH 22

GOD GAVE HIS SON

Background Scripture: Isaiah 53; Matthew 27; Hebrews 2
Lesson Scripture: Matthew 27:35-50

This lesson is the second in a three-lesson unit entitled "God Conquering Sin and Death Through Jesus." In last Sunday's lesson we discussed the promise of the Spirit, and tried to show how the Spirit itself, when received, enables us to triumph over some of the hard experiences of life if we allow ourselves to be guided by it. In our lesson for today we are to consider, once more, the "old, old story of Jesus and His love" and how, in the words of the creed, he "for us men and our salvation came down from heaven, and was made man, and was crucified for us under Pontius Pilate."

Our lesson Scripture is from Matthew's gospel, and is one of four accounts we have in the gospels of the passion and death of our Lord. The accounts all refrain from giving us much detail of the crucifixion itself, some saying simply "and there they crucified him." However, from sources outside the gospels, we know this method of execution, usually reserved for slaves and revolutionists, was unspeakably cruel. The Romans, it has been said, often crucified people whom they suspected, and then asked questions afterwards. The Imperial power was nervous about this part of its empire for the reason that it was near the border where disloyal subjects might let enemy nations through. Also there had been a good many cases of small revolts in the area. No ambitious Roman official really wanted to be sent to this part of the empire. Pilate had already experienced quite a lot of difficulty which made him apprehensive.

The charge against Jesus was treason; that is, disloyalty to Rome. It was customary to write the charge for which a man was being executed on a board and hang it around his neck; then, when he was crucified, to nail it on the cross over his head.

Taking into consideration all we have been taught about Jesus and God's purpose in sending him into the world, the charge of treason seems absurd. And yet, in a sense, his teachings and his way of life were a threat to the values cherishd by the Romans who had become increasingly fascinated by the glory of military and political power, as one part of the known world after another fell into their hands. If someone standing in the crowd that surrounded the cross had said: "In less than three centuries the religion of this man will become the official religion of the Roman Empire" he would have been thought crazy. Nevertheless, it came to pass; though there have been those who maintain that by that time so many man-made additions had been made to the original that it could scarcely be called the religion of Jesus.

The crowd that "stood beholding" the crucifixion was made up of various types. There were the Roman soldiers who gambled for his clothing

(part of the petty graft of their sordid occupation). There were members of the religious "establishment" who had been offended by what they considered Jesus' hostility toward their interests. Some of them are said to have challenged him to prove his messiahship by coming down from the cross. Matthew says "the thieves who were crucified with him cast the same in his teeth." His disciples were conspicious by their absence.

Then comes the so-called "cry of dereliction" (perhaps too harsh a word) when Jesus cried: "My God, my God, why hast thou forsaken me?" Some have accepted this saying as the point where Jesus joined fully in the weakness of humanity, having been temporarily disappointed that God had not intervened in his behalf. There are others who will not accept this view, believing rather that Jesus was only repeating the first verse of Psalms 22, and that he went on repeating the rest of the psalm which, in verse 24, declares "For he has not despised nor abhorred the affliction of the afflicted; and he has not hid his face from him, but has heard when he cries to him." Any attempt on our part to say what was in the mind and heart of Jesus when he uttered this cry would seem presumptuous. Who can know this?

Matthew's version of the last words of Jesus from the cross emphasizes our Lord's willingness to give up his life, and records it thus: "And Jesus cried with a loud voice and **yielded up** his spirit." Mark says simply: "Jesus uttered a loud cry and breathed his last." Luke reports Jesus' final words as: "Father, into thy hands I commit my spirit."

Youth Temperance Education Week Proclaimed

Governor Robert W. Scott has proclaimed April 19-25 as Youth Temperance Education Week in North Carolina.

The proclamation, issued from his Raleigh office, praised the work of the North Carolina Woman's Christian Temperance Union for "its devoted efforts to instill in the hearts and minds of young North Carolinians strong moral principles."

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IN MEMORIAM



MRS. GLADYS HART BAKER

We, the members of the High Point District Women's Society of Christian Service Executive Committee, and we, the members of the Women's Society of Christian Service of the First United Methodist Church, High Point, wish to express our love, appreciation, and respect to the memory of Mrs. Gladys Hart Baker who died November 12, 1969.

Gladys was born in Virginia on February 9, 1904, and graduated from William and Mary College. She was a school teacher by profession and taught school in Virginia until her marriage to W. Stanley Baker. After her marriage she continued teaching the children she loved and in whom she had such great faith. She took time off to have two children of her own.

In 1954 the Bakers moved to High Point. Gladys retired from teaching but remained on call as a substitute. She and Mr. Baker moved their membership to First Methodist Church and immediately became active in the service of their Lord. Gladys loved her church and was loyal in her support of every phase of its work. She organized a class for young couples and was its teacher for many years. She taught in many classes through the years. She served as chairman of the Commission on Missions and also chairman of the Commission on Membership and Evangelism. Although Gladys' influence was felt in many areas of church work, it was through the Women's Society of Christian Service that her radiance spread throughout the High Point District. Gladys gave of herself generously and unselfishly to her local society, serving as its president in 1958 and 1959.

When the new High Point District was formed in 1960 Gladys served as district secretary of Spiritual Life. From 1962 to 1967 she served as district president. She endeared herself to all the women in the district with her ready wit and deep spiritual commitment. She was awarded a Life Membership pin from her local society in 1963 and was awarded an Honorary Membership pin from the District Executive Committee in 1967 in appreciation for her dedicated service.

Although Gladys had retired from teaching, she remained a well-known and admired substitute at Ferndale School where the students said of her: "Wherever she went she inspired people not only to learn, but to live better Christian lives."

Gladys spent her last day doing the thing she loved most—teaching. She was a vibrant Christian who lived her religion every day. Her influence will live on in the hearts of each of us.

We express our deepest sympathy to her family. Surviving are her husband, W. Stanley Baker, Sr.; one daughter, Mrs. Joanne Baker Cameron; one son, Chaplain Major W. Stanley Baker, Jr., stationed in Vietnam; four grandchildren, two sisters, and two brothers.

MRS. B. J. LIVINGSTON

The Women's Society of Christian Service, Johns United Methodist Church, Laurinburg, North Carolina, wishes to sxpress profound sorrow in the loss of one of its beloved members, Mrs. B. J. (Flossie) Livingston, on December 3, 1969.

We express deep gratitude to God for her faithful and loyal service to her church, where she gave graciously and unselfishly of herself in service and Christian fellowship.

She grew many lovely flowers, and it was always a joy for her to place these choice blooms in the church. We hold her memory dear and shall miss her presence among us.

To the members of her family we extend our deepest love and sympathy. May God bless and comfort them.

A copy of this tribute will be recorded in the minutes of our Society, one sent to the members of her family, and one to the *North Carolina Christian Advocate.*

—The Women's Society of Christian Service
Johns United Methodist Church
Laurinburg, North Carolina

Reflections on Prayer Calendar

(Continued from page 5)

Methodist Church in Butler.

My prayers moved clear around the world then to pray for the work in Pakistan, the Aparri Church, the bishop of the Banguio Area, the church and episcopal headquarters there. As I prayed for the student hostel in Bayombong, I thought of our students at the Ceasar Dacorse Filho Seminary (Bible Institute) and how students all around the world had so many of the same needs and problems.

"How wonderful it is to pray, to commune with God and lift up the needs of the world to Him," were my thoughts as I remembered gratefully Frank Laubach's little book, "Prayer, the Mightest Force in the World", and how it had helped me learn the real value of intercessory prayer.

And again I thanked God for others praying—some persons from whom we'd heard on our birthdays, and recalled how much these prayers have helped in the difficult days here in Brazil. I smiled as I thought of how different my life as a missionary had been than I'd thought it would be, first being superintendent of an orphanage and serving a small rural church, and then returning from furlough to serve two small churches and to start a new church in the huge city of Rio de Janeiro, and now the addition of our high-school level seminary, whose students work in the day and study at night. How much these prayers have been needed and appreciated!

As I closed the prayer calendar and picked up my Bible, I coveted for all United Methodists everywhere the privilege of this "Itinerary of Prayer" that each day has taken me around the world and again my heart filled with gratitude to God for having some small part in His mission around the world through the Methodist Church , and through this ministry of prayer.

The Rev. Mr. Megill, a member of the North Carolina Conference, is a United Methodist missionary to Brazil.



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THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Boys and Girls:

During Lent we have been trying to think of the way Jesus would have us live. Sometimes we think that only the big things we do are important. Sometimes we think that the things we have like clothes, homes, food, cars, and money are the things that will make us happy. Jesus tried to show us that it is only our life and what we do with it that is really important. The time we spend in learning Jesus' teachings and then in living them is what will bring God's kingdom on earth. He tells his disciples, "Do not be worried about the food and drink you need, or about clothes to wear, ... instead, give first place to his kingdom and to what he requires, and he will provide you with all these other things."

Try to become a good disciple.

Aunt Cay

GIVING YOUR BEST

Jesus sat in the courtyard of The Temple in Jerusalem. He had come to worship. Many other people had come to worship, too. There were wealthy men dressed in fine clothes. There were pilgrims who had come from villages throughout Palestine. There were women who had worked long and hard and tired lines showed on their faces. Jesus watched as all these people came to worship.

In the courtyard, there was a chest into which people put money for the Temple. Some of the money bought food and clothing for the Temple priests who helped the Jews worship. Some of the money paid for repairs to the Temple.

As Jesus watched the people, a woman who looked very poor came to the chest. She had two coins in her hand. They were very small coins probably not even worth as much as a penny. Very carefully, she placed the coins in the chest and walked away.

Jesus looked at the woman. He did not speak to her. She did not say anything to him. Jesus looked up and called his disciples to him. "Did you notice the woman who just placed her coins in the chest? That woman gave more than anyone else who has come to worship."

The disciples were surprised at this comment. "How could that be true," they asked. "She only put two of the smallest coins in the chest."

"That is true," replied Jesus. "These other people have given money and yet they had a great deal left for themselves. This woman gave all she had." Jesus arose from his seat and said to his disciples, "Come, now, let us go out to Bethany."

Jesus liked to visit a special place in Bethany. It was the home of Mary and Martha, two sisters whom Jesus loved very much. They always made him comfortable.

This day, as Jesus and the disciples arrived at the home of these friends, there was much excitement. News had arrived that Jesus was on his way. It was an unexpected visit and so, Martha had begun to prepare food to eat. She was busy getting meal and oil and fish ready for supper. She had to make a fire in the oven to cook the bread.

Mary sat outside, watching down the road for the first glimpse of Jesus. When she saw him, she ran to meet him. It had been a long time since Jesus had visited Bethany and Mary was eager to hear all he had to say. When Jesus reached the house, Martha came out to meet him and then went back to her work, but Mary sat at his feet asking him questions and listening to the wise words he had to say.

Martha became annoyed because her sister did not come to help her. She came out where Jesus sat and said to him, "Tell my sister to come and help me with the preparations. She has left me to do the work all by myself."

Jesus looked at her lovingly and replied, "Martha, Martha, you are worried about so many things that are not really important. Only one thing is necessary. Mary has chosen to do the right thing."

Martha bowed her head. She was ashamed. Slowly she sat down to listen to Jesus tell about God's love.



THE PUP

Of all the funny things I see
One of the funniest to me
Is a tiny, benchy, wide-eyed pup
With ears all bent and tail stuckup
As out he comes to see who's who,
And maybe eat a man or two'
And feel much better for it—OOH!

He charges, prances, gnashes, glares,
Side-steps, banters, bounds and flares!
He roars his challenge until I,
(To know what death I am to die),
Look back. Well!—Before I can say
"Git"!
That pup has gone back home a bit!
Dear me! I can't help laughing yet!

Sneed Ogburn



RIDDLES

Why was the little ghost crying?
Because he lost his mummy.

What did the old man do when he heard he was going to die?
He went into the living room.

BIBLE QUIZ

Try to match the quotation from the Bible in the right column with the source as listed in the left column.

1. Sermon on the Mount
2. The Lord's Prayer
3. The 23rd Psalm
4. The Beatitudes
5. The Ten Commandments

a. "I will fear no evil"
b. "Blessed are the pure in heart."
c. "Thou shalt not kill."
d. "Give us this day our daily bread."
e. "Where your treasure is your heart will be also."

CAROLINA BRIEFS

¶ Rev. and Mrs. B. W. Lefler have suffered the loss by death of Mrs. Bessie Boger Hartsell, mother of Mrs. Lefler. She passed away on Feb. 14 at Cabarrus Memorial Hospital, Concord at the age of 87. Coming of a prominent Methodist family, she was the widow of Robert L. Hartsell. Among survivors are two other daughters and four sons.

¶ The Rev. Howard M. McLamb, North Carolina Conference Director of Evangelism, will lead three nights of evangelistic services at Wilson Temple United Methodist Church, Raleigh, March 15-17. Services will be at 7:30 p.m.

¶ The Singing Seminarians from Asbury Theological Seminary, Wilmore, Ky., will present a concert of sacred music at Jarvis Memorial United Methodist Church, Greenville, Monday, March 16, at 8 p.m. Those in the Greenville area are extended an invitation to attend.

¶ Rev. T. H. House, pastor of Salem United Methodist Church, Simpson, will be preaching March 15 through March 19 at Mt. Ariel United Methodist Church on the Mamers Charge near Lillington. He is a former pastor of the Mamers Charge. Rev. Dennis Draper, Jr., is the present pastor.

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¶ Rev. Don Funderburk, pastor of Center United Methodist Church in Welcome, will be the guest evangelist for revival services at Good Hope United Methodist Church, Lexington, March 15-20. Services will be at 7:30 p.m.

¶ Rev. Ellis Bedsworth, pastor of Trinity United Methodist Church, New Bern, has been preaching in a revival this past week at Salem United Methodist Church, Simpson. Rev. T. H. House is pastor at Salem.

¶ The address of the new Wilmington District parsonage is 2201 Lynnwood Drive, Wilmington, N. C. 28401. Rev. Clyde G. McCarver is district superintendent.



Dr. Russell T. Montfort, pastor of Burkhead United Methodist Church, Winston-Salem, is guest speaker this week at Brevard College during the Plyler Religious Emphasis Week. The theme for the week is "What's Left to Believe In?"

¶ Rev. S. D. McMillan, Jr., pastor of Mt. Gilead United Methodist Church at Mt. Gilead will conduct revival services March 16-20 at Caledonia United Methodist Church, Laurinburg.

¶ Bishop Earl G. Hunt, Jr., will lead the opening Consecration Service at Fairgrove United Methodist Church, Statesville District, Sunday, March 15, at 4:30 p.m. The public is invited. All ministers of the area have a special invitation. Bishop Hunt will be assisted by Rev. Jerry D. Murray, Statesville District superintendent. Pastor of Fairgrove is J. Marion, Fulk, Sr.

¶ Renewal services at Candor United Methodist Church, Candor, are scheduled March 15-20, at 7:30 each evening. Dr. T. B. Hough, pastor of First United Methodist Church, Rockingham, will be the guest preacher. Rev. M. W. Warren is pastor at Candor.

¶ The Singing Seminarians from Asbury Theological Seminary, Wilmore, Ky., will present a concert of sacred music in the Dining Hall at N. C. Wesleyan College, Rocky Mount, on Monday, March 16, from noon until 1 p.m. The public is cordially invited to attend free of charge.

¶ The Rev. Jake Golden, minister of Central United Methodist Church in Monroe, will exchange pulpits this summer with a Methodist minister in England. The exchange will begin early in June, and is being made through the World Methodist Council. Rev. Allen Edward Fisher, Lower Gornal, Worchester, will be filling the Central Church pulpit.

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Mrs. Moody Nifong Dies

Mrs. Blanche Elliott Nifong, 75, of Winston-Salem, wife of the Rev. D. Moody Nifong, died March 5 at Lexington Memorial Hospital, Lexington.

She was born in Randolph County to L. C. and Martha Cranford Elliott and was a member of Midway United Methodist Church. With her husband, she had served charges in the Western North Carolina Conference for thirty years. After retirement, she and the Rev. Mr. Nifong made their home at Route 9, Box 267-A, Winston-Salem.

Surviving are her husband; a daughter, Mrs. Arthur McDaniel of Charlotte; a son, Dwight M. Nifong of Plant City, Fla.; two sisters, Mrs. Rose Kivett of Asheboro and Mrs. J. V. Leake of Charlotte; and three brothers, E. W. Elliott of Farmer, A. L. Elliott and W. B. Elliott of Thomasville.

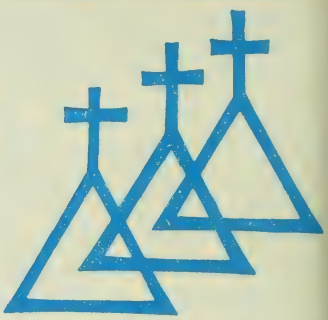
Funeral services were held March 7 at Midway United Methodist Church. Interment was in the church cemetery.

¶ Rev. Nelson F. Adams, chairman of the division of fine arts at Brevard College, has been appointed by the North Carolina Music Educators Conference as the state representative in a new national project of the 58,000-member Music Educators National Conference. He will serve on the national committee established by MENC to make a thorough study of "Policies and Procedures in Fact Finding," related to music education in the United States.

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MY UNDERSTANDING WITH GOD



by Iris Kivett

God and I have an understanding.

When I was a little girl, going to church with my family in Ramseur, my favorite hymn was "In the Garden". I had a very vivid imagination, and the phrase "He walks with me and He talks with me" gave me enough faith to build a life upon.

My prayers are mostly prayers of thanksgiving, because He is always there and knows my needs before I am aware of them.

You could never tell by looking at them that my two sons are miracles—gifts from God. We didn't know until we nearly lost Joe at birth, but the Doctor told us from the beginning that Jonathan would never make it. He was also the first to admit that it was only by the grace of God.

There have been other incidents in my life when I have touched the hand of God. One day, for example, I was conducting a class of art students when the counselor came in and said, "Iris, pray for our principal". She gave me some details, which I shall not disclose, and when my students were busy, I went into a small storage room and prayed, knowing that God had sent her to me.

I know that my abilities are small, but my faith is great, and it is for this reason that God and I have an understanding. When I'm driving in heavy traffic and catch every red light, I'm glad — because I have an extra moment to look at the evidence of God all around; the sun shining through the trees, the rain washing the dust from the busy streets, the faces of other human beings, all made by God. When I hear the singing of birds, the laughter of children, the many sounds of music, I am listening to God — and when I feel the touch of a hand, whether it is friendly clasp or the eager tugging of a child, I am thankful.

These are ways He walks with me and He talks with me, and because I believe this so utterly and completely, prayer (to me) is simply walking and talking with Him.

Mrs. Kivett is a member of St. Luke United Methodist Church, Charlotte.

NORTH CAROLINA
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DUKE UNIVERSITY LIBRARY



The Official Medallion for the 1970 General Conference of the United Methodist Church will be used on many materials in connection with the conference and on the badges of the conference delegates and officials. The conference will be held April 20-24 in St. Louis, Mo.

WHERE IT IS

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Mar. 23-27—Southeastern Workshop for Conference Program Council Staff, Lambuth Inn, Lake Junaluska

Apr. 1-7—Southeastern Workshop on the Church's Ministry in Leisure, Leesburg, Florida.

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

Mar. 21—Bishop's Meeting with Young Methodists, St. James, Greenville, 10 a.m. (Greenville, New Bern, Elizabeth City Districts)

Mar. 24—Board of Christian Social Concerns Meeting

Mar. 31—Pre-Conference Meeting Board of Education, Methodist Building, Raleigh, 11 a.m. (Executive Committee 10 a.m.)

Apr. 2—Burlington District Vacation Church School Institute, First Church, Graham, 9-1.

Apr. 4—Durham District Vacation Church School Institute, Glendale Heights Church, Durham, 9-1

Apr. 7—Methodist Retirement Homes, Inc., Spring Meeting: Executive Comm., 11 a.m; Lunch, 1 p.m.; Board Meeting, 2 p.m.

Apr. 8—Conference Program Council, Methodist Building, Raleigh

Apr. 8—Raleigh District Vacation Church School Institute, Hayes Barton Church, Raleigh, 9-1

Apr. 10—Goldsboro District Vacation Church School Institute, St. Luke Church, Goldsboro, 9-1

Apr. 13—Board of Health and Welfare Ministries, Methodist Home for Children, Raleigh, 10 a.m.

Apr. 14—Greenville District Vacation Church School Institute, Grace Church, Wilmington, 9-1

WESTERN NORTH CAROLINA CONFERENCE

Mar. 24—Probationary Members' Committee Interviews, St. Andrews Church, Charlotte, 10 a.m.

Apr. 7—Board of Evangelism Annual Meeting, First Church, Lexington, 10: 30 a.m.

Mar. 31—Commission on Town and Country Ministries, Methodist Building, Statesville, 10:30 a.m.

Apr. 2—Statesville District Program Council, First Church, Hickory, 6 p.m.

Apr. 3—Conference Program Council, Charlotte, 10:30 a.m.

Apr. 3-4—Coaching Conference on Creative Teaching for District Leaders of Children, Pfeiffer College, Misenheimer

Apr. 4—Regional Seminar on Evangelism, Central Church, Canton, 11 a.m

Apr. 5-8—Board of Ministry, Broad Street Church, Statesville, 7 p.m. Sunday—12 noon Wednesday

Apr. 7—Board of Evangelism Annual Meeting, First Church, Lexington, 10.30 a.m.

Apr. 9—District Statisticians' Annual Meeting, Methodist Building, Statesville, 10 a.m.

Apr. 10-11—Guidance and Testing Clinic, Greensboro College, 5 p.m.

WHAT HAPPENED ON A HILL



by James H. Coleman

"Truly this was the Son of God." Matthew 27:54.

There was a man who stood over against the cross that day, and pronounced the word of Christian faith—a most unlikely man—a heathen, a soldier, Captain of the Roman Guard.

I am quite sure we cannot understand the meaning of the cross until we clearly see what the pagan soldier dimly saw. "Truly this was the Son of God." No ordinary dying—not just another man dying for another cause. God—God speaking, God telling us something about Himself. That is the Christian interpretation of the Cross. "God was in Christ reconciling," and nowhere is that so true as in what happened on a hill. What Christ is, there for a moment in time, God is eternally through the ages.

There is an inexhaustible many-sideness to the cross. Perhaps the strongest thing ever said about the cross is Paul's assertion that it is the revelation of God's power. The power, the almightiness of God, is revealed in the cross. That seems incredible. It did not seem like power to the disciples. They were utterly bewildered by it. All through that last week they were bewildered. A God who could assert Himself, perform a miracle, confuse and scatter His enemies, they could believe in; but it was appalling to them how He kept refusing to act like God. The Palm Sunday procession had seemed promising at first. That looked like power—for a while. Now at last, He's going to do something, throw His weight around—show the leaders a thing or two about almightiness. And like good cheer leaders, they promoted the applause along the way. "Hosanna! Blessed is He that cometh in the name of the Lord." But right at the height of it, He broke down and wept.

Moreover, He permits a man like Judas to trick Him; the temple guards to trap Him. The whole thing was going wrong. Peter drew his sword. He knew where power lay. "Put up your sword, Peter. It's no good. It doesn't win. They who live by it will perish." And then at last, on this hillside, hanging helplessly between two thieves. Pitiful, but not powerful!

Yet, ask just one question: "Why will millions of us worship in a Christian Church on this Palm Sunday?" Why did my oldest son and I travel 14,000 miles only a few weeks ago to see "a green hill far away—outside a city wall?" Why does He make our hearts so strangely still? What is there in that silent figure spans the generations with a strong, magnetic force to make us feel—as that Roman soldier felt — that we are being silently judged by

The Rev. Mr. Coleman is minister of First United Methodist Church, Marion.

Him—that what happened on a hill was an act of God which involves and includes us all.

"Is it nothing to you, all ye that pass by, that on a hill He died, the just for the unjust, that He might bring us to God?"

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Shall have my life, my soul, my all."

High Point Church to Observe Anniversary

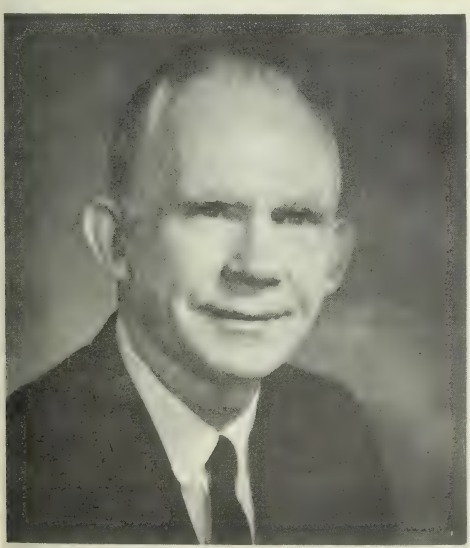
The First United Methodist Church of High Point, founded in 1895, is planning special services April 5-12 in observance of its seventy-fifth anniversary. Two former ministers, Bishop W. Kenneth Goodson and Dr. Wilson O. Weldon, will preach.

Bishop Goodson of Birmingham, Ala., will preach April 5 at the 11 o'clock service. Dr. Weldon, editor of the *Upper Room* in Nashville, Tenn., will be the guest preacher on April 12. Other former ministers are expected to return to the church for one of the Sunday services or sometime during the week.



Bishop W. Kenneth Goodson

On Wednesday, April 8, from 7 to 8 p.m., a reception will be held in the Fellowship Hall to welcome former ministers, former members and friends. At 8 p.m., Mrs. Verta Idol Coe, a member of the church for the past 69 years, will tell the story of the church, illustrating her talk with slides, old pictures and relics associated with the church's history.



Dr. Wilson O. Weldon

From the 13 charter members the church membership grew to 700 in 30 years. Present membership is 1500.

A history of the church has been compiled by Mrs. Coe and Mrs. Minnie Pickett Harrell, a member for 74 years. It has been printed and will be distributed this week.

Dr. Ralph Taylor and Rev. Don Davis are the present ministers of First Church.

EDITORIALS . . .

Bishops At General Conference

Bishops at General Conference are supposed to be seen but seldom heard. One of them does speak up in the presentation of the Episcopal Address, which is their corporate statement to the General Conference. Several of them do lift their voices in the act of presiding over the conference. Outside of this, they occupy honored positions upon the platform but cannot gain the floor or engage in discussion without the specific invitation of the General Conference.

It was not always this way. In the earliest General Conferences all of the travelling preachers were members of the conference, and the bishops took part freely in the deliberations of that body. They were free to make motions, present resolutions and participate in debate.

But when a delegated General Conference came into being in 1808, the bishops were no longer considered members. They became thereafter only the presiding officers, which role they had always filled.

We wonder if the time has not arrived for the United Methodist Church to rectify this disenfranchisement of the chief executive officers of the church. The delegates to General Conference, both lay and clerical, are now elected respectively by the lay and clerical delegates to an annual conference. This includes ministers and laymen who may be serving in staff positions of general boards and agencies. However, bishops are so placed that they cannot be elected to membership in the General Conference, or qualify in any other way.

In view of the close relationship of bishops to all that goes on in the church, this situation is amazing if not shocking. We have attended all of the last several General Conferences, and frankly some of what we have heard on the floor of the conference has been less than knowledgeable or elucidating; some has been downright silly, if we may dare to say so.

But to return to a more serious mien, there are many situations of discussion in which one or more bishops are the best qualified persons in the General Conference to make clarifying statements or to suggest lines of action. Yet they are ruled out of that kind of participation by law.

If there are those who fear a new voting bloc—as though we don't already have too many—then why not allow bishops to have all of the privileges of the floor but without vote? This would give the General Conference the benefit of their wisdom and knowledge—we do not say it facetiously—but would at the same time place a limitation upon their influence.

We fully realize that there are reasons why bishops should not engage in discussion and debate at General Conference. We also know that the above suggestions will arouse indignant protest from some. In our own mind we have weighed the pros and cons, and are inclined to feel that most of the arguments against giving the bishops a voice are negative in

nature, and are based upon fear and distrust.

However, we cannot imagine the delegates to a General Conference being overawed and browbeaten by a bunch of bishops. In fact, it would more likely be the other way around: i.e. bishops would be more likely to come out of the experience humbled and cut down to size. After all, they do not too frquently face a barrage of opposing voices, as they very well might in General Conference. Then, too, it would be quite a sight to see bishops arrayed on opposite sides and going at it hammer and tongs.

All in all, if bishops would be willing, we believe that the United Methodist Church should agree to let them be members of its General Conference.

Are We Observing Copyright Laws?

We recently received a communication from the Music Publishers' Association of the United States. The association was concerned about the practice of photocopying music which is protected by copyright laws. "The church musicians of the United States", the letter stated, "are turning more and more often to the photocopying machine to make and use illegal copies of our copyrighted music."

The letter continues, "Some of these people, to be sure, are unaware of the fact that this practice is against the law. Others know it's against the law, but apparently hold the attitude. 'What difference does it make?'"

It is pointed out that composers, authors and arrangers are paid by the publishers for the exclusive legal right to make and sell copies of their work, usually on a royalty basis. If the source of income from sales dries up, then the whole system is in jeopardy.

In an accompanying article described as "a brief sermon offered to the clergy, church musicians and other church members", the writer takes his text from Exodus 20:15: "Thou shalt not steal." We think the association has a good case, and the text is appropriate.

Here is some information about the copyright laws. All copyrighted material, whether a book, album or single sheet, must have on it somewhere the information that it is copyrighted, and the year of the copyright. Copyright protection endures for 28 years from the date of first publication, and it may be renewed for another 28 years upon application for an extension made within one year prior to the expiration of the original term of the copyright.

There is, of course, a vast amount of material upon which the copyright protection has expired. Also, much else has never been under copyright. All such may be freely reproduced. But when it comes to the protected materials, love of what is just and right, should compel us to adhere strictly to the copyright laws.

GUEST EDITORIAL . . .

NEW FORMS OF MISSION

by

Garland Young

COCU (Consultation on Church Union) raises the ire or fear of many. It seems to me that a great deal of value has been and will be derived from these consultations as denominations become better acquainted with each other and thus better able to bridge gaps that separate us in mission and ministry. I confess that an organic union of these bodies frightens me, but a union in mission and ministry excites me.

Another sometimes controversial subject is the Conference Program Council and more particularly the role of initiator that the "grass roots" churches ought to play in relationship to the Council. What seem to me to be some of the basic values of the Program Council concept and what seem to be some of the basic values of the consultations that have gone on in COCU come together at this "grass roots" level in what could be an explosively creative way. Whether those of us on the local level will have the courage and the creativity to work together effectively in building a Christian community or whether we will opt to other authority remains to be seen. Admittedly it would be easier to continue working in our own little nooks rather than linking hands with fellow Christians of other communions and admittedly it would require less of us if we could depend on having programs handed down to us.

What an opportunity for the local congregation to use its own initiative in meeting the needs of its community. And we cannot move out alone. The time has passed, and never should have been, when each congregation of a community mounts its own individual ministry to the area needs. We must join hands and adopt a "couldn't care less" attitude toward whether we get mission special credit for our acts or whether credit goes to Methodist or Lutheran or Baptist hands. The only hands which matter are the nail-pierced ones that the Lenten season has forced us to see once more.

Admittedly, there loom on the surface the petty voices which threaten withdrawal of funds and which cry bitterly about increasing budgets as though the church ought to be immune to inflation. But, let us not over-react to these voices. There are other voices, sometimes not as vocal, but far more numerous, more concerned and more dedicated to the Church. These voices represent the persons who have seen the reflection of the spirit of COCU falling across their communities. They have already begun to explore and to activate ecumenical means of ministry. These are the voices behind those persons who have imaginatively grasped the Program Council concept of grass-roots planning. They have stopped looking in their mail boxes for the next step in mission and have, in-

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The Rev. Mr. Young is minister of Messiah United Methodist Church, Vale.

stead, looked into the lives of the people who live around them.

I do not wish to speculate here on the eventual outcome of COCU or on the future of the Program Council. I do wish to say that the local congregations which are bold enough to initiate new forms of mission and ministry, and are willing to do so ecumenically, are the congregations which will still be alive and well tomorrow. We bid sad adieu to the others.



FIFTIETH WEDDING ANNIVERSARY

The Rev. and Mrs. Paul H. Fields of Greensboro celebrated their golden wedding anniversary Feb. 2. They have been members of the North Carolina Conference for 43 years. During the past four years they have been associated with the work of the ministry to membership in College Place United Methodist Church but are now retired. The Fields have three children: Paul H. Fields, Jr., of Phoenix, Ariz., Mrs. D. E. Rouse of Greensboro, and Joseph B. Fields of Asheboro, and seven grandchildren.

DRAMA AND HYMN FESTIVAL SET AT CHARLOTTE SUNDAY

A Hymn Festival and a nationally famous religious drama will be staged at Ovens Auditorium, Charlotte, on Palm Sunday, March 22, under the sponsorship of Mouzon United Methodist Church and in conjunction with the United Methodist Churches of the Charlotte District.

The Hymn Festival will be directed by the Rev. Ernest K. Emurian, minister of the Cherrydale United Methodist Church, Arlington, Va., who will also introduce and narrate the drama, "The Living Dramatization of Leonardo da Vinci's The Last Supper." Mr. Emurian is both author and producer of this drama. Two performances will be given, one at 5:00 p.m. and one at 8:00 p.m.

For the Hymn Festival portion of the programs, Mr. Emurian has selected the theme, "Hymns of All Churches," and will lead the congregation in singing representative hymns. Assisting him will be the choirs of many of the Methodist congregations of Charlotte and vicinity.

Featured in the cast and crew of the drama are members of the Cherrydale Church. This dramatization of The Last Supper was featured in color over the Washington, D. C., NBC outlet, WRC-TV. On July 13, 1969, it was presented for a capacity audience in the 6000-seat Hall of Music auditorium at Purdue University, Lafayette, Ind., as the concluding service of worship for a nation-wide conference of Methodist Men.

There will be no admission charge for the drama and Hymn Festival; however, an offering will be received. The public is invited to attend.

Farrow Installed As NAHWM President

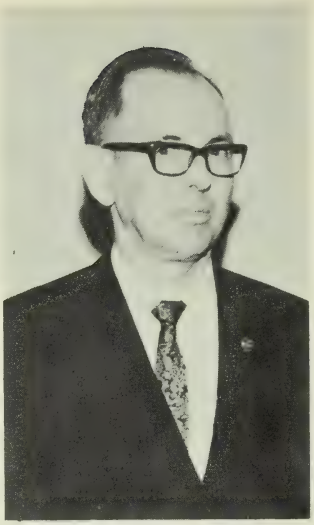
WASHINGTON, D. C. (UMI) — The necessity for the United States to put its priorities on health care to meet present threats to persons, rather than on "missiles to protect missiles," was asserted here March 4 to a United Methodist convention.

U. S. Sen. Charles Percy of Illinois told the more than 500 participants at the National Association of Health and Welfare Ministries convention that the nation must make good health care for its people a high priority, must improve on Medicare and Medicaid, must combat the shortage of doctors and must "deliver health resources to the points where they are most needed."

The association also installed new officers for the year, headed by Willard Farrow, administrator of the Methodist Home, Charlotte, as president. Chosen as president-elect was Robert Whitfield, executive vice president of Methodist Youthville, Newton Kans. Some 300 agencies are members of the association.

While admitting the need for military strength, "to keep adding to it beyond a certain point adds nothing," Sen. Percy declared, and the nation faces decay from within unless it changes its priorities to nation-building. He said the proposed ABM system would provide protection for missiles but not for people.

The problem is closely related to the U.S. image abroad, Percy said, because to be credible as world leaders the nation must itself exhibit a stable and responsible society. If the nation can learn to live at peace racially, he added, its 22 million blacks "can be the cement that binds us to the rest of the world, which has a colored majority."



Willard Farrow

Percy said he had become shocked at conditions of health, food and housing for the poor, and that the greatest disparity between rich and poor is in the amount of health care. Poverty leads to illness, he reminded, and malnutrition to mental retardation. In contrast, he asserted there is "no better investment than to upgrade health care and to return people to productivity."

The $12 billion being sought as the minimum cost of building the "mini-system" of anti-ballistic missiles, the senator said, would build 100 medical schools and operate them for 20 years to help combat the U.S. shortage of doctors—some 50,000.

As examples of conditions which are creating bitterness in the ghettoes, Percy pointed to Cook County Hospital in Chicago, which is so crowded that fathers are unable to see new babies during the first three days of their lives.

Recognition was paid to a number of leaders in United Methodist health and welfare activities during the annual convention.

B. B. Heery of Savannah, Ga., was presented the Trustee Award for his work with Candler General Hospital; Miss Lynne Westergreen, a student nurse at Methodist Hospital in Mitchell, S. D., received the Health Careers Award; Dr. Jack A. L. Hahn, Indianapolis, Ind., president of Methodist Hospital of Indiana, Inc., received the Administrator's Award; and Methodist Youth Services of Chicago, Ill., was given the Institutional Award for its work with youth who have a history of being in trouble with the law. Five Hall of Fame in Philanthropy citations had been announced earlier—L. E. Fite, San Antonio, Texas; Mr. and Mrs. Nicholas H. Noyes, Indianapolis; W. Roland Walker, Kenbridge, Va., and Arthur Lee, Anniston, Alabama.

Building Teams Repair Hurricane Damage

In September of 1969 Hurricane Francellia struck the Bay Island in Spanish Honduras. Considerable damage was done to personal property. Three Methodist Churches and the Industrial School were totally destroyed. Three other churches were badly damaged.

The United Methodist Committee for Overseas Relief sent Bill Richardson, a layman from South Carolina, to investigate the damage and recommend what UMCOR should do. On returning from the Bay Isle he reported that help could be used in the way of Mission Building Teams from the United States going to share in the reconstruction of the churches.

Shortly after Christmas, UMCOR asked the Rev. Joe L. Ervin, minister of Boger City United Methodist Church, to coordinate this project. In mid-January, with the help of UMCOR and a number of churches, supplies were shipped from the United States to the project site. This shipment included a diesel generator, cement mixer, two hand-operated block machines, metal door frames and polyethylene. The equipment will be left on the Island for use at the Industrial School in training young men in more modern ways of building.

Beginning Feb. 8, building teams from the Western North Carolina Conference, South Carolina, Maryland and Montana began participating in this project. Each team is staying for a two week period. Both laymen and ministers who are skilled in construction are working on Bay Island. It is hoped they will be able to complete one of the churches and the industrial school.

The participating laymen from the Western North Carolina Conference are Turner Sockwell and David Kennedy, representing Mount Pleasant United Methodist Church in the Greensboro District, Glenn Keever from Hickory, Herbert Finger, Clyde Abernathy, Harold Heaver, David Choate, Howard Lawing and the Rev. Mr. Ervin, of Boger City.

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Letters
TO THE EDITOR

RACISM IS REAL ISSUE

To the Editor:

I have just finished reading your editorial on "Some Guidelines for Public Education". It reminds me of so many sermons given by church leaders: too general to really offend anyone. The only issue that it is specific about is one with which the majority seems to be in agreement: busing. However, history has shown that the majority is not always right, and is often far from just. All those people objecting to busing were never heard when busing was used to move blacks from their neighborhoods to all-black schools. The real issue is racism, not busing. If you think that busing is so bad, why not give some real alternatives to creating school systems that are just in a society such as our own?

If in the past we had established laws early enough that guaranteed equal employment for all people, open housing, and equal opportunity; and, if we now all fought against discrimination in all areas of life and fought for better educational facilities in the neighborhood schools, perhaps then widescale busing would not be necessary. You say that in a society such as ours the government cannot play favorites. Well, our society and our government has been playing favorites for a long time and that favorite has been white.

Sure, we are all concerned about what may happen to quality education in this country, but do not just tell one side of the picture.

RICHARD B. FIFE
Pittsboro

LET LAYMEN DO IT

To the Editor:

In the December 4, 1969, issue, Page 8, Rev. W. M. Wells, Jr. pleads a good case for the underpaid pastor. I am not familiar with the other salary plans, but a strong effort *must* be made to bring salary ranges up to a realistic level.

I would hope that you could print the "Resolution Concerning Ministerial Salaries" starting on Page 315 of the North Carolina Annual Conference Journal.

We are now fitting the pastor to the salary rather than to the needs to which his talents are best suited.

I agree that the minimum salary approach is a negative concept probably predating Bishop Asbury, but I do not feel that the equalized salary plan offers the needed answers.

Churches can compete for the better qualified ministers by simply stating their willingness to pay . . . but also set ranges that will permit them to lower their salary when a young, promising minister appears. (This assumes that a reasonable range is set.)

Let the laymen who manage and set wage and salary practices in their own businesses have a part in this. They would be out of business if they conducted their affairs as we do those of the local church.

Please — — — Let The Laymen Do It!

P . T. FUGATE
Tarboro.

THE FOUR R'S

To the Editor:

This letter is in response to the March 5, 1970 issue of The Christian Advocate.

In your recent editorial entitled "Some Guidelines for Public Education" you wrote and I quote, "The gaining of racial balance in a school system cannot rightly be the first business of the public school system. Education comes first along with the general health and welfare of pupils." I agree in full if the word education is interpreted in its fullest sense.

My problem is with the words racial balance and education. As you know, these have become emotionally packed words of recent days. We have a tendency to believe that education consists only of the 3 r's (reading-riting-rithmetic). We need these desperately, but we also fail to see that desegration is a vital part of the educational process too. It is extremely important to know our 3 r's and I'd like to add one more, r for race. This would be a much better educational approach.

We fail to point out to our people that a sound, well-rounded education is not complete with the 3 r's. Our history is

proof often enough of this point.

I agree with your article that our public schools are educational institutions, that parents have the responsibility for the upbringing of their children, that governments have been vested with obligations to uphold the constitution and the Bill of Rights, and that racial balance for balance sake is not the first duty of the public school system, but I cannot agree that education is just the 3 r's as our people want to continue to believe because many of their leaders have conditioned them to this way of thinking, but that it consists also of social/racial knowledge and understanding. Without these there is no complete education. We ought to cease trying to fool ourselves and tell things as they are.

LLOYD HUNSUCKER
Statesville

Mission Head Outlines Church Role

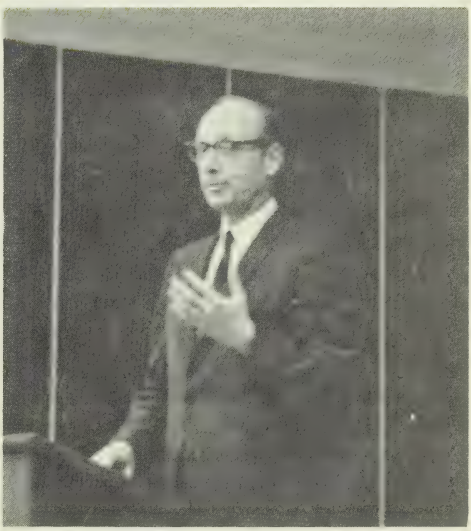
The top executive of the Board of Missions, the Rev. Dr. Tracey K. Jones, Jr., was in North Carolina as a lecturer for the annual Mission Symposium of the Duke Divinity School. In an address at the Moot Court Room of the Duke Law School he gave a broad view of the Church's role for the next two decades.

Dr. Jones pointed out that the economic imbalance which exists among the peoples of the world will increasingly create conflict until it is removed. He showed the close relationship between poverty and civil disturbance, and indicated that unrest will probably increase over the world rather than diminish.

Combined with economic imbalance, there is outside political control of developing nations. These peoples, said Jones, will demand ever more persistently their full political freedom.

The missions executive said that the Church has a significant role to play in solving these problems. Part of the role is catalytic. The Church should energize to compassion and to gracious action. As nations move in economic growth and in social change, the Church can help guide these movements.

Then, said Jones, the Church can fill a role of experimentation. It can



Rev. Dr. Tracey K. Jones

create models to show what can be done. This has been, of course, going on for a long time, as evidenced by the fact that once 80 to 90 per cent of all education carried on in Africa was done by Christian missions. Now governments are taking over this function, as is proper, stated Dr. Jones.

Another role of the Church in guiding the emerging nations is in a personal dimension. God made manifest through witness, through doxology, can produce an impressive impact upon the peoples who are reaching for better things and ways.

Messiah Church Will Have Opening Service Sunday

The Messiah United Methodist Church will hold the opening service in its new building on Palm Sunday, March 22. Messiah is the newest United Methodist congregation in Lincoln County and also one of the oldest. This is true because Messiah is the result of a merger of the Bethel, Russell Chapel and Zion congregations.

The merger has caught the imagination and interest of the whole community and of a number of persons throughout the state. The idea of merging originated with the congregations themselves as they searched diligently for ways they might improve and broaden their ministries. All of the three congregations are small, totaling only a little over 300 members. The people felt that by uniting their talents, their resources, their interests and concerns, they could more effectively serve in the community.

Each of the former congregations had its own building and its own cemetery. These caused rightful concern but the congregations decided that these attachments could not hold them back from what they felt ought to be done. The three cemeteries will become the official cemeteries for Messiah and arrangments are being made for their permanent upkeep. The Bethel building will be dismantled, Zion will be kept as a historical marker and funeral chapel, and Russell Chapel will be put to some constructive use, perhaps a day care center.

The new building is located on Highway 27 about eight miles west of Lincolnton. It is of striking contemporary architecture with a large cross rising from the center of the roof. The structure houses a sanctuary seating 216 with overflow space for 50 additional, educational space, fellowship hall, church office, study and kitchen. Architecture III of Hickory designed the building and the Guy Frye Construction Co. was the contractor.

The organ to be used in the building is a donation from the local Daniels United Church of Christ. This congregation has dissolved and in an impressive ecumenical spirit offered the Messiah congregation its organ.

It is interesting to note that though the congregations will not be worshipping under one roof until March 22 they have already experienced a 20 percent increase in attendance and are operating under a signficantly higher budget.

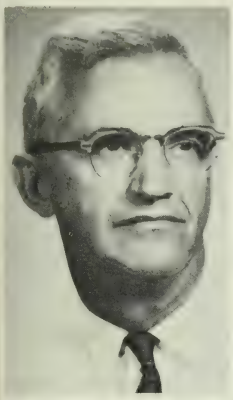
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Chapel Fund Nears Goal

Only $2,932.26 is needed to reach the goal of the Samarkand Manor Chapel Fund Project. Samarkand Manor, located at Eagle Springs, is a corrective institution for girls.

The project is sponsored by Church Women United in North Carolina in cooperation with the North Carolina Department of Juvenile Correction. The following report was released by Mrs. James A. Boyer, treasurer: cash on hand/bank, $33,267.74; pledges and other gifts, $13,800; total, $47,067.74. The goal of the fund drive for the Chapel is $50,000.

Missionary to Sarawak to Speak



The Rev. Burr Baughman, widely known in the missionary movement for his work in Sarawak, Borneo, will be speaking in churches of the Western North Carolina Conference on successive Sundays.

He will be the speaker for First United Methodist Church of Hendersonville on Easter Sunday, March 29, and then will be the speaker for the morning worship service of Trinity United Methodist Church of Asheville on April 5.

The Rev. Mr. Baughman, who has worked for more than 30 years among the Iban people in the interior of Sarawak, has recently returned to the United States for short furlough, accompanied by his wife, Tek Lin, and their two children.

In 1948 Mr. Baughman and a few other missionaries began intensive work among the Iban people in Sarawak (now part of the new nation of Malyasia). Once headhunters and the "wild men of Borneo," the Ibans have been turning to Christianity in steadily growing numbers in recent years.

Mr. Baughman has done almost every kind of missionary work among the Ibans — preaching, teaching, literacy, church administration, church development and literature production. His present speciality is translation work and literature production in the Iban language.

CONFERENCE BADGES ASSIGNED

ST. LOUIS, Mo. (UMI) — Delegates, officials, members of the press and workers on the floor of the United Methodist Church's 1970 General Conference here April 20-24 can be quickly identified by the badges they wear. The meeting will be held in Kiel Auditorium.

Carl C. Hall, Little Rock, Ark., business executive, is chairman of the badge committee of the Commission on Entertainment and Program, which supervises the many details of preparation for the meeting of the denomination's highest law-making body.

Two specific General Conference badges were designed, according to Mr. Hall—one type, for General Conference delegates and officials, and the other, for use by members of the St. Louis local committee.

The badges for the national group have a gold frame card holder, a colored ribbon with no printing, and a bronze medallion.

Ribbon colors designate different groups as follows:

Delegates, Red and White
Bishops, Maroon
Bishops' Wives, Maroon and White
Judicial Council, Purple
Judicial Council Wives, Purple and White
Entertainment Commission, Royal Blue
Entertainment Commission Wives, Royal Blue and White
General Secretaries, Nile Green and White
Fraternal Delegates, White
Staff Members and Spouses, Nile Green
Press, White and Black.

St. Louis Conference Local Committee badges all have the same gold frame card holder, orange or yellow

(Continued on page 23)

RECONCILIATION IS WORKING TOGETHER

by John L. Borgiert

We're always reading about the plumber who does the best work in town, and yet every pipe in his house leaks.

We're all somewhat like that. The Church knows we are. That's why Reconciliation was taken on as a project by national United Methodists. It didn't seem to be getting off the ground as merely an idea.

And yet, we don't really have to wait until something is approved as a Reconciliation project, and a committee is formed, and application for funds is made.

Glenn Lackey knows that. Most of his life has been spent working with his hands, and the fact that he now wears the title of "district superintendent" hasn't changed any of that.

Last year he was preaching in Mundy's Chapel at Mooresboro. It was winter and the cold air whistled through the building, which was on the razor's edge of being condemned as a place in which a congregation could safely meet.

The Rev. Dr. Lackey took the matter before the Marion District Society, and the members decided something could



Here is one Saturday's working crew in volunteer labor restoring the Mundy's Chapel Church building. Front row (from left) Fermon Carpenter, Rev. Collins Benfield, Rev. Morris Byers and Carlis D. and Johnny Lynn Boyd. Second row (from left) Ralph Brooks, Rev. Charles McKinney, Paul Jolley, Rev. J. G. Boyd, Rev. George Slade, Rev. Clay Morgan and the Rev. Dr. Glenn Lackey. Back row (from left) Rev. Boyce Huffstetler, Rev. Roy Lockridge, Rev. J. O. Prichard and Rev. Wayne Hoyle.

be done about fixing up the black congregation's church.

United Methodist clergymen and laity alike of both races from across the district responded Saturday after Saturday to the call for volunteer hands to dig, and to mix concrete, and to carry heavy blocks, to saw and hammer, and wire and paint.

And by the end of January Mundy's Chapel took on a different look and a new life had been infused into the building and into the congregation. Finishing touches were applied with outside paint and inside carpeting last month and the Cinderella pumpkin had been transformed as if by a magic wand.

In charge of the project were the Rev. Collins Benfield and the Rev. Morris Byers.

This wasn't the first such effort by the Marion District Mission Society in this line of work—Fairview Church having been fixed up also, but here the congregation and its minister pitched in and did most of the work, using funds supplied by the District Mission Society.

Reconciliation. It happened here, at Mooresboro, within the Western North Carolina Conference. It can happen in your back yard also. Look around—there's work to be done!



Before



After

METHODIST NEWS ROUND-UP

CHURCH CONSTRUCTION SLOWING

NEW YORK (UMI)—Changing life styles, inflation and a new sense of priorities in the mission of the church have combined to produce a change in the skyline of suburbia in the decade just past.

The change: a relative scarcity of new church steeples. According to a report by the United Methodist Board of Missions' Department of Research and Survey, New York, a marked slowdown in church construction can be expected to continue into the Seventies.

PUBLIC RELATIONS TRAINING STRESSED

ST. LOUIS, Mo. (UMI) — Heavy activity in covering the news and stepped-up training in church public relations were reported at the annual meeting of the Commission on Public Relations and Methodist Information here March 6-7.

The group elected Lawrence Patterson, editor and publisher of the New York Courier, to fill a vacancy on the commission left by the retirement of the Rev. J. Richard Sneed of Los Angeles, California. Speakers at the meeting included George M. Daniels of New York, Ralph Stoody Fellow doing graduate work at Columbia University, and two commission members — Fran H. Faber, Minneapolis, Minn., advertising executive, and A. LeRoy Lightner, Jr., West Chester, Pa., vice-president of N. W. Ayer & Son. Bishop Eugene M. Frank of St. Louis presided as chairman.

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MISSIONARY STUDY INSTITUTED

NEW YORK (UMI) — A study to "determine the continuing involvement of missionaries overseas" has been initiated by the World Division of the United Methodist Board of Missions in response to a recommendation for such a study by about 100 furloughing missionaries. The missionaries' recommendation also said: "We affirm the validity of the international missionary movement."

Described as "wide-ranging," the study is to be conducted by a special task force appointed by the division's Program and Policy Committee. The task force is to report to the committee, which in turn is to report to the World Division at its annual meeting in October, 1971.

WOFFORD TO CONFER DEGREES

Wofford College, Spartanburg, S. C. has announced that during its commencement in May it will confer four honorary degrees. Two pastors are among the four. They are E. Wannamaker Hardin, minister of Washington Street Church in Columbia; and Eben Taylor, minister of Cherokee Place Church in Charleston. Both will receive the Doctor of Divinity degree.

Cyril B. Busbee, South Carolina Superintendent of Education, is slated

to receive the degree of Doctor of Laws. The fourth recipient, William B. Kennedy, who is Executive Secretary, Office of Education of the World Council of Churches, will be awarded the degree of Doctor of Letters.

SCARRITT COLLEGE RECEIVES BEQUEST

A gift of $200,000 from the estate of the late Mrs. E. V. Moorman of Quincy, Illinois has been announced by Scarritt College For Christian Workers. Release of the news took place during the meeting of the Trustees on March 3.

In other action, Dr. D. D. Holt, who is to retire from the presidency of the College on July 1, 1970, was named President Emeritus from the time of his retirement.

NEW DECADE AHEAD FOR COCU, PLENARY TOLD

ST. LOUIS, Mo. (UMI) — The Consultation on Church Union (COCU) stands at the beginning of a new decade in its movement toward possibility of unification of the nine participating churches, United Methodist Bishop James K. Mathews of Boston, Mass., told the opening session of the consultation's annual plenary session here March 9 in the chairman's address.

Reminding the 90 delegates (including representatives of four Methodist bodies) that they had before them for consideration the draft of a possible Plan of Union, Bishop Mathews stressed that "our concern is not to build a super-church, but to be the church more faithfully."

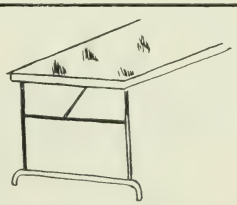
If accepted here, the proposed plan of union would be referred to the nine denominations for study and response. A revised plan would then be drafted and submitted to the nine for final action, perhaps about 1975.

In presenting the plan to the Consultation, the Rev. Dr. William A. Benfield, Jr., a Presbyterian pastor from Charleston, W. Va., and chairman of the drafting committee, stressed that "we seek the renewal of the church" and not the negotiation of merger or the salvaging of "all we can from our denominational structures for the united church."

METHODIST NEWS CAPSULES

United Methodists were among top contributors to the World Council of Churches' general budget in 1969. The 10,500,000-member United Methodist Church gave $184,848, and the 3,200-000 members of the United Presbyterian Church in the U.S.A. contributed $157,291, according to a Religious News Service dispatch.






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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

LEADERSHIP DEVELOPMENT DAY

"The Quest for an Open Life" was the theme of a Leadership Development Day at First United Methodist Church, Charlotte, on Saturday, Feb. 28.

Dr. and Mrs. Warren R. Ebinger of Washington, D. C., were leaders for the day's discussions on human values and meanings. Every part of the program was so carefully planned to guide the women into new channels of communication that early in the afternoon a member of the Board of Missions was heard to say, "Rarely have I ever seen a group of 300 women so **unified** in their thinking and in their attention!" Every woman there had her heart and mind focused on a series of sketches of real life situations portrayed in role playing.

Mrs. Leslie Barnhardt, Charlotte, chairman of the Conference Leadership Development Day, was a guiding spirit all through the day. Mrs. W. Frank Redding, Jr., Conference president, welcomed the group.

Mrs. Fletcher Nelson, Conference vice-president, had charge of a display of banners from which a winning entry was chosen to be sent to the meeting of The Assembly in Houston, Texas, in May. The banner made by the women of the Winston-Salem Northeast District was judged the winner in the competition. In second place was the banner made by the women of the Greensboro District. All entries were so beautiful that any one is worthy of being included in the national display in Houston.

Dr. and Mrs. Ebinger opened the day's session with a dialogue on the "Quest for an Open Life," pointing out that the possibilities of an open life are given in the Gospel, for love is the central motive of life. He added that many of us view life from a distance, that people need to develop an awareness that God himself is an adventure, that He is the something divine that is in every bit of human behaviour. He said, "In every part of life we need to have our eyes open."

He suggested ways of becoming more aware, being conscious of other persons, realizing the process of taking down barriers between people,. learning the value of creative living, knowing that communication is the beginning of understanding, and studying the underlying causes of revolutions to today's society.

The table discussions featured a probing into the needs for communication between persons in areas of revolution in family living, youth, women, moral values, race, leisure and polarization.

In the afternoon a panel of six people presented suggestions in bridging the people problems through communications. In this group Mrs. Eugene Peacock, Charlotte, spoke on the family and Dr. J. Clay Madison discussed the change in values. Rev. Kenneth G. Roth, Salisbury, shared his thinking on the race problems, after which Rev. D. W. Gilbert, Winston-Salem, dis-

cussed the increasing strength of the youth revolution.

Miss Mary Floyd, Pfeiffer College, analyzed the position of women in the church today and Mrs. Fletcher Nelson spoke on polarization.

Each table of eight women formed a unit to make a collage representing their thinking on the area of discussion at the table in the morning session. These were placed on display.

A worship service concluded the day's program.

WNC DISTRICT PRESIDENTS — NORTH WILKESBORO

It has often been said that music is the universal language of the world — and one who follows in sincere devotion its pathway of beauty, harmony and understanding is a person who has a deep sense of the kinship of the people whom God has created. This kind of artist is Caroline Dillon, president of the Women's Society of Christian Service of the North Wilkesboro District.

A great lover of music since early childhood, she majored in it at Queens College, Charlotte, receiving a Bachelor of Music degree. In all the ensuing years, music has been a way of life for Carolina Dillon. Her service in her local church in Elkin has been an inspiration to all who have worked with her. As organist, accompanist, choir member, and chairman of special choral events, she has shared her joy and love of music with all. Her whole life has been a symphony of beauty.

Elkin is fortunate to have Mrs. Van Dillon, Jr., not only as a native of the city, but as a lifelong resident of the town. Her husband, a chemist at Chatham Mfg. Co. in Elkin, has shared her interests and activities in the church and community.

Mrs. Dillon is probably the best versed person in missionary education



Mrs. Van Dillon, Jr.

in the Conference Women's Society. She served six years as Conference Secretary of Missionary Education and Service and seven years as Dean of the School of Christian Mission. She is currently serving as assistant dean of the school.

In her home church, she has been chosen for many offices in the Women's Society and was counsellor for the Senior Methodist Youth Fellowship for seven years.

The Dillons have two children, a son, Tom, who is a reporter on the Winston-Salem Journal-Sentinel, and a daughter, Mrs. Dudley Carpenter, who is in Germany with her military husband.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

ROCKY MOUNT SPIRITUAL LIFE RETREAT

A Great Success! This is the term anyone could use who attended the Spiritual Life Retreat at West Nash United Methodist Church in Wilson on February 24.

The theme of our Retreat was "Our Inner Life" with Mrs. Paul Darden, Jr., serving as leader in the absence of Mrs. Margaret Whitehurst, chairman of Spiritual Growth, who was ill. Scripture reading was taken from Galatians 5:22-26 and Ephesians 3:14-17. Mrs. R. C. Frasier, Jr., welcomed the group.

The first phase of the Retreat was given by Mrs. R. L. Bame, who spoke on "The Life We Live Within" and "Faith". Mrs. J. C. Reynolds followed by speaking on "Prayer". Rounding out the program was Mrs. Guy Ross, who closed with "Inner Victories—Fruits of the Spirit".

It would be nice if we could pass on a complete copy of each talk but space will not permit this; therefore, will give you some of the highlights. Mrs. Bame stressed that often times failure is the opening door to the future whereby we prosper by our mistakes. Giving an example of the Inner Life, she told of the dormant bulbs we plant in the fall which bring forth beautiful flowers in the spring. Thus the outside looks do not have a bearing on the inside except as a part of the whole.

Mrs. Reynolds said that in prayer man is reaching to God and God to Man. She stressed that Prayer was a retreat for Christ in as much as he often prayed by himself.

Mrs. Ross emphasized that we should live with God every moment. He is present in everything we do if we will let him be and only look for him.

As a climax to these fine talks, the Reverend Lawrence Lugar served Holy Communion to those present.

At the close of the program we all enjoyed the fellowship of eating lunch together. Everyone was in agreement that they had received a great blessing as well as enriching our inner lives.

Mrs. Gerald Walston
Chairman
Public Relations

IMPORTANT ANNOUNCEMENT — Especially for you!

Goldsboro District's Spiritual Retreat "The Threshold of a New Life" Leader: Mrs. R. L. Bame, conference chairman of Spiritual Growth. **Tuesday, April 14, 1970—10:00 A.M. St. Luke United Methodist Church, Goldsboro, N. C.**

Come aside with us as we seek to strengthen our awareness of Christ's purpose in calling us to commitment. Bring others to share this experience, this day apart.

GOLDSBORO DISTRICT

The executive Committee of Goldsboro District Women's Society of

Christian Service met at Griffin's Restaurant Jan. 13, with 14 members present. Mrs. Thompson, district president, conducted the meeting. Mrs. Susan Hedson was in charge of the Devotional using Genesis Chapter I, as her topic.

Important dates to remember were announced, and each one present was urged by our president to attend as many as possible.

Call to Prayer and Self-Denial—April 2
District Spiritual Life Retreat — April 14
General Assembly—Houston, Texas May 7-10
District Meeting — Saint Paul's Goldsboro—May 19
Spiritual Growth Conference—Wesleyan College, Rocky Mount, June 5-6.
N. C. Conference R. and R., Methodist College, Fayetteville, Aug. 15, 16, 17-20.

There was much discussion about the meetings we have to look forward to, but most discussion about the R. and R. at Fayetteville with theme being "Tell it Like it is." There will be no sub-district meetings this spring. Instead we plan a District Spiritual Life Retreat. This will be a new experience for the Goldsboro District. Mrs. Helen Bame, Conference Chairman of Spiritual Growth, will lead us in this Retreat.

Mrs. A. M. Benton
Chm. Public Relations
Goldsboro District.

For COLDS take 666

Three Denominations to Join in Communion Service

A truly ecumenical experience will take place in the Edgemont Community of Durham on Maundy Thursday, March 26, when the Branson Memorial United Methodist and the Fuller Memorial Presbyterian congregations will join with the Edgemont Baptist for a Holy Communion Service. The Rev. Malcolm L. Cadd is pastor of the host church.

"There have been many joint services of one kind or another between varying denominations, but this is the first time to our knowledge that there has been a joint communion service between three different churches", states the pastor of Branson Memorial, the Rev. Wade Hawkins.

The meditation will be brought by the pastor of the Fuller Memorial Church, the Rev. William A. Bodiford. Other services for the Easter week-end include a "Youth Rally" and film "A Four Letter Word" will be shown Saturday at 7:30 at Fuller Memorial.

On Easter morning the young people of the three congregations will join together in conducting an Easter Sunrise Service at Branson Memorial United Methodist Church. The speaker will be Albert A. Long, Jr. Active in the fellowship of Christian Athletes, he is a noted leader and speaker to young people.

CONFERENCE BADGES

(Continued from page 15)

colored ribbons but with printing on the ribbon in black.

Orange ribbons will designate marshals, pages, secretaries, hospitality committee, reception committee and information desk personnel.

Local committee members will have yellow ribbons with black printing.

By Dr. Raymond A. Smith
(International Lesson Series)

FOR MARCH 29

Victory Over Sin and Death

Background Scripture: Job 14; Matthew 28; I Corinthians 15
Lesson Scripture: Matthew 28:1-10, 16-20.

The reader may be surprised to find a chapter from the book of Job suggested as a part of the background material for this lesson. The purpose of this is, no doubt, to sketch in the darker background of the Old Testament, as regards the future life, so that we may have a greater appreciation of the message of Easter. Note the point of view as seen in verses 10-11 of Job 14: "But man dies and departs, man breathes his last — and where is he? Like the water of a vanished lake, like a dry,drained river, man lies down, never to rise, never to waken, though the skies wear out, never to stir out of his slumber" (Moffat Translation). As to man's moral condition listen to this: "O that among the impure might be found one pure man; but there is not one" (vs. 4).

Among the contemporaries of Jesus there were the Sadducees, who did not believe in a future life because they could find no evidence for it in the first five books of the Bible, which was the only part they accepted as divinely inspired. For a reference to this view of the Sadducees see Luke 20:27. A few verses farther on in this same chapter Jesus replies to the Sadducees in the following words: "But that the dead are raised even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham, and the God of Isaac and the God of Jacob. Now he is not the God of the dead but of the living; for all live unto Him."

The other prominent group of religious leaders in Jesus' time were the Pharisees. They believed in a general resurrection at "the last day", but were quite unprepared for the claim of Jesus' followers that their Lord had been raised from the dead. Note evidence of this belief in a general resurrection in John 11:17 and following, where Martha, referring to her dead brother, Lazarus, says: "I know that he will rise again in the resurrection at the last day."

In considering the Resurrection of Christ we would do well not to become bogged down in a futile attempt to harmonize the various accounts of it given in the New Testament. The fact that the accounts vary from one gospel to another does not necessarily invalidate anything. In the view of some interpreters these variations strengthen, rather than weaken, the evidence for the Resurrection. If a judge in court sometimes finds conflicting evidence from witnesses regarding the details of a common occurrence such as auto accident, how much more might one be expected to find varying traditions about so stupendous an event as the Resurrection; especially since the recording of the event in the gospels took place a generation, or longer, after the event?

Harold R. Weaver has written in the International Lesson Annual that all attempts to make a rational and logical explanation of the Resurrec-

tion result only in further confusion. Says he: "We do not have to argue from an empty tomb as to whether someone stole the body away and hid it. We do not have to ask whether Jesus swooned and was resuscitated. We do not have to ask whether they drugged him so that he could appear to be dead and then come back to life." Weaver then suggests that in millions who, through the ages, have found Christ a Real Presence in their lives we have the greatest confirmation of the fact of the Resurrection. Among a number of witnesses he calls upon to testify is Savonarola, the great Italian reformer, who said: "You may kill me if you please, but you will never tear the living Christ from my heart."

Our Moravian friends have often been called "the Easter people", and certainly no one would wish to deny this. But, in a sense, all Christians are the "Easter people", are they not? When the early church substituted "the third day" as their Sabbath instead of the traditional Hebrew Sabbath, they were witnessing to their belief in the Resurrection, and to their determination to keep it forever in the forefront of their memories. Among a treasured collection of verse that carries the thought of the continuing Presence is part of one by Harry Kemp, entitled "I Cannot Put the Presence By."

"I cannot put the Presence by of
him the Crucified,
Who moves men's spirits with his
love as doth the moon the tide;
Again I see the life he lived, the
god-like death he died.
And joining with the cadenced
bells that all the morning fill
His cry of agony doth yet my
inmost being thrill,
Like some fresh grief from yester-
day that tears the heart-strings
still."

IN MEMORIAM

BYRD ISSAC SATTERFIELD

A Sunday School committee was appointed to draft resolutions and pay tribute of respect to the memory of Byrd Issac Satterfield, born September 29, 1898, and departed this life January 30, 1970.

He was a member of Mt. Zion United Methodist Church for fifty-five years, a member and former teacher of our Sunday School class, named in his honor, a spokesman for Mt. Zion United Methodist Church for many years, member of the Official Board, Lay Speaker and serving numerous other committees.

Whereas, it has pleased Almighty God to remove from us a member, a teacher and a leader,

Therefore, be it resolved:

First, that while we bow with humble spirit to the Providence of God, yet, we feel the loss of one whose personal virtues shone brightly in his church, community, county and state, and that as we live, we will continue to feel the loss of his usefulness attained by few men.

Second, that we will insert a blank page upon our Journal to his memory and that we will ever cherish his memory and endeavor to emulate his virtues.

Third, that while we drop a tear over his grave we would rejoice in remembering his sterling character and uprightness and encourage a hope of meeting him in that home above prepared for the just.

Resolved, that we tender to the bereaved family our warmest sympathies in this, the time of their bereavement, and commend them to the care of the Great Master, who is too wise to err and too gracious to be unkind.

Resolved, that these resolutions be spread on our records, a copy be sent to the bereaved family, a copy to the *North Carolina Christian Advocate,* and a copy be published in our county paper, *The Courier-Times.*

Mrs. S. Oscar Jones
Mrs. Algin T. Allison
Mrs. J. Malcolm Edison
Mr. G. Dewey Jones, President
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G. C. ALUMNI OFFICERS NAMED

GREENSBORO—Mrs. Word Clarke of Durham Saturday succeeded Edward H. Bryant, Jr. of Richmond, Va., as president of the Greensboro College Alumni Association for 1970-71 following election of officers at the association's Alumni Day luncheon. She served as president-elect the past year.

The daughter of a onetime president of Greensboro College, Mrs. Everett Marsh of High Point, received the Distinguished Alumni Award from Dr. David G. Mobberley, president of the college. A summa cum laude graduate in 1922, Mrs. Marsh, the former Odelle Peacock, was recognized as "homemaker, churchwoman and civic leader who has loyally and generously supported Greensboro College . . . as college trustee and member and past president of its Alumni Association." Her father, the late Dred Peacock, prominent High Point attorney, was GC president in 1894-1902.

Mrs. William Ward of Greensboro was named president-elect of the alumni association. Elected with her were: Mrs. John Lindsey, Jr., of High Point, first vice president; Ken Anderson of Greensboro, second vice president; Lee O. Creed of Charlotte, recording secretary; Tom Robinson of Greensboro, corresponding secretary; Mrs. William Duncan of Greensboro, treasurer; Mrs. Leslie Barnhardt of Charlotte, chaplain and Miss Lorene Weaver of Greensboro, historian.

GC alumnae who have distinguished themselves in the performing and other arts gave a program in Odell Memorial Auditorium following the luncheon. They were Miss Judy Barnes, Miss Anne Woodward, Mrs. Jo Anne Gaddy Burns and Mrs. Peggy Burdell Jennings, all of Greensboro, and Mrs. Rachel Gobbel Norment of Hampden-Sydney, Virginia.

MALCOLM BOYD TO SPEAK AT G. C.

GREENSBORO — Malcolm Boyd, who has been called "a rebel who wears a clerical collar," will speak in Odell Memorial Auditorium at 8 p.m. Monday, March 23, to conclude the Greensboro College 1969-70 Concert-Lecture Series. Admission will be by card which may be obtained without charge in Main Building prior to the lecture.

Boyd created a Hollywood furor in 1951 when he turned from a promising film industry career and entered an Episcopal seminary in Berkeley, California.

Father Boyd's book "Are You Runnning With Me Jesus," has been widely read. More recently, he has written "Free to Live, Free to Die"; "Malcolm Boyd's Book of Days"; "The Fantasy Worlds of Peter Stone and Other Fables", and "As I Live and Breathe: Stages of an Autobiography." Boyd has also edited "The Underground Church."

As an Episcopal priest, Boyd has carried out his ministry in campus beer joints, city discotheques and freedom houses in the South. While chaplain at Colorado State University, he conducted religious "espresso nights" at local coffee houses and beer joints and was eventually forced to resign. He has been involved in numerous controversial situations on campus and in the civil rights movement.

Dr. F. W. Young Appointed Kearns Professor at Duke

DURHAM — Dr. Franklin W. Young, an internationally known scholar in New Testament and patristic studies, has been appointed to fill the recently established Amos Ragan Kearns Professorship in the Duke University Divinity School.

Announcement both of the creation of the distinguished professorship and the selection of Dr. Young to fill it was made Monday by President Terry Sanford.

The professorship itself was established by Kearns and is named in his honor. Kearns has served as a trustee of Duke University since 1945, as a member of the Executive Committee since 1948, and as a trustee of The Duke Endowment since 1962. A former mayor of High Point, he is president and treasurer of Crown Hosiery Mills, Inc., there, and is a past president of Duke's General Alumni Assn.

Dr. Young has twice served on the Duke faculty. While working on his Ph. D. degree here from 1944-46 he was a teaching fellow and instructor, after which he joined the Divinity School faculty on a fulltime basis as an assistant professor and dean of students, remaining until 1950.

From Duke, Dr. Young moved to the Yale University Divinity School for four years, and then to the Episcopal Theological Seminary of the Southwest in Austin, Texas for five. From there he went to Princeton University where he was professor of religion for nine years, serving also as director of graduate studies in religion in 1964-65 and as chairman of the Department of Religion from 1965-68.

He returned to Duke Divinity School as Professor of New Testament and Patristic Studies in 1968, and became director of graduate studies in religion in the fall of 1969.

A native of Lima, Ohio, Dr. Young holds the A.B. degree from Dartmouth College and the B.D. degree from Crozer Theological Seminar in Chester, Pa.

An Episcopalian, he has served on a number of commissions of national and international scope.

He is co-author, with Howard Kee, of several volumes on New Testament understanding, published in the United States and in several European countries. In addition, he has written numerous articles of New Testament titles and missions, and has authored special articles in "The Interpreters Dictionary of the Bible" and the Encyclopedia Brittanica.

The Broad Scope

EPISCOPALIANS CUT BUDGET

A budget cut of more than $1 million under the 1969 figure was voted by the Executive Council of the Episcopal Church at its recent meeting in February. The trimmed figure is $13,065,032, and will require a 20 per cent cut—in 40 persons—in program staff at the church's national headquarters in New York. It will also cause a sharp curtailment of many national programs and in overseas missions.

Repercussions from the church's financial involvement in Malcolm X University in Durham is considered to have been a factor in the reduced budget.

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THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

During Lent, we have been remembering Jesus' life and how it helps us live as the people of God. The climax of Jesus' life and of the Christian year is the Resurrection which we celebrate at Easter. Many Easter symbols remind us of eternal life and the hope we find in Jesus.

Crowns are a symbol of kingship. They remind us that Christ, the everlasting King, reigns forever and ever.

The **lily** grows from a bulb buried in the earth. Out of its decay grows foliage, a bloom and a new bulb is created.

The **butterfly** comes from a worm. It begins as a crawling creature which spins a cocoon. From this it emerges as a beautiful, soaring butterfly.

The **peacock** molts, losing his feathers. The new feathers he gains are more brilliant than those he lost.

All these are symbols of Easter. They remind us that life is everlasting. The old life is lost and changed into life that is new and more beautiful. This is a basic belief of our Christian faith.

Aunt Cay

A DAY OF JOY

Philip and I arose early the day we were to leave Bethany for Jerusalem. "These have been happy days in Bethany," I said to him. "We have learned much from Jesus."

"Yes, Andrew," he replied, "and it has been a great joy to be in the home of Mary and Martha again. I am glad Jesus decided to go to Jerusalem to celebrate the Feast of the Passover."

"Today we shall go on to Jerusalem," I responded. "I wonder where we shall keep the feast."

"I don't know," answered Phillip, "but I am sure the Master has some plan. He always knows what to do and takes care of everything we need. He has such faith and trust in God. I am learning much from him."

"Come, let's join the Master and the rest of the disciples," I urged. "I see they are about ready to set out for rthe day."

We joined our companions and our little band started on the road to Jerusalem. Our group did not remain small very long. Soon other people who loved Jesus joined with us. They were eager to be near the Master and hear what he had to say. The sun became hotter and the day warmer as we neared the city. When we came to the Mount of Olives, we stopped to rest for a while. As we sat in the cool shade of the trees, I heard Jesus call.

"Andrew, Phillip, please come here for a moment. I have something I'd like you to do."

Quickly we went over to him. "What would you like us to do, Master?" I asked.

"Go into the village that is opposite you, and as soon as you have entered it you will find a colt tied. No one has ever sat upon it. Untie it and bring it

to me. If anyone asks you why are doing this, tell them that the Master needs it. Tell them, also, that we will send the colt back."

Phillip and I left the group at once and went into the village. There, just as Jesus had said, was a young colt. It was tied near a door in the open street. As we were untying it, the owner came up to us and asked, "What are you doing, untying my colt?"

"Jesus, our Master, wants to use it," I answered.

"We will take good of it," added Phillip, "and we will send it back as soon as we have finished with it."

The man slowly stepped aside and Phillip and I led the colt back to where Jesus was. As we came near, one of the disciples took off his cloak and threw it over the back of the colt. Two others lifted Jesus up and sat him on the young animal. Phillip and I led the beast down the road toward the city and the crowd followed along. Some of them ran ahead and threw their cloaks in the road before the colt. Others spread leafy branches, which they had cut from the field, before him. All of the crowd began to sing and praise God.

"Hosanna, Blessed is He who comes in the name of the Lord!" some sang.

"Hosanna, to the Son of David!" sang others.

"Blessed is the King! Peace in heaven and glory in the highest!" rang forth from still others.

What a happy, glorious day this was for all of us. Surely, this was a suitable welcome for God's Son, the Messiah, and surely, now the kingdom Jesus had talked about was coming.

All along the streets of Jerusalem people asked, "Who is this?"

And with joy and certainty, we answered, "This is Jesus of Nazareth, the Messiah, whom God promised to send."

A MESSAGE

A verse in the Bible says, "For lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of singing has come." The words below remind us of this fact. Fill in the missing letters to discover why this is a happy time.

S U N — H I N E
T U L I —
G — A S S
C H — C K S
P L A — T I N G
D O — W O O D
K — T E
B U D —
S — O W E R S
L — A V E S
— O B I N
N — S T S

Why is that letter so damp?
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CAROLINA BRIEFS

¶ Spring revival will be held at Gethsemane United Methodist Church, Greensboro, March 22-27. The Rev. Melvin M. Beeker, pastor of Giles-Charlotte-Mount Shepherd Charge, Asheboro, will be the evangelist. Services will be at 7:30 p.m., and the public is invited to attend.

¶ Dr. Thomas A. Collins, president of North Carolina Wesleyan College, Rocky Mount, will be the guest preacher for revival services beginning March 24 at Rich Square United Methodist Church, Rich Square. Rev. George F. Blanchard is host pastor.

¶ Bryant Bivins, director of Hope Valley, Inc., in Dobson, spoke March 15 at the morning worship service of the Franklin Heights United Methodist Church, Mount Airy. The minister, Rev. J. Dwight Cartner, preached at the First Baptist Church in Mount Airy on that date.

¶ Dr. Thomas A. Collins, president of North Carolina Wesleyan College, Rocky Mount, is preaching in revival services this week at Concord United Methodist Church of Roxboro. The concluding service will be on Saturday night. Rev. J. B. Speight is pastor of Concord Church.

¶ Birmingham-Southern College Choir will present a concert of sacred music at First United Methodist Church, High Point, April 2 at 7:30 p.m. The public is invited. There will be no admission charge.

¶ Dr. Clovis Chappell, a retired member of the WNC Conference now living in Waverly, Tenn., will be preaching at First United Methodist Church, Elkin, March 22-25. Beginning on Sun-



PASTOR GIVEN NEW CAR

The congregation of the Evansdale-Black Creek Charge presented its pastor, Rev. J. W. Scott, the keys to a 1970 Maverick following a special worship service Feb. 16. From left to right are Ernest Whitely, chairman of Administrative Board, Evansdale; J. Sid Tomlinson, Jr., chairman of trustees, Black Creek; Rev. Mr. Scott, and Jesse Lee Evans, of the Pastor-Parish Relations Committee, presenting the keys. Rev. Mr. Scott said, "It was the nicest gift I have ever received, and it was a complete surprise."

day morning, he will conduct two services a day through Wednesday.

¶ Bishop Earl G. Hunt, Jr., will be the guest preacher at Holy Week services March 22-25 at First United Methodist Church, Hendersonville.

¶ Mr. and Mrs. Fred T. Knowlton of Old Fort observed their fiftieth wedding anniversary on February 25. Both are members of Ebenezer United Methodist Church, Old Fort. They are the parents of Mrs. Bertha G. Fohl of the home, Mrs. Cecil Parker of Greer, S. C., Mrs. John Williams of Pleasant Garden and Charles Knowlton of Old Fort. They have 14 grandchildren and nine great grandchildren.

¶ The Annual Mitchell/Avery County Preaching Mission began Sunday evening in the United Methodist churches of both counties. Services will continue through Thursday evening.

¶ The Williamston Ministerial Association will sponsor Community Holy Week services, Monday through Friday, at 7:30 p.m. The services will be held at First United Methodist Church March 23-27. Various ministers and church choirs will participate in the leadership of the services. On Thursday night there will be Holy Communion.

¶ First United Methodist Church, Wadesboro has scheduled a Lay Witness Mission for April 3-5. Dr. Tom Foster will serve as coordinator, bringing laymen from all parts of North Carolina and other states.

¶ Grace United Methodist Church of Clinton will observe its fifteenth anniversary with its Annual Founder's Day on Sunday, March 22. Albert Goldfinch of Raleigh, business manager of the Methodist Home for Children, will be the guest speaker. Following the worship service, the traditional dinner on the grounds will be served. All friends of Grace Church are invited to attend.

¶ Gifts from friends in memory of Mrs. W. Stanley Baker of High Point have been given to help support the work with the Toba Indians in Northern Argentina. Mrs. Baker was a member of First United Methodist Church, High Point, and was district president of the Women's Society of Christian Service in the High Point District from 1962-67.

C. B. HIPPS DIES

Charles B. Hipps of Gastonia died Feb. 19, at the age of 75, following six months of rapidly declining health.

He was a retired textile overseer with the Firestone Company of Gastonia.

He was the son of the late John R. and Belle Miller Hipps.

Surviving are his wife, Mrs. Elsie Stamey Hipps; one daughter, Mrs. Wayne Houser of Gastonia; two sons, Rev. R. Harold Hipps of Nashville, Tennessee, and Treveylen F. Hipps of Miami, Florida; three sisters, Mrs. Pallie Wallace and Mrs. Lelia Helton, both of Gastonia, and Mrs. Nina Moore of Lenoir; one brother, Madison Hipps of Sarasota, Florida; and eight grandchildren.

Funeral services were held for Mr. Hipps on Feb. 20 in the Covenant United Methodist Church of Gastonia of which he had been an active member since the 30's. Burial was in the Hollywood Cemetery of Gastonia.

Mr. Hipps was well-known throughout the W.N.C. Conference and might best be remembered by his part in the Conference presentation of "Windows" as Mr. Harkness who wore the white coveralls and crash helmet.

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THE LORD'S PRAYER AND GIVING



by G. I. Pearce

WHEN, in the prayer which we call "The Lord's Prayer", we recite, the petition, "Give us this day our daily bread" what do the words "us" and "our", in this petition, mean to us? How many people are included in these two words? Do they include all people? What about those who live in poverty?

If God is Spirit, as indicated by Jesus (John 4:24), how does He provide "daily bread" for us? How does He provide for those who, because of physical disability or the imperfection of a social order, are unable to provide for themselves? If God is Spirit, would He not need human hands to use to provide food, clothing and shelter (daily bread) for these unfortunate poor?

Could it be our hands that He needs for this task? Could it be that He has given some of us keen minds and strong hands to earn money and other possessions which we (with these hands which He has given us) can administer to those to those in need? Could this be what Jesus had in mind, when He instructed His disciples to say "Give **us** this day **our** daily bread"?

Can we be truly Christian and fail to be concerned about those who are unable to free themselves from a life of poverty and suffering? Listen to these words of Jesus: "Truly I say to you, as you did it to one of the least of these my brethren, you did it to Me" (Mat. 25:40 R.S.V.).

Can we then, as Christians and members of God's church, give less than our best that all might have the necessities of life (daily bread) and the gospel (good news) of our Lord, and His love for all mankind, supplied through us and the church of which we are a part? How do we respond to this love of God for us? Give "us" this day "our" daily bread.

Mr. Pearce, a layman, is chairman of the Work Area on Stewardship at St. John's United Methodist Church, Hickory.

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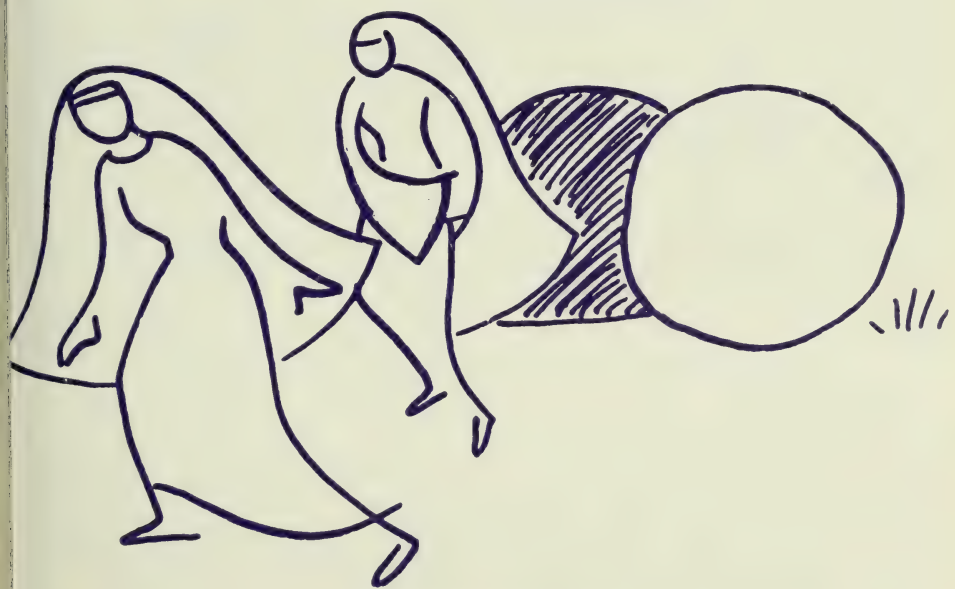
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THE DEATH OF JESUS

It was about twelve o'clock when the sun stopped shining and darkness covered the whole country until three o'clock; and the curtain hanging in the Temple was split in two. Jesus cried out in a loud voice, "Father! In your hands I place my spirit!" He said this and died.

(Luke 23:44-46)



THE RESURRECTION

". . . You are looking for Jesus of Nazareth, who was nailed to the cross. But he is not here — he has risen! Look, here is the place where they laid him. Now go and give this message to his disciples, including Peter: 'He is going to Galilee ahead of you; there you will see him, just as he told you.'" So they went out and ran from the grave, because fear and terror were upon them.

(Mark 16:6-8)

ABOUT OUR COVER

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Apr. 1-7—Southeastern Workshop on the Church's Ministry in Leisure, Leesburg, Florida.

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

Mar. 31—Pre-Conference Meeting Board of Education, Methodist Building, Raleigh, 11 a.m. (Executive Committee 10 a.m.)

Apr. 2—Burlington District Vacation Church School Institute, First Church, Graham, 9-1 p.m., 7-9:30 p.m. (Persons may attend either session)

Apr. 4—Durham District Vacation Church School Institute, Glendale Heights Church, Durham, 9-1

Apr. 8—Conference Program Council, Methodist Building, Raleigh

Apr. 8—Raleigh District Vacation Church School Institute, Hayes Barton Church, Raleigh, 9-1

Apr. 10—Goldsboro District Vacation Church School Institute, St. Luke Church, Goldsboro, 9-1

Apr. 13—Board of Health and Welfare Ministries, Methodist Home for Children, Raleigh, 10 a.m.

Apr. 14—Greenville District Vacation Church School Institute, St. James Church, Greenville, 9-1 p.m.

Apr. 14—Wilmington District Vacation Church School Institute, Grace Church, Wilmington, 9-1 p.m., 7-9:30 p.m. (Attend either session)

Apr. 15—Elizabeth City District Vacation Church School Institute, First Church, Hertford, 9-1 p.m.

Apr. 16—Methodist Home for Children Trustees, 10:30 a.m.

Apr. 17—New Bern District Vacation Church School Institute, First Church, Morehead City, 9-1 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Apr. 7—Board of Evangelism Annual Meeting, First Church, Lexington, 10: 30 a.m.

Mar. 31—Commission on Town and Country Ministries, Methodist Building, Statesville, 10:30 a.m.

Apr. 2—Statesville District Program Council, First Church, Hickory, 6 p.m.

Apr. 3-4—Coaching Conference on Creative Teaching for District Leaders of Children, Pfeiffer College, Misenheimer

Apr. 4—Regional Seminar on Evangelism, Central Church, Canton, 11 a.m

Apr. 5-8—Board of Ministry, Broad Street Church, Statesville, 7 p.m. Sunday—12 noon Wednesday

Apr. 7—Board of Evangelism Annual Meeting, First Church, Lexington, 10.30 a.m.

Apr. 9—District Statisticians' Annual Meeting, Methodist Building, Statesville, 10 a.m.

Apr 10-11—Guidance and Testing Clinic, Greensboro College, 5 p.m.

Apr. 11—Regional Seminar on Evangelism, Wesley Memorial, Statesville

Apr. 16—Marion District Checkup Mtg., Spruce Pine, 10:30 a.m.

Sons of the Resurrection

by Robert G. Tuttle

I like, particularly, one of the letters in the little book, *Children's Letters to God:* "Dear God, what is it like when you die? Nobody will tell me. I just want to know. I don't want to do it. Your friend, Mike." God would like for all of us to be just this frank about the real issues of living and dying. If we are honest, He helps us find the meaning.

The question, "Is there life after death?" is a personal question. The cynical phrase, "pie in the sky," is not used by anyone who has recently experienced the death of a loved one. In dying, God has reserved one place in the whole life situation where we are thrown absolutely back on Him. There is no other answer. Does God, in His love, have something else for us after this life, or does He not? Christ says that He does. The Resurrection says that He does.

Let's look at the story as found in Matthew 28: "They hurried away from the tomb in awe and great joy, and ran to tell the disciples. Suddenly, Jesus was there in their path. He gave them His greeting, and they came up and clasped His feet, falling prostrate before Him. Then Jesus said to them, 'Don't be afraid. Go and take word to my brothers that they are to leave for Galilee. They will see me there.'" A simple story, and it has the shout of truth in it. I believe it!

The disciples had come to minister to a dead body; and lo, they had a Risen Christ on their hands—one who gave commands and set them to work again.

The Rev. Dr. Tuttle is minister of Myers Park United Methodist Church, Charlotte.

Sometime ago we had a Lay Witness Mission. A strange group of people spent three days in our church. They were just like us—laymen and laywomen, husbands and wives, mothers and fathers, business executives, doctors and lawyers; but there was a difference. Somehow, a light had been turned on in them. This was evident in the individuals, and evident in the group. There was joy, a warmth, a love that I had seldom experienced before. We realized, in their presence, a living fellowship, a strange sense of the spirit. We were experiencing a Resurrection of the Living Christ in living people in our day.

In the recent movie, "The Shoes of The Fisherman," the head of the Kremlin, overcome by the immediate threat of nuclear war, was turning toward the Vatican for some hope of peace. His advisors were very cynical—he turned to them and said: "I have run out of mathematics." This is where the first disciples were—they had "run out of mathematics;" and God broke in upon them with new dimensions of life. This is where all of us are when we face death. If we can experience the Resurrection, if we can enter into the dimensions of this new life—then life has meaning. This is the place where we meet God and live, or, close the door on God and die.

Jesus has a way of drawing His little boat up on many shores. He will approach you or me always at our point of greatest need. I like the last verse of William Joyner's little poem, *View From The Tombs of Gadara:* "The demons cried, 'Run away! Hide!' And I wanted to run—over the cliff with

the pigs, or back to the tombs where I could nourish excuses for the fragment of a man I was. But I could not escape, and I could not hide. Your merciless love had torn all my defenses away, and I was doomed to live again." *Doomed to live again*—sentenced to live, when I was afraid to live . . . This is the glory of the Resurrection!

In a recent article Alan Paton tells of a friend who wished him a happy Easter: "I, because my wife was gravely ill, replied that I did not think it would be happy." I continued, "I like to see happiness and to see happy people . . . but if I had to choose, I would rather see them brave." Some of you at this moment face situations where you cannot be humanly happy, but where you must be brave. This is where the disciples stood; they were brave—they faced it—they came to the tomb, and lo, it was God's breakthrough that gave them joy and set them on their feet again. They were "surprised by joy!"

This Christ does not limit His operations to tombs of 2,000 years ago; He visits the tombs of broken souls today. Listen to the story of Jim Self, a young Presbyterian minister, devoting himself to the hopeless boys of a run-down area near his downtown church. Finding that these boys have to stay up all night while the employed members of the family use the beds, Jim Self opened an all-night pool room and called it "The Presbyterian Center." He played pool with the boys, listened to them and shared with them. Soon a Negro boy, 18 years of age, but looking more like 13, stumbled into this one place of light in the dark surroundings. Jim played pool with him, listened to his story, and found the boy had been dismissed from a Reformatory because he was dying of cancer. One night the boy, Edgar, said: "Jim, the doctor says I won't live more than a year, and nobody will talk about it with me. Will you tell me what's going to happen when I die?" Jim had within him much of the compassion of Christ—he knew his scriptures, and he confidently repeated the verses in I Thessalonians, 4. Edgar listened, then he said, thoughtfully, "Jim, I believe that. I have been watching you. I know you have got 'something,' and I know it's real. I want to join your church." The Word, by itself, might not have reached Edgar as he faced death, but the living Spirit of Christ who lived and loved in Jim Self made it ring true, and Edgar, in response to this witness, became one of "the Sons of the Resurrection." Karl Barth speaks truly when he says, "Without seeing the Lord, nobody can be glad. Whoever sees Him will become glad."

Samuel Shoemaker, who lived a great life and had a great ministry, was facing up to his final illness when he wrote, "I look back with many thanks. It has been a great run. I would not have missed it for anything." He had walked the pathway of Christ's love and Christ's demands. He had met Him, as the disciples did, in the pathway; he said confidently, "I believe that I shall see Him and know Him, and that eternity will be an endless opportunity." This is the power of the Resurrection!

It is in our experience of Christ that we get a peep, a glimpse of of the glory that shines beyond the veil, a slight preview of the glory of God at the center of things. It is in this glimpse into the eternal that something is imprinted deathlessly upon our minds and we cannot lose it, and we know that the only real "aliveness" comes from our fellowship with God; and that in our relations with Christ we can *claim*, and are *claimed* by His deathlessness; for in Him we have glimpsed "the far edge of our hope."

We, like the disciples, must dare to explore the empty tomb. We must dare

to be confronted by the Resurrection and yield to it in obedience. Easter throws open the great door to life's fulfillment! It reveals where the road goes! It gives us the comfort of knowing something of Bishop Candler's confidence: "My father owns the land on both sides of the river."

"There are other worlds to sing in." I stand amazed and rejoicing before the Resurrection! I catch the joy and the confidence of those first disciples; I am ready to face the 20th century. "As it was in the beginning, is now, and ever shall be, world without end. Amen." Eternity is the fullness of time.

The empty tomb is not enough—that is negative. We turn from the tomb and meet Him in the way! That is life! "Let not your heart be troubled, ye believe in God, believe also in Me." "Suddenly Jesus was in the path. He gave them His greeting . . . 'Don't be afraid; go, and take word to my brothers that they are to leave for Galilee. They will see me there.'"

Christ is realized in the arena of our Mission; we meet Him in the pathway of our love. He does desert us at the tomb; we behold Him beyond the tomb —His tomb and our own. In beholding, we become the "Sons of the Resurrection."

EDITORIALS . . .

EASTER GIVES PERSPECTIVE

We are a generation which needs the perspective which Easter gives. We are so deeply involved with the here and the now. Human needs on the materialistic level are so demanding of our time and energies. Man's struggle for political and economic freedom tends to crowd out a proper emphasis upon his spiritual needs.

We need to get away for awhile from the flatlands where men sweat and bleed and die. We need to walk out into the hills and climb to some high promontory. There we may look to the left and see the terraces of the years as they unfold into the countless generations of past history. We may glance to the right and see as in a vision the hills of the unborn years as they fade into infinity.

In that moment we will see ourselves not merely as the children of time but also as the heirs of eternity. We will understand more fully that man's struggle in the dust of this earth is not an isolated encounter, but that it is part and parcel of the celestial labors of the Almighty as He works mightily to shape man after his own image. We will see through and beyond the immediate objective the ultimate goal of the Kingdom of God.

And what is that goal? It is nothing partial, nothing imperfect, nothing temporary. It is the realization among men of what St. Augustine long ago termed the City of God. It is that which was envisoned by John on the island of Patmos.

Listen to the description of what he saw. "And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be

with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.'

"And he who sat upon the throne said, 'Behold, I make all things new.' Also he said, 'Write this, for these words are trustworthy and true.' And he said to me, 'It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life. He who conquers shall have this heritage and I will be his God and he shall be my son.'"

John could never have envisioned all of this if he had not first seen the risen Christ. Neither he nor any of the other witnesses of the resurrection, would have dared think much less say such ridiculous things. Those early Christians were a weak and miserable group by worldly calculations. They had no grand buildings, no potent structural organizations, hardly any numbers. They did not have nor did they care for economic or political power. In the face of the religious and political and social structures of their day they must have seemed as transitory as chaff driven by the wind.

But—and this is important—they did not so view themselves. Why? Because they had seen the mighty power of God in the raising of Christ from the dead. Because they recalled with new understanding all of the words of Jesus about Himself, about them, and about what God would do for them.

A grand and glorious future was assured them, not because of what man could contrive, but because of what God had promised. That promise had been validated in their eyes by Christ's resurrection and by his return to them for a season. They saw Him, conversed with Him, shared meals with Him. And then He was gone from their midst; but He was not gone. In a spiritual sense He yet remained with them. They were keenly conscious of His presence, and were constantly sustained by the expectation that one day soon He would return once more, this time in triumphal glory.

Because of this hope, they were sustained through adversity, persecution and martyrdom. So the Apostle Paul, in prison awaiting a sinister fate, could write this to the Christians at Philippi: "I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain." (Phil. 1:19-21).

We today, set down in a sensate society, secularized almost beyond recognition as Christians, need to take hold of such convictions about Christ as the New Testament witnesses possessed. We need to have done with our erudite and astute doubtings, which stultify and petrify. Instead, we need to nourish what fragile faith we may have that it may grow strong. The Church was founded upon the rock of this faith. It is upon this rock that it has grown throughout the centuries, and it is upon this rock that it will survive and prosper.

COCU Plan of Union Ready for Study by Denominations

ST. LOUIS, Mo. March 13—More than 25,000,000 U. S. church members now have before them for study and response a plan that could unite them into the Church of Christ Uniting by the latter part of this decade.

The Consultation on Church Union (COCU) here this afternoon unanimously accepted for commendation to nine participating denominations a draft Plan of Union. After approximately two years for study, and additional time for necessary redrafting, the document is scheduled to go back to the churches for their final consideration.

If that action is favorable on the part of any two of the nine, the Church of Christ Uniting (CCU) will then come into being in what can be the largest union of churches in the nation's history.

Participating in the drafting and acceptance for transmittal for the study and response are the African Methodist Episcopal and African Methodist Episcopal Zion Churches, the Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, Presbyterian Church in the U.S., United Church of Christ, United Methodist Church, and United Presbyterian Church in the U.S.A.

Selected to head the Consultation on Church Union during the important biennium ahead is a man whose career as an ecumenical leader parallels almost exactly in time the process that resulted in the action here today — the Rev. Dr. George G. Beazley, Jr., Indianapolis, Ind., president of the Council on Christian Unity of the Christian Church (Disciples of Christ)

Dr. Beazley came from a pastorate in Bartlesville, Okla., to head his denomination's ecumenical activities just three days before the Rev. Dr. Eugene Carson Blake preached the sermon in San Francisco, Calif., in December, 1960, that eventuated in the Consultation.

One of the first participants in COCU process, Dr. Beazley has been vice-chairman the past two years. He succeeds United Methodist Bishop James K. Mathews of Boston, Mass., as chairman.

Officers elected today to serve with Dr. Beazley are the Rev. Dr. Charles S. Spivey, Jr., New York, a member of the African Methodist Episcopal Church, vice-chairman; Mrs. Ralph M. Stair, Waukesha, Wisc., United Presbyterian Church, second vice-chairman; and George Mason Miller, Chicago, Ill., African Methodist Episcopal Zion Church, secretary. Mrs. Stair is the first woman ever to serve on the COCU executive committee, and Mr. Miller, at 24, is the youngest person.

Both Dr. Beazley and Mrs. Stair served on the 18-member commission that drafted the proposed Plan of Union. Chairman of the group was the Rev. Dr. William A. Benfield, Jr., pastor of First Presbyterian Church in Charleston, W. Va.

After receiving the draft with an address from Dr. Benfield at the opening of the week-long session here, and giving him a prolonged ovation for the group's work, the 90 delegates dug into its proposals and made their suggestions for change.

When the many hours of discussion

and debate were at an end, the plan stood basically as it had been submitted. Among other things it:

- Affirms the Lordship of Jesus Christ and the authority of the Bible;
- Continues the three historic ordained ministries—presbyters, bishops and deacons;
- Sees as crucial the work and witness of lay men and women and provides for their inclusion at all policy-making levels on a ratio of two laymen to one clergyman;
- Stresses repeatedly that the church at every level must be open without discrimination to all persons regardless of race, age, sex, wealth or culture;
- Asserts that worship is a key ingredient in renewal of the church and provides for a wide variety in that worship;
- Provides for a distinctive new "parish" arrangement for local congregations and task forces;
- Declares the united church will seek communion and union with other churches in the U.S. and the world; and
- Pledges that the mission of the united church includes the public as well as the private sphere.

One major change voted during the debate was elimination of a provision that the first presiding bishop must be a black person. Substituted for this requirement was one that puts no restrictions on the race of the presiding bishop, but will limit him to not more than two four year terms and requires that his successor be a person from another race.

This change was proposed by the Rev. Othal H. Lakey of Dallas, Texas, a pastor of the Christian Methodist Episcopal Church.

Mr. Lackey argued that providing only for a black presiding bishop as the first to hold the office "smacks of tokenism." He added that "it seems to me a lot of us who will be in the united church will have integrated a lot of cemeteries before we get another black bishop."

After a lengthy discussion, the revised procedure was adopted with only a scattering of dissenting votes.

Most of the other changes, Consultation leaders say, added needed editorial refinement, but did not alter the basic thrust and tone of the 145-page document.

Dr. Beazley believes the document will lead church members into what he regards as the greatest difficulty in connection with COCU—"getting into the experience of being one."

Also adopted here today were outlines of a plan for study by the nine denominations that has as a fundamental premise the need for examining the draft Plan of Union in groups involving as many of the different churches as may be present in a given community.

The Rev. Dr. Paul A. Crow, Jr., of Princeton, N. J., general secretary of the Consultation, has stressed that it is only as the study is carried out in these interdenominational, inter-racial groups that persons will begin to grasp the true meaning of unity.

As they begin this study, church members will have before them the favorable opinion of the man whose sermon launched the Consultation process.

In a letter to Dr. Crow prior to the opening of the session here, Dr. Blake, now general secretary of the World Council of Churches, termed the plan "a good job."

"I am for the plan," he said, "and will vote for it when it comes before my presbytery."

Roman Catholic observers at the session here said the Consultation is an

(Continued on page 12)

Anticipating General Conference

By Dr. J. Clay Madison
Director, Program Council
Western North Carolina Conference

In his article entitled "This We Need" (See **North Carolina Christian Advocate** of March 5) Dr. Wilson O. Weldon presents a helpful discussion of some of the issues that will be under consideration during the special session of General Conference to be held in St. Louis, April 20-24. The suggestions which he made give an appropriate background for some further things that perhaps ought to be said.

Many of us agreed with Dr. Weldon that this session should not be called. It seemed to us that our people needed more time to adjust to the new structure which came into being with Church Union, before the General Conference starts altering that structure again. Of course, right here may be one of the reasons why this General Conference should be held. The Uniting Conference in 1968 attempted to harmonize the disciplines of the two denominations — The Methodist Church and the Evangelical United Brethren Church — which came together in the union. Any careful reading of the Discipline will reveal that there are still many conflicts and contradictions in legislation which were not harmonized. This was perhaps inevitable. The coming session will give the General Conference an opportunity to clear up these conflicts.

Also, as Dr. Weldon suggested, there are many who feel that we should take an inventory of our progress within the new church in order to see how well we are doing. The Uniting Conference not only brought together two different church bodies but it also brought about the elimination of the Central Jurisdiction from the structure of the Church. This action has far-reaching significance in the area of race relations. It is important that we make an honest assessment of how these new relationships are working out.

Beyond these more apparent matters of business at least four progress reports will be made on some of the most important developments now going on within United Methodism. In 1968 three important Study Commissions were appointed:

1. A Theological Study Commission on Doctrine and Doctrinal Standards. 2. A Social Principles Study Commission. 3. A Structure Study Commission.

These Commissions are charged with the responsibility of — 1. making a careful study of all our creedal statements looking to the possibility of a contemporary formulation of doctrine and belief; 2. making a careful study of The United Methodist Church's statements of social principles, better known as the Social Creed, with the purpose of updating these statements; and 3. making a thorough study of the board and agency organizational structure of the Church with the purpose of finding ways to make this structure more effective. It is anticipated that progress reports will be made by each of these Commissions.

In addition to the reports of these Study Commissions the COCU (Consultation on Church Union) plan for

church union will be presented to this session of the General Conference. This plan has been released only within the last few days and the General Conference of The United Methodist Church will be the first of the governing bodies of the participating denominations to give it consideration. It should be made clear that no vote will be taken on this plan at this session. It must be studied until 1972 when it will be thoroughly debated, and then studied for another four years before it comes up for a vote in 1976. If it should be passed by the 1976 General Conference it would still have to go before all Annual Conferences where it must be approved by a two-thirds majority vote before it becomes effective.

As we read about these various reports in the daily press, let us keep in mind that the report of a commission does not represent the action of the General Conference. Each of the progress reports mentioned above will be before the Church for two more years before any action is taken. This will give the whole Church an opportunity to become informed concerning the issues involved. Furthermore, it is our responsibility to become informed, for the future shape of United Methodism is at stake.

While these and other items on the agenda may be anticipated, we are living through a period of history when developments may require the most carefully prepared agenda to be revised. Hardly a single major church body has met within the last two years without being confronted by some radical or militant group demanding huge appropriations for non-church causes, the re-ordering of priorities, the altering of church structures. Such is the turbulent character of the period of history through which we are living. These are developments which cannot be anticipated, but they represent possibilities for which the whole Church must be prepared. The danger in these possible confrontations does not lie in the confrontations themselves, but in the possible ways in which the General Conference and the Church as a whole may respond. On the one hand, the General Conference could be so intimidated that it would allow the parliamentary process to break down and the session taken over by the confronting group. On the other hand it could over-react, under the influence of an ultra-conservative back-lash, and use the parliamentary process to defeat the will of the majority rather than as a process by which the will of the majority may express itself. Either response would be tragic, for it would lead to a deeper paralysis of the Church through a further polarization of its membership at large.

But there is the possibility of a positive and constructive response. The General Conference can resolve firmly to maintain the parliamentary process, determine its own agenda, and make its own decisions. Within that process it may remain open to whatever any responsible group may wish to say, for the Church needs to hear what the world is saying and why it is being said. But having heard, the Church must then make its own decisions within the context of its traditions, its ability to meet human needs, and above all its commitment to Christ. Such a confrontation may be agonizing, calling for patience, courage and objectivity by the delegates to the General Conference and by the reading public back home, but it may also lead to a deeper comitment to Christ and to some new discovery of

what the mission of the Church is in our day. United Methodism just might become united by a new and positive hope for the future.

This special session which some of us do not want, just could turn out to be one of the most significant sessions in the history of the Church.

COCU PLAN of UNION

(Continued from page 9)

asset to Protestant-Catholic relations and will further the cause of an even broader unity.

A noted church union leader in India, the Rt. Rev. Lesslie Newbigin, Bishop of Madras, said the proposed plan could have "a refreshing effect on the life of the church in this country and the rest of the world." Bishop Newbigin was Bible lecturer for the meeting here.

Consultation leaders agree, however, that the plan can be strengthened.

"The plan will be changed and it is now the churches that will change it," Dr. Beazley said.

Black leaders in COCU stress that the relevance of the Church of Christ Uniting for their memberships will depend a great deal on the seriousness with which the six predominantly-white churches take the existence of black churches in American society. Their churches, they said, are not interested in "playing games" and they will be more concerned "with how people demonstrate their convictions," than what is said on paper.

One of the issues in the plan expected to receive careful attention from the nine denominations is the concept of parishes and the holders of church property titles.

After lengthy debate here, the delegates approved a proposal to permit uniting churches to maintain "present forms" of holding property "during the transitional period" when the united church is being organized.

Another potential problem is that of apathy among members in the nine churches—more than one-third of U. S. Protestantism.

Other problems doubtlessly will arise in the months of study ahead and Consultation leaders have urged that these concerns be transmitted to both them and the denominations before any redrafting of the plan begins.

"Whether the Plan of Union becomes an instrument of renewal in our churches depends in a large measure on the commitment given to its study, reflection and revision," Dr. Crow said in his annual report.

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Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 MARCH 26, 1970 No. 3

YOUTH MINISTRY

YOUTH MINISTRY EXPLORE WEEK-END

Explore week-end offers Senior High youth a unique experience. Each young person will visit in the home of an adult churchman who is at work in an occupation in which the youth has an interest. Explore April 11-13 gives youth a chance to find out what is involved in a particular job, to consider how one "tries to be the Church" in that work, and what training is required. Application forms have been sent to each pastor, each local church coordinator of youth ministry, and each local U.M.Y.F. President. For additional copies, write Youth Ministry, P. O. Box 10957, Raleigh, N. C., 27605.

WHAT'S GOING TO BE NEW?

By fall, several new items in youth ministry resources will be introduced. To make certain that you are aware of them, check with the person who orders curriculum resources and see that you receive a free copy of **Forecast** from Cokesbury. **Forecast** is a quarterly publication giving an advance look at resources for the following three months.

COORDINATOR OF YOUTH MINISTRIES

F. BELTON JOYNER

PLANNING A SUMMER YOUTH WEEK?

If your plans for the summer include a youth school of religion, you might be interested in two School of Religion studies to be added to the series this spring. **To Tell A Mystery** is an introduction to the New Testament for Junior Highs. **The Wondrous Thunder** is a look at "special messages from the Bible in our time;" it is planned for Senior Highs.

NEED MORE SUMMER OPPORTUNITIES BROCHURES?

Pastors, U.M.Y.F. Presidents, and coordinators of youth ministry have received copies of the 1970 brochure of summer opportunities for youth. If you want more copies, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605. The experiences describ-

ed in the folder are: Celebration of Life week-end, Counselor-in-Training Program at the Camp for the Mentally Retarded, Canoe Trip, Senior Camp, Senior High Workshop, and Junior High Workshop.

REGISTRATION FOR A. C. S.

In an effort to simplify the registration procedure for the Annual Conference Session of the U.M.Y.F. (July 20-24, Methodist College, Fayetteville), different provisions for registering delegates are planned. Each local church, sub-district, and district will be contacted during early spring about sending a delegate. For those who want to plan youth budgets, it might be helpful to know that the cost of A.C.S. this year will be $29.00.

HERE ARE SOME FOLKS WHO CAN HELP

Forty young people in our Conference have just returned from the 1970 United Nations—Washington Study Tour. Many of them are willing to report on the experience, to show pictures they took, to be a resource for discussions on current issues, and to put in a good word for the 1971 Study Tour! For the name of persons near you who went on the U.N.-Washington Study Tour, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

MUSIC MINISTRY

ONE WAY TO STAY ON TOP OF THINGS

Sometimes a local church musician feels removed from the current thinking and new ideas in music. One way to "stay in tune" is to participate in national musical organizations.

Fellowship of United Methodist Musicians: formerly called NaFOMM, the Fellowship offers enrichment experiences, a monthly magazine (**Music Ministry**), an occasional newsletter, national convocations, and lots of chances for conversation. Write Music Ministry, P. O. Box 10957, Raleigh, N. C. 27605, for more information.

Choristers Guild: is very helpful to directors of children's and youth choirs. Chorister Guild letters are sent out each month with many suggestions, ideas, repertoire, etc. Two seminars are held during the summer. Application for membership ($6.00 a year) can be obtained from Choristers Guild, P. O. Box 38188, Dallas Texas 75238.



American Guild of Organists: subscription to AGO's excellent monthly magazine is available for $2.50 by writing Service Department, Music/AGO, 630 Fifth Avenue, New York, New York 10020.

WHAT TO SING WITH YOUTH

If you would like a list of resources for music ministry with youth, write Music Ministry, P. O. Box 10957, Raleigh, N. C. 27605. The list was prepared by The Rev. Bob Brenner of Durham.

FAMILY LIFE MINISTRY

National Family Week, May 3-10, will focus the attention of the church upon the importance of Christian Family Living. It is an opportunity to look at the family and see its needs and problems and to develop activities which will strengthen the families involved in the local church. The theme for this year, "What's a Family For?" lends itself to this kind of study.

The coordinator of family ministries should take responsibility for initiating plans for the activities during this week. If there is a council or a committee on family ministries, this group might originate the plans, or the pastor or chairman of one of the work areas might suggest the importance of observing National Family Week. In the United Methodist Church, the council on ministries has final authority in all ministries.

The May issue of **The Christian Home** will be devoted to the theme of Family Week, and will have articles on the following topics: The Family is For Loving; The Family is For Growing; The Family is For Sharing; The Family is For Serving; The Family is For Enjoying; and The Family is For Saving. Some churches may plan special classes for parents during the month of May, using the Christian Home Magazine, while others will direct their study toward current problems such as delinquency, divorce, poverty families, and the sexual revolution. "Between Parent and Child" by Haim G. Ginott, with leader's suggestions in the Adult Leader, September, 1969, is an excellent study for parents of elementary age children.

Family Nights. The month of May is an excellent time for a series of Wednesday evening or Sunday evening family nights. Potluck or served supper, followed by an hour of fun, worship, and study for the whole family. A film dealing with the family might be used, followed by discussion.

COORDINATOR OF ADULT MINISTRIES

John M. Meares

CHRISTIAN SOCIAL CONCERNS

John M. Meares

RESOURCES:

"Guidelines for Work Area Chairmen of Social Concerns in the Local Church" has been revised — order from:

Board of Christian Social Concerns
The United Methodist Church
100 Maryland Avenue, N. E.
Washington, D. C. 2002
(25c each, $2.00 per 10) (Order No. G-2036)

"Social Principles of the United Methodist Church" (G2) 15c each, 10 or more 10c each; 100 for $5.00 This pamphlet includes statements of both former denominations which united in 1968 to form the United Methodist Church.

"Engage" magazine — $5.00 a year (20 issues) Articles analyzing current social events from a Christian faith stance. The March 1 issue has an article, SIGNS OF THE TIMES in the "Old

(Continued on page 17)

Children's Ministry

COORDINATOR OF CHILDREN'S MINISTRIES

R. KEITH GLOVER

APRIL IS THE MONTH TO TOOL-UP—FOR SUMMERTIME MINISTRIES

Do you need some new ideas for summertime ministries? Could you use some sharper tools and resources for more creative work with pre-school and elementary boys and girls?

If so, you will be interested in the Vacation Church School Institutes scheduled in each district in April. (Check the calendar on page 3 for a listing of dates and places.)

Another important source of help for more effective communication in Vacation Church School is the Conference TRAFCO office. Mrs. Jean Eackles, Librarian, has prepared the following list of Audio Visuals that are available and recommended for use with the various VCS units this summer. She stresses the fact that orders should be in by May 15 for materials to be used in June. Note also that during the first two weeks after school is out materials will be booked especially heavily.

Audio Visuals For
VACATION CHURCH SCHOOL
1970

Order from: TRAFCO

Mrs. Jean Eackles, Librarian
Room 215, Methodist Bldg.,
1307 Glenwood Avenue
Raleigh, N. C., 27605
Telephone: 834-1456

Rental Fees:	
FS (fimstrip with script)	75c
SFS (filmstrip with script & record	$1.25
Slides	$1.00

KINDERGARTEN:

Theme: God's Plan For Families
Happy Times At Home (FS)
Helping Mother
Something New (SFS)
Star, The (SFS)

ELEMENTARY I-II, I-III

Theme: The World of Differences
The Church At Work (FS)
The Church Is People (SFS)
Different
Getting To Know God Through His World (SFS)
Getting to Know God Through Jesus (SFS)
God Cares Through People (SFS)
God Needs You To Care For Others (SFS)
Jimmy Finds City Friends
Made in God's Image (FS)
A Matter of Stripes (SFS)
Neighborhood Workers (FS)
New Friends, Good Friends (FS)
Our World of Happy Differences (FS)
Place For Me, A (SFS)
Tortoise and The Hare (SFS)
Town and Country Cousins (FS)

ELEMENTARY III-IV

Theme: God's Worldwide Family
Boys and Girls of Burma (SFS)
Christian Community Around The World (FS)

Church At Work, The (FS)
Four Books About Jesus (SFS)
Filipino Festival (SFS)
Frank Laubach (SFS)
Good Samaritan (FS)
Japanese Children (FS)
Jimmy Finds City Friends (FS)
Kimiko of Japan (FS)
Kojimas of Japan (FS)
Manachin and Kohi (FS)
Once Upon A Horse (FS)
Place For Me, A (SFS)
Randy (SFS)
Sumo, A Boy of Africa (FS)
Sunday Around The World (FS)
Tommy and Yaski (FS)
Tortoise and The Hare (SFS)
Tumba of Africa (FS)
Town and Country Cousins (FS)
Toyohiko Kagawa (SFS)

ELEMENTARY IV-VI, VI-VI
Theme: Christians and Conflict
And Jesus Said (FS)
Bibles Rules For Everyday Living (SFS)
Dealing With Conflict (FS)
Frog Pit (16 mm Film, $2.00 Fee)
Getting Others To Like You (SFS)
Gold-D-Lox and The Five Bears (SFS)
Haunted House, 16 mm film ($2.00)
Leaders and Followers (FS)
Learning About Friendship (SFS)
Learning About Money (SFS)
Learning to Forgive (SFS)
Learning To Get Along Together (SFS)
Problems of Living With Others (FS)
Religion In The Block (SFS for Teachers).

(Additional copies of this listing are available from TRAFCO.)

I M P O R T AN T —
Order No Later Than May 15
for use in June.

NEW TRAFCO FILMS

TRAFCO A-V Library has added two recently released 16 mm films.

WESLEY AND HIS TIMES. 16 mm, color, Rental fee $3.00.

A 14 1/2 minute shortened adaptation of the feature-length motion picture JOHN WESLEY with newly created narration.

This film covers the life of John Wesley and shows the social problems of eighteenth century England that gave rise to United Methodism.

HELLO UP THERE, 16 mm, color. Rental fee $3.00

A 7 minute short-subject film that has been shown with feature films since it won an award in the 1969 San Francisco International Film Festival.

The film explores the theme of the communication gap between young children and adults through the use of the art work and narration of children from Omaha, Nebraska.

To book these films write or telephone:

TRAFCO
215 Methodist Building
1307 Glenwood Avenue
Raleigh, N. C., 27605
Telephone: 834-1456

Christian Social Concerns

(Continued from page 15)

North State", by The Reverend H. Arthur Phillips, Jr., **Engage** lives up to its name, focusing on the most critical issues of our time — from the pain of powerless hungry children to the threatened nuclear destruction of powerful societies.

"Statement '69" (G2034) 20c each. Sixteen pages of resolutions, including resolutions adopted by the Board of Christian Social Concerns at its October 6-9 meeting at Lake Junaluska.

EVANGELISM

by **H. M. McLamb,**
Conference Director of Evangelism

Many members were received into the churches on Palm Sunday and will be received on Easter Sunday from confirmation classes and by transfer of letter. We rejoice with every church for every new member received. Every church should feel about every new member received like Jesus felt about finding the one sheep that was lost.

Our great concern now should be the assimilation of all the new members into the total life of the church: United Methodist Youth Fellowship, United Methodist Men, Women's Society of Christian Service, Church School, Scouts, Choirs, and various groups. How we get the new Christians and church members started will largely determine their maturing faith, church loyalty, Christian service and financial support.

We recommend that some of the following Tidings and Upper Room assimilation materials be given to new members:

"I Will Pour Out My Spirit (New members's packet), $1.00

"United Methodist Primer," Bishop Paul Washburn, $1.00

"Membership Manual for Boys and Girls and Young People and Adults" $. 35.

"I Will Uphold the Church," Alford, $.25

"Assimilation of New Members in Christian Life and Experience," Tuttle, $.50.

"The Care and Keeping of Church Members," Thomas, $ .50.

"Self Help for Church Members," Ragsdale, $.50

"Now That You Belong," $. 03.

We recommend that a Tidings folder, "Covenant of Time and Talent for Church Members," be given each new member to ascertain his particular talents and interests.



EAGLE AWARD PRESENTED

Leon Wilson, Jr., 14-year-old son of Mr. and Mrs. Leon Wilson, Sr., of Tarboro, received the Eagle Scout Award during the morning worship service at St. James United Methodist Church, Tarboro, Feb. 8. He is a member of Troop 96, sponsored by St. James Church. Pictured with Leon are his parents and the pastor, Rev. R. L. Bame.

SOCIAL CONCERNS COMMITTEE MEETS

The executive committee of the General Board of Christian Social Concerns met in Washington, D. C. March 11 and drew up a statement of recommendations to be made to General Conference. The statement included support for draft repeal, better ecological management, broadened labor laws, a lowering of the voting age, and military withdrawal from all of Southeast Asia.

In addition, the committee proposed that local churches not allow their property to be used "for educational activity which is designed to circumvent integration"; that all national agencies participate as sponsor-members in Project Equality; and that Jan. 15, the birthday of Martin Luther King Jr., be designated as a national holiday.

It also urged development of a national minimum standard for pastoral salaries, in view of the fact that the minimum level in several annual conferences is below the official government poverty level.

Bishop Charles F. Golden, San Francisco, is president of the Board of Christian Social Concerns.

METHODIST LENDING AGENCY MAKES $250,000 LOAN

Mission Enterprise Loan and Investment Committee (MELIC) of the Board of Missions has made a loan of $250,000 to a black group in Iowa toward the purchase of two radio stations. Added to the quarter million dollars was a grant of $11,000 from the Nebraska Conference.

The group purchasing the stations is Reconciliation, Inc., headed by Rodney S. Wead, executive director of the United Methodist Community Centers in Omaha. Wead has stated that all major stockholders are black and are residents of Omaha. The stations KOZN-AM and KOWH-FM have power of 100,000 watts, and reach parts of seven states. It is proposed to use the stations "as a training ground for black persons." Mr. Wead added, "We will be in a position to help train black people for major radio responsibility, and we will be able to offer programs of interest to the black community as well as to the total community."

RETIRED BISHOP TO HEAD N. EUROPE AREA

LOUISVILLE, Ky., (UMI)—Bishop Friedrich Wunderlich, retired episcopal leader of the United Methodist Church has been chosen by the executive committee of the Council of Bishops to administer the Northern Europe Area, with offices at Stockholm. He succeeds Bishop Odd Hagen, who died several weeks ago.

Bishop Wunderlich, who lives at Frankfurt A/M Main, Germany, will administer the Northern Europe Area until a successor is chosen at a meeting of the Northern Europe Central Conference this fall.

STUDENT EUROPEAN TOURS
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Medical Team Leaves Monday For Bolivia

A medical mission team from the Western North Carolina United Methodist Conference will go into Bolivia during March 30-April 19 to serve those in need.

Rev. William B. Bobbitt, Jr., pastor of First United Methodist Church in Maiden, is the coordinator for the spring project. This will be the fifth medical mission team he has accompanied overseas.

The medical team includes six physicians, two dentists, an optometrist, four nurses, a medical technologist, a director of volunteer services, a secretary and an associate coordinator for the team, the Rev. James (Jim) McNeely of the staff of Centenary United Methodist Church in Winston-Salem.

In Bolivia, the team will work under the direction of Dr. James Alley, United Methodist medical missionary stationed at Santa Cruz, Bolivia, who has been host for the other medical mission and eye specialist teams, and who extended the present invitation on behalf of the nation of Bolivia.

Mr. Bobbitt reported that many drug houses and hospital supply firms "have given generously" toward supplies which the team will take with it.

In addition volunteer laywomen from First Church and other congregations, have prepared surgical wraps and simple garments for infants which the team will serve.

The team will split and work in La-Paz, Ancoraimes, Trinidad and Montero in Bolivia. In LaPaz members of the medical team will work in the United Methodist hospital; in Ancoraimes the team members will work in the Beck Clinic on Lake Titicaca, which sits 12,500 feet above sea level; at Trinidad the team will work on the United Methodist Riverboat; and in Montero the team members will work both in the hospital and in village clinics.

All members of the team are from North Carolina except Dr. Charles White, who is from Lexington, Tenn. Dr. White, who is a Baptist, and Dr. Larry Fleming of Morganton, who is an Episcopalian, are the non-United Methodists on the team. Here are the members of the medical team:

General practitioners — Dr. Charles White of Lexington, Tenn., Dr. Richard Maybin of Lawndale, and Dr. Ernest Newell of Charlotte.

Dentists — Dr. Julian Trail of Norwood and Dr. Guy Haddix of Statesville.

Obstetrics-gynecologist — Dr. James Seegars of Lenoir.

Ear, nose and throat — Dr. Robert O'Connor of Hickory.

Orthopedic surgeon — Dr. George Holmes of Winston-Salem.

Optometrist — Dr. Larry Fleming of Morganton.

Nurses — Mrs. Rachael Williams of Statesville, and these wives of doctors previously mentioned: Mrs. Robert O'Connor of Hickory, Mrs. Julian Trail of Norwood, and Mrs. Ernest Newell of Charlotte.

Medical technologist—Mrs. Chester Middlesworth of Statesville.

Director, Community Volunteer Services of Lenoir — Mrs. James Seegars, wife of Dr. Seegars.

Secretary — Miss Jan Trivette of Hickory, who will remain in Bolivia for three months.

Coordinator — the Rev. William B. Bobbitt, Jr., of Maiden, and assistant coordinator — the Rev. James McNeely of Winston-Salem.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

AN EASTER MEDITATION

His time had come!

Over and over again He has warned His disciples not to say anything concerning some happenings, because "His time had not yet come."

It was on the day when Jesus had come into the district of Caesarea Philippi that He had asked His disciples, "But who do you say that I am?" and Peter had replied, "You are the Christ, the Son of the living God!" Jesus told him that on this rock, he would build His church.

From that time Jesus began to show His disciples that He must go to Jerusalem, suffer many things, be killed, and on the third day be raised, but they didn't know what He really meant.

How quickly the days must have passed!

How wonderful it was for His followers to have their Master with them!

How many lives were touched to bring wholeness of self!

How many lives received His words as their very bread of life!

How many lives expressed faith in His healing power and were rewarded with more than the healing of physical ills!

What a glorious revealing of God's love for all the world was made known through His Son!

Now, His day had come!

Jesus took the 12 disciples aside and said to them: "Listen! We are going to Jerusalem where everything the prophets wrote about the Son of Man will come true."

He explained what would happen, but "the disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Jesus was talking about."

All that He had told them came true within the space of seven days, because His time for fulfilling God's plan and purpose for His life had come!

Yes, He gave His life-lovingly, willingly, fearlessly-that all mankind might know forever the power and depth of of the love of our living God!

He gave His life upon the cross that all mankind might know redemption, forgiveness, change and newness of life.

This was not really the end of His time!

It was a prelude to the beginning!

There came the third day — an Easter dawn — that showed an empty tomb.

Hear again the words spoken by God's angel, such words never before heard by anyone:

"He is not here; He is risen!"

This was God's new act for His world forevermore!

How do we react to these words — to this event of all events?

What does Easter mean to you and me on an Easter Day centuries later?

If it goes no further than bearing meaning in an increasing awareness of God in the beauty and new life in nature, or in the recognition of desires for new wearing apparel or in a com-

pulsion to go to church at least on that Sunday—

Then, we have missed the true significance and fullness of meaning of Easter. Easter is a celebration of the resurrection of Jesus Christ, the Son of God, our Saviour and Lord, bringing to us an assurance of eternal life in Him and His spirit alive in us!

Easter says that because He lives, we too, shall live!

Easter says that His love and Way could not be defeated, and we have the choice of letting His love and way continue on in the world through our lives!

We see His spirit alive in Christ's People in all the countries of God's world.

We see many needy lives and places for His light to shine.

How wonderful it would be if suddenly the Risen Christ on this Easter Day could take possession of the lives of all of us who call ourselves "Christians" and we would be filled with His power and Spirit!

We would rejoice, be glad, shed forth His love in all our relationships with His lost, lonely, hungry, frustrated, confused, neglected, embittered, forgotten people and thus continue to prove His resurrection as we carry on His words and Works in His World!

Dare we commit ourselves anew to our living, risen Christ to sing, to read, to teach, and to live—

THE GOOD NEWS TO MODERN MAN?

—Mrs. R. L. Bame
N . C. Conference Chm.
Spiritual Growth.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

WNC DISTRICT PRESIDENT — STATESVILLE

Mrs. Garland Stafford, president of the Women's Society of Christian Service of the Statesville District, is one of the most gifted leaders in the Western North Carolina Conference, for she has a deep sense of responsibility and devotion to the real values of life and she is willing to always go the second mile on her own.

She has made a success in her career as a minister's wife and wherever she has lived has played an important role in all worthwhile community activities and in the church. Hers is a busy life, for her interests lead her into projects not only in her district, but also greater responsibilities in the Conference organization.

She is a member of the Conference Women's Society Committee on Nominations and was formerly chairman of the Advisory Committee on Town and Country Work. Her service as treasurer of the School of Christian Mission has been invaluable. She is also a member of the Conference Board of Christian Social Concerns.

She holds offices in the Women's Club, the Extension Homemakers Club, Garden Club and is on various committees on Family Life and International Relations in these organizations. Wherever there is a need, Elizabeth Stafford is there with a helping



Mrs. Garland Stafford

hand and her service is of such a quiet nature that one realizes that she follows a pattern mentioned in a prayer, "Make me an instrument of Thy leading."

A native of Elkin, Elizabeth Turner Stafford received her education at the University of North Carolina — Greensboro and at Catawba College. As she has lived in many places in the Conference as her minister husband has served one church after another, she has found her niche in each community serving with a rare spirit of kindness, gentleness and friendship.

The Staffords have two children, a daughter who is a librarian and a son who is a college professor in La Junta, Colo. Rev. Mr. Stafford was for many years executive secretary of Town and Country Work and is now pastor of New Salem-Cool Springs United Methodist Church in Statesville.

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WESLEYAN FORUM TO DISCUSS APPOINTMENT MAKING

"The Process of Appointment-Making" will be the topic of the Wesleyan Forum when it meets April 4 at First United Methodist Church, Conover, from 10 a.m. to 3:30 p.m.

The general areas to be considered under this topic are the procedure of the Cabinet, consultation with churches and clergy, the releasing of of appointments and the procedure of some other annual conferences.

Participating speakers are the Rev. A. Glenn Lackey, Marion District superintendent; Dr. Melton E. Harbin, Salisbury District superintendent; Ralph Jones, a member of First United Methodist Church, Newton, and Sydnor Thompson, a member of Myers Park United Methodist Church, Charlotte. There will be general discussion after the speakers have presented their viewpoints.

The Forum is open to all clerical members of the Annual Conference and to all lay United Methodists within the bounds of the Western North Carolina Conference. All interested persons are invited and urged to attend.

Lunch will not be served at the church, but each person will be responsible for his own lunch at one of the nearby restaurants.

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR APRIL 5

POWER FOR WITNESSING

Background Scripture: Acts 1:1 through 2:42

Lesson Scripture: Acts 2:1-6, 14, 36-42

We come now to the last quarter of our study of "The Story of God and His People." During the last three quarters we have considered: (1) God's revelation in the history of the Hebrew people; (2) God's revelation through Jesus, and now we are to study (3) God's revelation through His Church. During the quarter our themes will be (1) the gift of power through the church; (2) the expansion of the church and (3) the record of God's communication with his church.

This lesson and the next are based on the book of Acts, the first four chapters. If we did not have this book in the New Testament we should be without information about the period between the death and resurrection of Jesus to the time of the beginning of St. Paul's mission. As Professor Cadbury says, "It is our sole record of the apostolic age . . . it is the only bridge we have across the gulf that separates Jesus from Paul, Christ from Christianity, the gospel *of* Jesus from the gospel *about* Jesus." It has been called "Christianity's Hall of Fame." Here we may see the early heroes of the church in action—the men who "turned the world upside down."

The word "witness" occurs many times in the book of Acts. By word and deed the names of those who dot the pages of this work show a certain boldness that puts to shame our timid and half-hearted attempts at discipleship. We love praising these heroes, and we love to sing about them, but are not much inclined to follow them. Faith is said to be another word for "audacity," and this is not a bad description of the faith of the pioneers of our religion.

There were many people in Jerusalem on the Day of Pentecost. It was an important religious festival which had its roots in the ancient harvest festival (see Leviticus 23:4-21). The early followers of Jesus had formed the habit of having regular prayer meetings and, on this occasion there was a larger group than usual present. As things turned out this was to be no ordinary prayer meeting. First, there was "a sound like the rush of a mighty wind" and then an appearance of fire all over the place. The wind and the fire were both symbols of the presence of God, as we may find by a study of the Old Testament. Jesus knew this well, and one of his sayings (generally avoided by preachers because its implications are a bit embarrassing) found in Luke 12:49f reads this way: "I have come to set fire to the earth, and how I wish it were already kindled! I have a baptism to undergo, and how hampered I am till the ordeal is over! Do you suppose I came to establish peace on the earth? No, indeed, I have come to bring division." The followers of Jesus were to learn that, just as the Spirit had driven their Lord into the wilderness, so now that same Spirit was to drive them into conflict with their own fellow-citizens, and then against the entrenched powers of evil in the Roman Empire, and ultimately to martyrs' graves.

If the reader can get hold of a copy of Elton Trueblood's book, *The Incen-*

diary Fellowship, he will see how this distinguished author takes the theme of the cleansing fire and shows the contrast between a group that was filled with the Spirit, and the way in which the dynamic message of the early church has been toned down to fit the comfortable Christianity of today. Says he: "Though the New Testament describes a hot fire, we prefer the damp wick."

The power to witness that characterized these early followers of Jesus came from God in the form of a fiery baptism. And, we may add, it came also from their intense love and care for one another. As Trueblood puts it: "As everyone knows, it is almost impossible to create a fire from one log, even if it is a sound one, while several poor logs may make an excellent fire if they stay together as they burn. The miracle of the early church was that of poor sticks making a grand conflagration."

Paul tells us in Romans 12:11 "Be aglow with the Spirit." Our great hymns are full of this same theme. Take the line from "My Faith Looks up to Thee" which says of the love of God that it is a "living fire." Or take that great devotional masterpiece, "Spirit of God, Descend Upon My Heart" which closes with the moving affirmation: "My heart an altar and Thy love the flame." Finally, remember John Wesley's description of his experience when he says: "I felt my heart strangely warmed." Today the theme is: "Cool it." Maybe it ought to be "Warm it!"

IN MEMORIAM

B. W. PATE

We, the members of Bethel United Methodist Church, Goldsboro District, wish to express here our love and appreciation for the life of Mr. B. W. Pate whose death occurred on December 14, 1969.

Mr. Pate was born March 30, 1887, in Greene County. He was first married to Miss Laura Mewborn. Mr. and Mrs. Pate were of great importance to our church in the early forties. The doors of the church were almost closed, but he and a few faithful members worked hard in building, and congregated new members. Mrs. Pate passed away in 1947. Mr. Pate married again in December 1948 to Miss Emily Pelt.

Mr. Pate was the oldest member of our church. He served faithfully as long as his health permitted, up to about a month before his death. The little children loved him as well as the older members. He will be greatly missed, but not forgotten.

Mr. Pate is survived by his wife, Mrs. Emily Pate; three daughters, Mrs. Bill Wilson of Kinston, N. C., Mrs. Raymond Creech of Wilmington, N. C., Mrs. Braxton Taylor of Snow Hill, N. C.; and five sons, Lynwood Pate of Lanexa, Va., Willie Pate of Greenville, N. C., John Pate of Miami, Fla., Frank Pate of Maury, N. C., and Preston Pate of Snow Hill, N. C.

To the family we say: To know Mr. B. W. Pate was to love him. We are thankful for his life and what it has meant to our church and community.

—Members of Bethel United Methodist Church, Goldsboro, North Carolina
T. C. WEST, *Pastor*

DALLAS MALLISON

On January 22, Dallas Mallison, longtime Methodist, came to journey's end at the age of 62. His interests included the church, education, government, and journalism. In the thirties he served on the faculty of Atlantic Christian College and he also taught in Louisburg College. Later he became County Supt. of Schools in his native Pamlico County, and at one time he served a term in the state legislature. He had journalistic talents, and he will be remembered as a familiar figure among the newsmen at our church conferences. Some of his writings have appeared in the Advocate.

In later years he resided in Carolina Beach and attended our church as long as his physical condition permitted. Handicapped by blindness and other disabilities, Dallas was confined to his home for several years, but he continued his activities in true Christian spirit, making use of the telephone, radio, and a busy typewriter. Whenever the church needed publicity, he did the writing, and he was happy to serve. Therefore, it is fitting that we pause in our Charge Conference to pay tribute to a faithful servant in our division of Christ's Church.

Charge Conference, 26 February 1970
St. Paul's United Methodist Church
Carolina Beach, North Carolina.



Central United Methodist Church

Central Church, Asheboro, Sanctuary Dedicated

March 8 was a significant day in the seventy-nine year history of Central United Methodist Church in Asheboro. Besides holding the first service of worship in its new sanctuary, the congregation entered the structure free of debt. Therefore, the first worship service was also a dedication service.

Bishop Earl G. Hunt, Jr., who preached and dedicated the sanctuary, stated this was the first time such an event had ever occurred in the Western North Carolina Conference.

Dr. E. H. Nease, Jr., High Point District superintendent, assisted the bishop in the dedication service. Nine hundred and fifty-four persons were



Shown following the dedication are, left to right, Harold Wagoner of Philadelphia, architect for the sanctuary; Bishop Earl G. Hunt, Jr.; Richard H. Moore, chairman of the Board of Trustees, Dr. E. H. Nease, Jr., High Point District superintendent, and the Rev. Calvin Leonard, pastor of Central Church.

present for this historic occasion.

Central Church was organized in 1891, with the first building being erected in 1892. In 1921, the congregation authorized the building of its second structure, with this building being completed in 1922 and dedicated in 1928. The ground breaking service for the third new church building was held May 23, 1954. The Education Building and Chapel were formally opened December 18, 1955.

H. R. Trollinger was chairman of the Building Committee, and Marshall R. Williams, chairman of the Building Finance Committee for the new sanctuary. The Rev. W. Calvin Leonard has been minister of Central Church since 1965.

Charlotte Minister Awarded Journalism Scholarship

DAYTON, Ohio — The Rev. Happy James Lawrence of Charlotte, has been awarded the Ralph Stoody Fellowship in Journalism by United Methodist Information it was announced here March 20 by Bishop Eugene M. Frank of St. Louis, Mo., chairman of the Commission.

The $3,000 Fellowship honors Dr. Ralph Stoody of Lighthouse Point, Fla., who served for 24 years as executive of the Commission on Public Relations and Methodist Information of the former Methodist Church before his retirement in 1964.

Mr. Lawrence, who is a candidate for the Master of Divinity degree from Duke University Divinity School at Durham in June, has been accepted at the University of Tennessee, Knoxville, where he expects to do graduate work in journalism, beginning this fall.

The 25-year-old minister is a native of Melbourne, Fla., and an ordained deacon in the Florida United Methodist Conference. He was graduated with the Bachelor of Arts degree from Pfeiffer College at Misenheimer in 1966.

The Stoody Fellow winner's varied experience includes work last year as legislative assistant to Sen. Ralph Yarborough of Texas, youth director in the summer of 1967 at the Lake Junaluska United Methodist Assembly, and



Rev. H. J. Lawrence

work as youth minister and/or associate pastor at First United Methodist Church in Charlotte, Trinity United Methodist Church of Durham and Forest Hills United Methodist Church of Tampa, Fla.

Presently he is serving on the ministerial staff of First Church in Charlotte, where Dr. Eugene Peacock, is senior minister. Mr. Lawrence is married to the former Genie Peacock, daughter of Dr. and Mrs. Peacock.

During the past two years he has written more than a dozen articles for the Division of Curriculum Resources of the United Methodist Board of Education in Nashville, and for other publications.

He directs and produces plays, is a song writer, and he and his wife are folk singers.

THE CHILDREN'S PAGE



Mrs. Catharine Vick

HE IS RISEN

Peter and John sat quietly in the room where they had eaten with Jesus on Thursday night. Now it was early on the first day of the week and the faint rays of light were beginning to shine through the darkness. The Sabbath was over and soon they must decide what they would do now. It didn't seem possible that Jesus was dead.

Peter broke the silence. "These have been the two most miserable days of my life," he said. "All of the horror and ugliness keep flashing before me. I can still see Jesus as they led Him from the courtyard to the governor, Pilate. I was sure that he would know that Jesus had done no wrong and release Him."

"I, too, was surprised at the way Pilate handled the case," replied John. "I don't think he really felt that Jesus was guilty of the things of which the chief of priests and elders accused Him. He knew of our custom to release one prisoner at the time of the feast and I think he was sure the crowd would ask for Jesus."

"That shocked me," remarked Peter. "The people followed and listened to Jesus with such interest as He taught them. I could scarcely believe my ears when they called for the release of Barabbas."

"I cringed when they stripped Him of his clothes, put a purple robe on Him, and placed that crown of thorns on His head," continued John. "Then when they mocked Him, spat on Him, and called Him 'King of the Jews,' I became angry. It was humiliating to see them put His own clothes back on Him and give Him a cross to carry."

"Yes, and it was such a heavy one," added Peter. "I was glad when they called Simon of Cyrene to carry it for Him. Jesus looked so tired. And then the rest of that walk to Golgotha was difficult. I thought I could not bear to see Him hanging on that cross between those two thieves."

"And yet, even in His agony, He thought of His mother standing at the foot of the cross. I'm glad He asked me to look after her," said John. "I shall do my very best."

"It was thoughtful of Joseph of Arimathea to ask Pilate for Jesus' body," added Peter. "He wrapped it so carefully in linen cloths and laid it in his own tomb before the Sabbath began. I wonder why Pilate had that huge stone placed in front of the entrance?"

A knock at the door aroused the two men from their musings. "Peter, open the door," a voice called. "It is Mary Magdalene. I have news for you."

"Come in," said Peter as he unbarred the door. "Where have you been so early in the morning?"

"To the tomb," replied Mary. "Joanna, Salome and Mary, James' mother, were with me. We went to anoint the Lord's body and Peter, the stone had been taken away from the tomb! The body is not there! An angel appeared and said to me, 'I know that you seek

Jesus who was crucified. He is not here; for He is risen as He said. Go tell the disciples and Peter that He is going to Galilee!' "

"Come," said Peter to John, "let us go and see."

The two men quickly ran out of the house toward the tomb, John out ran Peter and arrived there first. He looked in and saw all the linen cloths lying there as Mary had said. When Peter arrived, he went into the tomb and saw for himself that the body was gone. "Truly," he said, "He *is* risen, John. Let us go quickly to Galilee and meet Him there."

ANSWERS FOR LAST WEEK
Spring Is Here.

The Garden of Gethsemane

by Argel H. Payne

Early one morning before the break of day,
Jesus entered the garden, he went there to pray;
His hands were clasped in front of his face,
As before him passed all the human race.

Then He lifted His eyes to the heavens above,
As He poured out His heart, to the Father He loved;
There in the garden He knelt in despair,
As He cried to His Father, "My people don't care."

In agony alone Jesus poured out His heart,
As the moment had come, from His Father to part;
Not My Will, but thine He said,
While in sorrow and loneliness he bowed his head.

It was in that moment of sorrow and shame,
That Jesus my Savior cleared my name;
Heaven was quiet for a period of time,
As Jesus endured the agony that was mine.

Then suddenly Heaven was filled with glee,
As the cross Jesus accepted for you and me;
The Angels were singing with tear-filled voice,
For Jesus, God's Son, had made the right choice.

The garden for Jesus was a place of deep sorrow,
As He secured for His people a beautiful tomorrow;
Come, let us to the Garden go hand in hand;
As we wend our way to the promised land.

The Rev. Mr. Payne is pastor of White Memorial United Methodist Church, Henderson.

CAROLINA BRIEFS

¶ A Forum on Drug Abuse is scheduled at Wallace United Methodist Church, Wallace, April 2 from 6 to 9:30 p.m. The program will include the following speakers: an anonymous rehabilitated teen-age addict, Dr. Bill Bethune of Cherry Hospital staff, Billy G. Green, narcotics agent for the State Bureau of Investigation, Dr. J. S. Blair, Jr., and pharmacist Irvin Graham. Two movies will be shown: "LSD 25" and "Narcotics—The Decision."

•

¶ Rev. Malloy Owen, III, pastor of St. Mark's United Methodist Church, Raleigh, will preach at St. Paul United Methodist Church, Durham, April 12-16, at 7:30 p.m. The public is invited.

•

¶ Trinity United Methodist Church, Southport, is having special Easter Week services with the Rev. Sidney Huggins, conference evangelist, preaching. These services are centered on the "now" generation, and youth groups from the neighboring area are urged to attend.

•

¶ The Union United Methodist Church of the Mamers Charge, Fayetteville District, will hold its annual revival March 29-April 2. The Rev. W. J. Neese, pastor of the Haymount United Methodist Church, Fayetteville, will be the guest preacher for the services.

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¶ Rev. C. G. McCarver, Wilmington District superintendent, will be the guest evangelist in special services at Trinity United Methodist Church, Troy, April 5-9. A former pastor of Trinity, Mr. McCarver will preach at the eleven o'clock service on April 5 and each evening at 7:45. The public is invited.

•

¶ Franklin Heights United Methodist Church, Mount Airy, has been observing Holy Week with a series of worship services and a Maundy Thursday Communion Service. The guest minister is the Rev. Walter C. Cooper, pastor of the Kingswood United Methodist Church, Rural Hall.

•

¶ The Rev. Thomas B. Stockton, minister at Dilworth United Methodist Church, Charlotte, preached March 8-11 in the spring spiritual services at Waxhaw United Methodist Church, Waxhaw.

•

¶ Duke Hospital expanded visiting hours, effective March 22, and lowered the minimum age for visitors to the 800-bed facility. Beginning that day, friends and relatives were able to visit with patients anytime between 11 a.m. and 8 p.m. on all but intensive care units and the closed psychiatric ward. The new Duke policy lowers the age for visitors from 14 years to 12 in most areas.

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MENTAL HEALTH GROUP HONORS ALEXANDER

A Burlington minister was honored March 19 at the annual meeting of the Alamance County Association for Mental Health for his work in various areas of community mental health.

The Rev. Gayle T. Alexander, pastor of the recently merged Webb Avenue-Trinity United Methodist Church in Burlington, was presented a replica of the "Mental Health Bell," the symbol of the National Association for Mental Health.

The presentation was made by the Rev. Orion N. Hutchinson, Jr., pastor of Ardmore United Methodist Church in Winston-Salem and regional vice president of the National Association for Mental Health.

Among the community activities which brought Rev. Mr. Alexander this recognition are his service as past president of the Alamance County Association for Mental Health, his work as organizer and then chairman of the Suicide Intervention Service, a telephone counseling service, member of the Burlington Community Council and the County Youth Commission. He is a member of the board of directors of the association for Mental Health and a past board member of the County Association for the Retarded. He is a member of the advisory board of the county mental health center.



Rev. Gayle T. Alexander

Under his leadership the Webb Avenue-Trinity Church provides needed facilities for Alcoholics Anonymous, Alanon, Alateen, Senior Citizens, Scout Programs and an adult activity center for the retarded.

During the evening Mr. Alexander was presented a gift on behalf of his congregation and was assured of their cooperation in his efforts to bring the healing power of the church to a suffering world.

¶ The mother of Mrs. John Borchert, Mrs. George H. Porter of Loris, S. C. passed away on March 14 at the age of 59. She suffered a heart attack. The funeral service was conducted at the Lawndale Baptist Church, near Loris and interment was in the church cemetery. Among survivors are her husband, eleven children, one brother and one sister. John Borchert is Coordinator of Communications for the Western N. C. Conference, and Mrs. Borchert assists him as a part-time secretary.

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EASTER SAYS CHRIST LIVES



by J. A. Williams

Teach me to live, that I may dread
The grave as little as my bed:
Teach me to die, that so I may
Rise glorious at the awful day.

—Bishop Thomas Ken

Easter is Easter, not because Jesus rose long ago, but because he still lives, and because there are among us those who know that he lives.

One cannot experience manhood without first experiencing boyhood. One cannot use the principles of trigonometry without first studying arithmetic and algebra. The fine technique of a pianist is practiced into his fingers: practice precedes performance. One must learn to swim before one is able to rescue another in deep water. These examples are simple and obvious. By the same principle of sequence Jesus said, "Except one be born again, he cannot see the kingdom of God."

This is the Day of Resurrection with all its deep and vital experience. But if one approaches the significance of this day only upon the basis of and after the experience of getting a new hat, one discovers the sequence ineffectual.

The events of Easter morning have a joy in them that is born of having knelt at the foot of the Cross on Friday. The power of the Resurrection of Christ is experienced by those who have had fellowship with the sufferings of Christ.

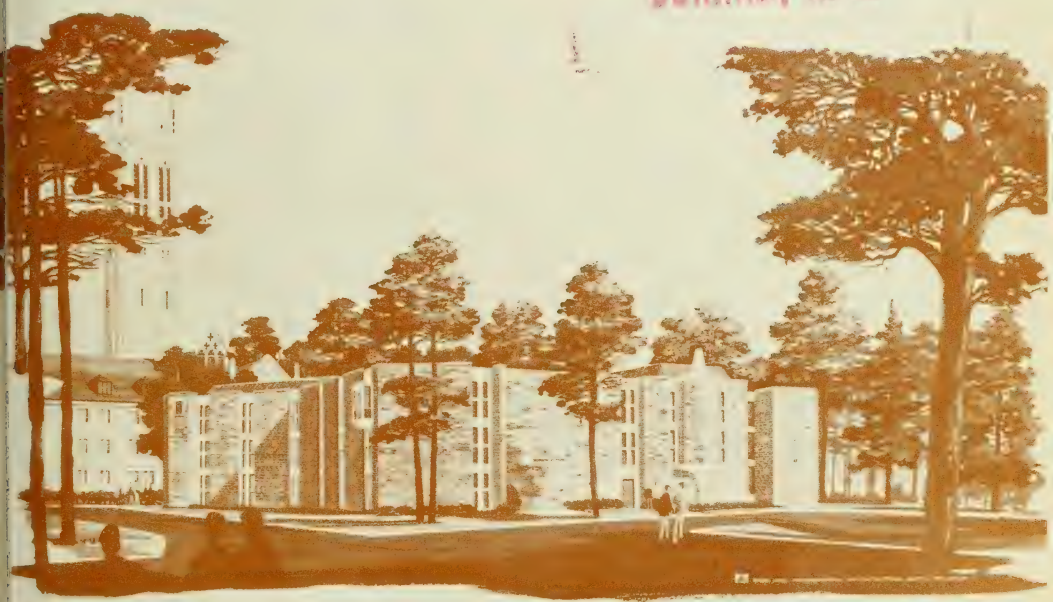
Here is a reason why many who have religious sensibilities cannot find religious satisfactions. They evade the natural sequence of events and experiences. Others have a true joy on Easter morning and every other Sabbath morning. They have knelt at the Cross, they can glory in an empty tomb, and every Lord's Day of the year has equal honor as a token of the Living Christ.

The Rev. Mr. Williams is minister of the Town Creek United Methodist Charge, Leland.

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NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., April 2, 1970 No. 14

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A planned addition to the Duke University Divinity School is pictured in the architect's sketch. To occupy space east and north of the existing Divinity School buildings, the 35,000 square foot addition will provide long-needed student life facilities, special study areas, classrooms and faculty and administrative offices. The architects are Six Associates of Asheville. (See story on page 9.)

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.
Apr. 26, 27—State Assembly Church Women United, Greensboro
Apr. 27, 28—33rd Annual Assembly, N. C. Council of Churches, Greensboro
Apr. 28, 29—Pastors' Conference, N. C.Council of Churches, Greensboro

NORTH CAROLINA CONFERENCE

Apr. 4—Durham District Vacation Church School Institute, Glendale Heights Church, Durham, 9-1
Apr. 8—Conference Program Council, Methodist Building, Raleigh
Apr. 8—Raleigh District Vacation Church School Institute, Hayes Barton Church, Raleigh, 9-1
Apr. 10—Goldsboro District Vacation Church School Institute, St. Luke Church, Goldsboro, 9-1
Apr. 13—Board of Health and Welfare Ministries, Methodist Home for Children, Raleigh, 10 a.m.
Apr. 14—Greenville District Vacation Church School Institute, St. James Church, Greenville, 9-1 p.m.
Apr. 14—Wilmington District Vacation Church School Institute, Grace Church, Wilmington, 9-1 p.m., 7-9:30 p.m. (Attend either session)
Apr. 15—Elizabeth City District Vacation Church School Institute, First Church, Hertford, 9-1 p.m.
Apr. 16—Methodist Home for Children Trustees, 10:30 a.m.
Apr. 17—New Bern District Vacation Church School Institute, First Church, Morehead City, 9-1 p.m.
Apr. 18—Fayetteville District Vacation Church School Institute, Chestnut Street Church, Lumberton, 9-12 noon
Apr. 18—New Bern District Vacation Church School Institute, Centenary Church, New Bern, 9-1 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Apr. 3-4—Coaching Conference on Creative Teaching for District Leaders of Children, Pfeiffer College, Misenheimer
Apr. 4—Regional Seminar on Evangelism, Central Church, Canton, 11 a.m.
Apr. 5-8—Board of Ministry, Broad Street Church, Statesville, 7 p.m. Sunday—12 noon Wednesday
Apr. 7—Board of Evangelism Annual Meeting, First Church, Lexington, 10.30 a.m.
Apr. 10-11—Guidance and Testing Clinic, Greensboro College, 5 p.m.
Apr. 11—Regional Seminar on Evangelism, Wesley Memorial, Statesville
Apr. 16—Marion District Checkup Mtg., Spruce Pine, 10:30 a.m.
Apr. 16—District Statisticians' Annual Meeting, Methodist Building, Statesville, 10 a.m.
Apr. 17—Conference Board of Health and Welfare Ministries, The Children's Home, Winston-Salem, 10:30 a.m.
Apr. 18—Regional Seminar on Evangelism, Ardmore Church, Winston-Salem
Apr. 25—Workshop for Leaders of Through-The-Week Nursery and Kindergarten Schools, Ardmore Church, Winston-Salem, 9:30 a.m.-4:00 p.m.

THE DECLINE AND FALL OF HENRY

by Larry L. Kimel

The scene takes place in Fly-By-Night Sam's Bargain Used Car Lot. It is a conversation overheard between Henry, a 1963 Fairlane and a 1967 Volkswagon named Fritz. A prospective buyer has just walked by Henry and as he does the car begins muttering and complaining.

Fritz: What's the matter Henry? Did another good prospect pass you up?

Henry: Good? Why this one was going to be heaven—a mild-mannered high school librarian to spend my declining years with. But one look at me and off she went.

Fritz: Ah, it's not your fault.

Henry: Of course it's not. It's all because of that slave-driving owner I used to have. He made me the wreck I am today. I remember when I was new, sitting in the lot trying to pick out a good owner. Along came a preacher and did I ever shine for him. Even back in Detroit they all told me that preachers are a snap. You're good for one ride to the church on Sunday, a couple of luncheons and meetings during the week; and the rest of the time you're parked behind the parsonage cooling your tires.

Fritz: Sure everybody knows that. Why didn't he buy you?

Henry: That's just it. He did. And it's just my luck that this preacher has to be an exception. You wouldn't believe some of the roads he took me up. And to see people who weren't even in his church. Through the country, across town—everywhere from cowpaths to alleyways this guy traveled. It's enough to wear out any car.

And see those chips and dents on my doors. Hospital parking lots—they're murder. Every day I hated to see lunchtime roll around because afterwards I knew it was off to the hospital and I would take another beating.

Fritz: I had no idea preachers were so rough on you guys.

Henry: Me neither until I got one. And they demand at any hour too. I didn't mind the meetings at night up at the church, but we had some nights when it would be almost midnight and I'd be asleep, when he'd wake me up with a slam and a roar. It's no fun for a car out on the road going to a home or back to the hospital in those lonely late hours of the night.

Fritz: I don't see how you've stood it all these years.

Henry: Oh, I tried to get out. I'd cough and sputter—and sometimes wouldn't start, but he's just push in my gas that much harder and say "We've got a job to do."

Fritz: It's really a shame the way that fellow used you so. You've given him your best miles and all you've gotten back is a dented, chipped body and slick tires. I'd never thought it of a preacher.

Henry: Sshhh! Here comes another buyer my way. Looks like an accountant.

F-B-N-Sam points to Henry and tells the customer what an excellent buy he would make as a second car. The gentleman looks briefly and passes on to a 1966 Opel. Henry is heard in the background muttering and complaining again.

Since many fantasies have a moral to them, perhaps this one should as well. "It's a worthy minister whose car hates him."

The Rev. Mr. Kimel is a student at Duke Divinity School, Durham.



GOD AND COUNTRY AWARDS

God and Country Scouting Awards were presented by Rev. Kenneth Crouse Feb. 8 during the worship hour at Central United Methodist Church in Denton to these six scouts. Left to right, front, are Chris Craven, Jeff Gobel, Bobby Craven, Jeff Kirkman; back row, Michael Dockham, Rev. Mr. Crouse, and Bo Johnson.

EDITORIALS . . .

ABOUT GRANT'S BOOK

The name of the book is **Whiskey At The Wheel,** and the author is J. Marse Grant, editor of the Biblical Recorder. The subject matter should be obvious from the title. The subtitle, "The Scandal of Driving and Drinking" is a giveaway to the main thrust of the book.

To say that a work of this nature is long overdue is probably a mild understatement. For a generation it has been almost impossible to break through the "sacred cow" blackout which has enveloped the liquor traffic in a cloak of immunity from critical analysis.

At long last, Grant and the Baptist's Broadman Press has done that. **Whiskey at the Wheel** pulls no punches as it deals with a major destructive consequence of this nation's naive acceptance of liquor as a way of life. "In this century," Grant points out, "nearly 1,700,000 people have been killed on America's highways and streets, more than the number losing their lives in all of this nation's wars." That is on page 11. Then, on page 13, he adds, "The tragedy of our day is that there continues to be a meteoric rise in the number of Americans killed on the highways each year. At least one-half of those killed lose their lives because of alcohol, according to the U. S. Department of Transportation and the National Safety Council."

The total gruesome picture of violent death and destruction, which the book carefully documents, should serve to discredit those who would respond with a shrug and a "picky, picky, picky". When once we as a nation have really come to grips with the problem of drinking and driving—which surely we must—this book will be one of the reasons.

A first printing of 22,000 was quickly sold out and a second printing of 5,000 went almost as fast as snow in July. A third printing is now off the press, and a paperback edition of 15,000 copies is anticipated. All of this, in just over sixty days. (The book is being sold at Baptist book stores at a price of $1.50).

Every person who is concerned about human welfare and who wants to get a clearer picture of the drinking-driving situation should read this 127-page book. Those who are unconcerned should be challenged to mull over its heart-rending stories of tragedy and suffering resulting from carnage upon the highways.

Dealing forthrightly with a problem like drinking and driving should cut across all partisan lines. Party affiliation, religious denomination, social and economic class, and racial factors should have no bearing upon the issue. For death upon the highway is no respecter of persons. Even at its safest and best, life is fraught with perils.

It behooves all of us, therefore, to do everything possible to cut down on the odds of sudden death or serious injury on the streets and roadways of our land. The biggest single culprit here is without doubt the mixing of drinking and driving. Therefore, the greatest single thing we can do to al-

leviate the carnage is to take the drinker from behind the steering wheel.

Only aroused public indignation on a massive scale can bring this about.

THESE TIMES CHALLENGE OUR LOYALTY

This conference year is fast moving toward a close. Just about two months is all that is left. Now is the time to start finishing up what needs to be done if frenzied year-end measures are to be avoided.

Pastors and laymen alike will admit that at this point we have much to do if the year is to be closed out successfully. Probably the most general and universal thing which church members need to do right now is to take care of their financial obligations to God and to their church. Most of us have a way of getting behind during the year, and as a consequence our churches get behind in their financial obligations.

If this is true of you and of your church, then why not tackle this problem now, without delay. Remember that God loves a cheerful giver. Also keep in mind that God loves the church member who gives sacrificially even if it is not with much cheer. Finally, we must remember that God will still love us even if we weasel out on our obligations. But, in that case, could we love and respect ourselves?

There is no finer feeling that can come to any Christian or to any congregation than the sense of having done his part in a worthwhile effort. The year which is fast coming to a close has brought to the church much turbulence, deep concern about the direction of events. But in difficult times there is all the more reason why every one of us should be found at his post doing his duty, fulfilling his ministry whether he be minister or layman.

The church of our Lord Jesus Christ has been here a long time, and it will stay on until Christ Himself returns to bring the ultimate victory. In the meantime let us not lose heart or become overwhelmed with disillusionment at these disjointed times. Let us be found in our place, remaining faithful to our stewardship. Let us not betray Christ with either a kiss or a sword, either by hypocrisy or by misguided militancy.

Troubled though we are about much that is happening in our world and within the church, let us never forget that God is still the Sovereign of this world and Jesus Christ is still the Lord of the church. The church will always need the constructive criticism of its members, but it does not need the services of a wrecking crew. Above all else, the church, especially as identified in the local congregation, needs the love and loyalty of every member who will stay true in a troubled time.

GUEST EDITORIAL . . .

Challenged To Thaw

by Ralph Jacks

Few times in human history have God's frozen people been so challenged to unthaw. Seldom have his elect been so confronted with such formidable forces which threaten life, civilization and the world itself. When, if ever, have evils been so numerous, so gross, so subtle and of such magnitude. War, revolution, drugs, crime, lawlessness, pornography, alienation, fragmentation, perversion, pollution, sabotage, hunger, poverty, refugees, ghettoes, the pill, and violence are not mere words but rather life styles for countless millions throughout the earth.

God, however, has not left us frozen, paralyzed, desperate and desolate. Never have so many creative ideas been at work. Never have the forces directed toward great purposes been so numerous. Never has the power of God's Holy Spirit been more beautifully and significantly released than in our time. Never has science so tendered us the tools of the secular city by which to reach the hearts of men as in our day. Truly it is a great time to be alive, to wrestle with life's most ancient foes in the firm belief that God's ways will prevail.

Christians have been alert always to use God's resources both old and new. Witness the wildfire spread of the gospel by apostolic use of the vast network of Roman roads to everywhere. Art spoke the language of high religion for Renaissance painters. The printing press was quickly dedicated to printing the scriptures. Wesley might well have been cited for practicing medicine without a license but in the great tradition he recreated the Levitical injunction to love one's neighbor as oneself in a thousand innovative ways. Harvard, Yale, Princeton, Cokesbury and a hundred others were Christian focal points of colonial America. Robert West Howard reminds us that it was the circuit rider and his saddle bags rather than the pioneer with his six shooter who most truly tamed the West.

Is not this the time for Christians once again to dare to use the resources and the tools fully and dramatically which are at their disposal? Too often our life styles have been molded into mediocrity by the newer public media. It is high time to use these to make life into greatness. Ever and anon we are treated to an excellent movie or regaled with fine entertainment or challenged by a timely documentary. Now is the desperate day when it seems imperative to move from the halfway good to the totally wholesome. Poison has no place on the shelf with the goodies. There is no more justification for mind pollution than that of air, water or land surface.

Now is the time to transform radio from the whine, the groan, the roll, the giveaway, the trivial, the strident and the superficial to the powerful medium for changing lives into the image of their Creator which it can be and must be.

It is well within the power of Christians to do this. It is a matter of life and death. Now is the time!

The Rev. Mr. Jacks is minister of Higgins Memorial United Methodist Church, Burnsville.

To Cost $1.48 Million

Duke Divinity School Will Get Addition By '71

DURHAM—Construction of a long-awaited addition to the Duke University Divinity School got under way on March 23.

The Department of Physical Planning at the university announced that the three-story, 35,000 sq. ft. building which will connect with existing Divinity School structures is expected to be completed by June 15, 1971.

Low bidder for the general contract on the $1,481,000 project was William Muirhead Construction Company of Durham, according to James A. Ward, director of physical planning and university architect.

The $1,044,000 bid by Muirhead, he said, includes about $130,000 in heating, ventilating and air conditioning costs, and $16,000 in plumbing, all sub-contracted to Durham Plumbing and Heating, Co., Inc. Also included is an $87,000 electrical subcontract for work to be done by Bryant Durham Electric Co., Inc.

Additional cost of the project include fees of the architects—Six Associates of Asheville—landscaping, quarrying and furnishings of Hillsborough stone for the exterior of the addition, extension of utilities, insurance and moving-in costs, new furnishings and contingencies.

Enclosed passageways will connect the new addition at three levels with Old Divinity building at its northernmost corner.

Dean Robert E. Cushman said that the prospective addition "represents a third phase of long-range planning for adequate facilities which has extended over a period of twelve years."

He pointed out that an alumni memorial commons room on the third floor of the addition has been made possible by gifts from alumni.

The generosity of several churches in the Western North Carolina Conference of the United Methodist Church also has afforded "a long-needed student life center, with lounge and other features" in the building, he added.

The building also will include an audio-visual center for preaching and the communicative arts, seminar rooms, classrooms, a Christian education laboratory center, a continuing education suite for returning ministers in short-term residence for refresher study, and faculty and administrative offices.

To be finished in 'laid-up' rather than prefabricated Hillsborough stone slabs, the new building will be similar in exterior appearance to nearby existing structures—both old and new—including Duke Chapel, Perkins Library, and the Divinity School's new library adjoining Perkins and old Gray Building.

The existing Divinity and Gray buildings, occupied by the Divinity School and Department of Religion, were renovated and modernized several years ago.

The Divinity School was occupying essentially the same space as in 1926 when it was the first professional graduate school to be organized at Duke.

GENERAL CONFERENCE TO CONSIDER MANY THORNY ISSUES

ST. LOUIS, Mo. (UMI) — Many thorny issues will confront delegates to the United Methodist Church's General Conference when they convene here in Kiel auditorium April 20-24.

Approximately 950 delegates — equally divided between clergy and laymen and representing annual (regional) conferences throughout the world — will attend the denomination's highest law-making body.

Petitions on many topics are sent to the conference by United Methodist groups and individuals and are routed to one of 14 legislative committees by Dr. Charles D. White of Gastonia, secretary of the General Conference.

Bishops of the church are assigned to preside at plenary sessions. The conference builds its own agenda from day to day as business is brought forward.

Among the issues that are almost certain to come before the conference are questions of re-ordering the church's priorities to improve conditions of blacks and other minorities, the war in Southeast Asia, pollution of environment, lowered voting age and greater recognition of youth on church boards and agencies, and a proposal to study the Plan of Union of the nine-denomination Consultation on Church Union.

In other reports, the conference is expected to take a look at its Quadrennial Emphasis Program, one phase of which includes raising $20 million for a Fund for Reconciliation, and to hear from its newly-created Commission on Religion and Race as to progress in eliminating racism and furthering integration in church structures.

The United Methodist Church is the result of a union of the Evangelical United Brethren Church and the Methodist Church consummated two years ago at a Uniting Conference in Dallas, Texas. Normally, both denominations have had the practice of holding their General Conference at four-year intervals, but the 1970 General Conference was ordered primarily to check on progress of this union and other developments in today's fast-moving world. The 1972 Conference is scheduled for Atlanta, Ga.

The conference will also hear progress reports from quadrennial study commissions dealing with restructuring the church agencies and updating and unifying social principles and doctrinal statements of the two former denominations.

On Monday morning, April 20 at 9 o'clock the conference will open with a service of holy communion, led by Bishop L. Scott Allen of Knoxville, Tenn. The episcopal address— a sort of "state of the church" document— will be read by Bishop J. Gordon Howard of Philadelphia.

The church's Council of Bishops and several other general agencies will be in session just prior to the General Conference or during the same period.

Bishop Reuben H. Mueller of Indianapolis, Ind., will preside over the Council of Bishops but will relinquish the gavel to his successor, Bishop John Wesley Lord of Washington, D. C., at the outset of the General Conference. Bishop Roy Hunter Short of Louisville, Kentucky, is secretary of the Council. Bishop Eugene M. Frank



FAIRGROVE CONSECRATION SERVICE

A consecration service for the new education building at Fairgrove United Methodist Church, Conover, was held on Sunday, March 15. Among those taking part in the service were, left to right, Rev. Jerry D. Murray, Statesville District superintendent; Albert Oliver of England, who is visiting Methodist churches in the U.S.; Bishop Earl G. Hunt, who preached and led the dedication service; and Rev. J. Marion Fulk, Sr., pastor of Fairgrove. Building committee members are Richard Hawn, chairman, Mrs. Irene Jarman, Mrs. Carolyn Raby, Clyde Schrum and Carroll Sigmon. The new building contains a chapel, pastor's study, secretary's office and 14 classrooms.

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of St. Louis will be the conference host.

Dr. Murray H. Leiffer, a professor in Garrett Theological Seminary, Evanston, Ill., heads the nine-member Judicial Council, the church's "supreme court." Mrs. Dwight P. Grove of Philadelphia is its secretary.

Dr. Ewing T. Wayland of Park Ridge, Ill., editorial director of general church periodicals, will serve as editor of the **Daily Christian Advocate**, the church's counterpart of the **Congressional Record**, which gives complete verbatim reports of the daily proceedings.

On Wednesday evening, April 22, a dinner will be given in the Sheraton-Jefferson hotel to honor Dr. Charles C. Parlin of Englewood, N. J., longtime lay member of the conference and a past president of the World Council of Churches.

Dr. Carleton Young, professor of music at Perkins School of Theology, Southern Methodist University, Dallas, Texas, will serve as director of music.

A committee headed by a Lynchburg, Va., layman, A. G. Jefferson, has charge of general arrangements for the conference.

Family Life Conference Slated In October

NASHVILLE, Tenn. (UMI) — A congresswoman, seminary dean, university president, and a well-known pastor will be among speakers at the sixth National United Methodist Family Life Conference in Chicago October 8-11, 1970.

"Christian Families Face Up" will be the theme for the conference which is expected to attract more than 3,000 persons. Held every four years, the conferences are sponsored by the United Methodist General Committee on Family headed by Bishop Earl G. Hunt, Jr., Charlotte.



CHISHOLM



ABRAM



LANEY



RAINES

Speakers dealing with issues affecting family life today will include the Honorable Shirley Chisholm, the first U. S. congresswoman who represents the Bedford-Stuyvesant District of New York City; Dr. Morris B. Abram, president of Brandeis University, Woltham, Mass., who has served on the United Nations Commission on Human Rights; Dr. James T. Laney, dean of Candler School of Theology, Emory University, Atlanta, Ga., and co-author of **On Being Responsible;** and the Rev. Robert A. Raines, pastor of the First United Methodist Church, Germantown, Pa., and author of four books on church renewal including his latest, **The Secular Congregation.**

A major feature of the conference program will be work groups calling Christian families to face up to such concerns as international responsibility, changing moral values, the young adult culture, the generation gap, extremism, peace and patriotism, sex education, and Biblical prespective on love and marriage.

Secretary for the conference is the Rev. Edward D. Staples, Nashville, Tenn., director of parent education for the United Methodist Board of Education's Division of the Local Church.

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THE BROAD SCOPE

ABS REPORTS SCRIPTURE DISTRIBUTION UP

Scripture distribution in the United States by the American Bible Society in 1969 rose 47.6 per cent to a total of 76,216,553 copies, according to the Rev. James Z. Nettinga, executive secretary of the Society's National Distribution Department.

Scripture donations to the Armed Forces, said Dr. Nettinga, were up 3.3 per cent, totaling 2,224,884 copies, passing the 2-million mark for the second year in a row since World War II. The Society has been providing Scriptures free to all armed services personnel through the chaplains since 1817, the year after its founding.

In contrast to a reported decline of 26 per cent in commercial Bible publishers' sales over the past 10 years, the American Bible Society has had a continuous upward spiral.

New last year and meeting with popular response was an imprimatur edition for Roman Catholics of "Good News for Modern Man," the New Testament in Today's English Version. This version was first published by the Society in 1966. Released last August, the imprimatur edition, approved for Catholics by Richard Cardinal Cushing, totaled 154,923 paperback copies distributed in five months.

The Society has launched an emergency appeal for funds to meet the mounting requests for Scriptures in Nigeria to replace those lost or destroyed during 30 months of civil conflict. Needed are 250,000 Bibles, 55,000 New Testaments, 360,000 Gospels and Gospel Portions, and 1,000 Scripture selections. The estimated cost of printing and supplying these Scriptures is $200,000.

RIVERSIDE CHURCH PUBLISHES FINANCIAL REPORT

For the first time in its history Riverside Church in New York has revealed to the public its financial assets. These show an endowment totaling about $24 million and property replacement value of $86 million. The income from the endowment in 1968 was $1,337,000, with $862,000 of the amount being used for current expenses.

The church's current budget is $1,874,000 of which $956,000 is coming from the endowment, $245,000 from fees, $168,000 in special offerings, $30,000 in plate collections, and $475,000 from pledges.

One of the great preachers of the century, Dr. Harry Emerson Fosdick, was for many years pastor of Riverside Church. Its present minister is Dr. Ernest T. Campbell, who was guest preacher at the Western N. C. Conference last June.

NATIONAL COUNCIL TO SHIFT EMPHASIS

The National Council of Churches will de-emphasize critical analysis of problems in its broadcasting during the coming year. Instead, it will focus on presenting "models of hope". A decision to make the shift was made by directors of the NCC's Broadcasting and Film Commission.

Programs developed in 1970-71 will feature church situations and persons finding ways to resolve human problems.

St. Matthews Observes Women's Day

Women's Day was observed at St. Matthews United Methodist Church, Greensboro, March 15, with the Honorable Elreta M. Alexander of Greensboro as the guest speaker at the morning worship service. A District Court judge, Mrs. Alexander spoke on "Women in a Man-Oriented World."

At the afternoon service, presented by the youth of the church, Miss Crystal Phifer, daughter of Mr and Mrs. William Phifer, was crowned "Miss Saint Matthews." She was sponsored by Circle No. 1.

Mrs. Geraldine Yourse, vice president of the Women's Society of Christian Service, presided at the afternoon service. Miss Phifer was crowned by the WSCS president, Mrs. Lula Brown. At the morning service Mrs. Melda D. Whitley presided, with Mrs. Beatrice Harrison introducing the speaker.



GROUNDBREAKING AT SALEM

The congregation of Salem United Methodist Church, Albemarle, had a groundbreaking service for its new parsonage March 15. To be built at a cost of $31,500, the new parsonage will have four bedrooms, two and one-half baths, dining room,. living room, den and study. Taking part in the ceremony (from left) front row: Mrs. Zora Hatley, Mrs. P. M. Cody and Davis Spears; second row (from left) Eddie W. Lee, contractor; Rev. A. B. Weaver, pastor of Salem; Aaron Lowder, Thurman Harwood, James Vick, Bob Lowder, and James Phillips, members of the building committee.

DR. J. W. SELLS TO RETIRE

ATLANTA, Ga. — Dr. James W. Sells is probably the only preacher in history who started a religious radio program that became known world-wide—yet spoke on it just one time. Even then no one knew it.

Dr. Sells is the retiring executive secretary of communications and lay work in the Southeastern Jurisdictional Council of the United Methodist Church. He is known throughout the church for originating the world's largest non-commmercial syndicated religious radio program and for numerous other innovations in church communications.

Dr. Sells, who retires next July from the fulltime ministry of the United Methodist Church, was a founder of Protestant Radio-Television Center in Atlanta, Ga. Chartered in 1949, the center produces radio and television programs and other audiovisuals for use in Christian teaching and work around the world.



Dr. J. W. Sells

The Protestant Hour, carried on 548 stations, starts the "United Methodist Series" on April 5 with Dr. Wayne Kenton Clymer, president of Evangelical Theological Seminary at Naperville, Ill. as speaker. Thirteen 30 minute programs will be included in the series, under the theme of "Affirmations!" This silver anniversary Methodist series will honor Dr. Sells.

The Protestant Hour began broadcasting in 1945 with 13 stations. Within a year 39 stations had begun carrying the program. Today the program is carried on stations in 49 of the 50 states, in Puerto Rico, Canada and the Virgin Islands.

Dr. Sells' short-lived exposure as a radio preacher came in an early broadcast of the Protestant Hour nearly 24 years ago. He read one sermon which was not his own to assist a close friend, a Southern governor who had become ill during recording of the addresses.

"The interesting thing is that many people did not know it was me," Dr. Sells said, "because the Governor and I sounded very much alike."

The Mississippi native, who recently turned 72, has placed heavy emphasis on education and training, particularly for Methodist ministers. He began Hinton Rural Life Center at Hayesville, N. C., as a study and retreat center for ministers and laymen in Appalachia and has raised extensive funds for Paine College at Augusta, Ga., over the past 25 years.

Dr. Sells has taught stewardship classes at Candler School of Theology for seven years. Other seminaries and

universities call on him regularly for lectures and addresses.

He will close his formal career in the ministry at the Southeastern United Methodist Laymen's Conference at Lake Junaluska in July. Lay work has run a close second to Dr. Sells' interest in communications. About his retirement he says, "What retirement? I'm just looking forward to having some time to spend on learning some new concepts in communications."

New Draft Director Is United Methodist

WASHINGTON, D. C. (UMI) — The new director of the U. S. Selective Service System is a United Methodist layman with a wide background in church, education, politics and business. He was a draftee himself in World War II.

He is Dr. Curtis W. Tarr, 45, a Californian who for the past nine months has been assistant secretary of the Air Force for manpower. He was nominated March 12 by the President for the new position and was confirmed by the Senate, to succeed Lt. Gen. Lewis B. Hershey, in the job for 29 years.

One of the points reportedly behind his appointment was Tarr's experience with both campus life and the military. For six years prior to coming to Washington he was president of United Methodist-related Lawrence University in Appleton, Wisc.

Dr. Tarr told a press conference he hoped "to serve the young people of this nation, for whom I have tremendous affection." He told United Methodist Information, "Whenever I visit a post, I try to get a group of the young men together and talk with them."

The new director is the son of Mr. and Mrs. F. W. Tarr of Trinity Church, Chico, Calif. He and Mrs. Tarr helped to start the new Aldersgate congregation at Chico some 15 years ago and in the late 1950s he served as lay leader of the Shasta District in the Methodist Church's California-Nevada Conference. He also was on the board of the conference's Fred Finch Children's Home in Oakland, Calif.

Since coming to Washington the Tarrs have become members of Metropolitan Memorial United Methodist Church. They have two daughters and reside in McLean, Va.

Now a slim 6-foot-6, Dr. Tarr was a student at Stanford University when drafted in 1942. After Army combat in Europe, he completed his studies at Stanford and earned a master's degree in business administration at Harvard University. Then he was an officer in the family tractor and equipment firm at Chico and a staff member of the Second Hoover Commission before returning to Stanford for a Ph. D. in history in 1962. There he served as assistant dean of the school of humanities and sciences. In 1958 he was a candidate for Congress.

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METHODIST NEWS ROUND-UP

COMPULSORY CHAPEL OPPOSED

WASHINGTON, D. C. (UMI) — A renewed hope that the U. S. service academies will change from mandatory to voluntary chapel services has been expressed here by the General Commission on Chaplains and Armed Forces Personnel. At its spring meeting, March 11, the interdenominational organization voted to send Secretary of Defense Melvin R. Laird a copy of the commission's 1964 statement of "conviction that any requirement by the state of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen."

METHODIST PRESENT AT SIGNING OF BILL

WASHINGTON, D. C. (UMI) — When President Nixon signed a bill to create a Commission on Population Growth and the American Future, a United Methodist representative was on hand to share in the achievement.

The Rev. Rodney Shaw, director of the department of population for the church's Board of Christian Social Concerns, was invited to the March 16 ceremony in recognition of support that had come for the legislation from the board and from some annual conference boards. The law established the 24-member commission for two years to study anticipated population growth and public resources and the way they will affect governmental activity during the next three decades.


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REVOLUTION LECTURE THEME AT GARRETT

The theme of the 1970 Harris Franklin Rall Lectures at Garrett Theological Seminary, Evanston, Ill., will be "Revolution in Theology and Theology in Revolution." The lectures begin at the United Methodist seminary, April 13, and continue until April 17. The lectures will focus on discussion of the phenomenon of revolution in thought and actions from theological perspectives. A new format for the annual series features eight widely known speakers.

CONFIRMATION RESOURCES AVAILABLE SOON

New confirmation resources, the first of their kind for United Methodists, will be released in late April or May. The materials have been prepared by a 17-member Joint Committee on Confirmation Resources headed by Bishop H. Ellis Finger, Nashville, Tennessee.

The resources will include a book for use with junior high youth entitled **Discipleship;** a book for use with high school youth and adults entitled **Inquiry: A Search for Faith;** and leadership guides and other confirmation resources for pastors.

The Division of the Local Church has developed a four stage program to prepare the church for use of the new confirmation resources: a program of individualized instruction for

the pastor, study sessions on confirmation for pastors, 25 regional laboratories, and annual conference and district follow-up programs.

SPANISH EDITION TO BE PUBLISHED

Man's Search for a Meaningful Faith, the first book in a new adult study series introduced to United Methodists in 1967, will be available this summer in Spanish. Cooperating in producing the book are the United Methodist Board of Education's Division of the Local Church and the California-Nevada Conference.

There are approximately 32,000 Spanish-speaking United Methodists in 220 local churches in this country, most of which are located in Texas and New Mexico.. Another 12,000 Spanish-speaking United Methodists live in Puerto Rico.

A new hymnal in Spanish is expected to be published by 1973. The Methodist Publishing House in Nashville, will publish the hymnal in cooperation with a hymnal committee of the United Methodist Rio Grande Conference.

PRAYER BOOKLET COMPILED

"Prayers for Reconciliation," has been compiled by the Rev. Fred Cloud, associate director of the Metropolitan Human Relations Commission in Nashville, and published by The Upper Room. The booklet contains 36 prayers written by clergymen and laymen, and has been acclaimed by readers of several denominations since its publication.

COMMISSION HONORS McLAUGHLIN

The Rev. Dr. John R. McLaughlin, head of the Commission on Chaplains and Related Ministries since 1956, was recently honored at a dinner given in Washington, D. C., in connection with a meeting of the Commission. Bishop Donald T. Tippett of San Francisco, now retired, was the principal speaker. He praised Dr. McLaughlin for having "met the transition (of these times) with great understanding". He also cited him for being an "inspiration and a counselor of great understanding" to some 500 United Methodist chaplains spread across the world.



The Rev. Randolph Nugent, New York City, has been named to head the overseas ministries program of the National Council of Churches. The 35-year-old United Methodist minister, as Associate General Secretary for Overseas Ministries, will direct the largest of the NCC's five main program divisions and administer an annual program of $38 *million. Mr. Nugent comes to the Council from New York's Metropolitan Urban Service Training* (MUST).

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

THREE ASHEVILLE CHURCHES UNITE FOR STUDY

More than one hundred people were enrolled in a joint study class on, "Reconciliation in a Broken World," conducted by three Asheville churches, Abernathy, Berry Temple and Wilson's Chapel United Methodist Churches. Each took its turn in being host to the class and in planning the program. A joint committee coordinated the overall planning.

One factor that implemented the theme was the fact that working members of Negro and white Methodist churches united in planning, participating in and evaluating an in-depth study of reconciliation.

Four sessions were held on successive Sunday evenings, Feb. 28 to March 15. The Rev. J. T. Jones, pastor of Berry Temple Church, introduced the study with Scripture interpretation and discussion. The young people of Abernathy Church presented a drama, "Construction," at the second session with a discussion following the play.

The third session featured a panel discussion of, "Areas in Asheville where the spirit of reconciliation is needed." Panel participants are shown in the picture. The final session was led by the Rev. John Christy, pastor of Abernathy Church, and the Rev. Mr. Jones, with Phin Horton, city manager, and J. C. Hall, city police chief, as speakers. A communion service concluded the study.

The idea of a joint study for black and white Methodists was born in the mind of Miss Reva McNabb, director of Brooks-Howell Home, when she was attending the meeting of the Board of Missions in Boston in October.

Class members agreed that they had learned what REAL reconciliation means.

LENTEN SERVICES HELD

The women of the Albemarle District had a Day Apart Service on Wednesday, March 25, at Wesley Chapel United Methodist Church, Misenheimer, with Rev. and Mrs. Ed Hackney, missionaries to India, as speakers. Mrs. N. E. Lefko, district president, assisted in planning the program.

A World Day of Prayer observance was held by the women of Upper Cleveland County in March at the Casar Baptist Church, with a second service for children that afternoon at Friendship United Methodist Church.

Those taking part in the interchurch adult service were Miss Carolyn Cook, Mrs. Carl Ivester, Mrs. James Grigg, Mrs. Mary Beam, Mrs. W. L. Ivester, Mrs. E. C. Willingham, Mrs. Ben Privett, Mrs. Ben Steele, Mrs. Cecil Buff, Mrs. Dwight Beam, Mrs. M. A. Fortenberry and Miss Joann Wright. Miss Vera Falls, Church and Community Worker, assisted in planning the day's observances.

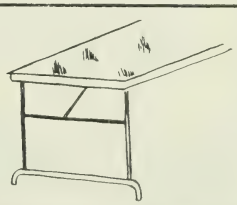
Summerfield United Methodist Church held its World Day of Prayer



Panel members in Joint Study of "Reconciliation in a Broken World" were: seated, (left to right) Miss Jacqueline Page, executive director of Blue Ridge Easter Seal Society; Mrs. Henrietta Goodman, retired teacher; Mrs. Willa Santana, graduate, Allen High School, Asheville; Mrs. Lucille Burton, teacher in public school; Mrs. Leila Warren, teacher in special education classes; Mrs. Virginia Kirkland, worker in Manpower Program; Rev. David Armstrong, pastor, Hopkins Chapel AME Zion Church; standing, Rev. J. T. Jones, pastor of Berry Temple and Wilson's Chapel United Methodist Churches; Willis Johnson, chairman Work Area in Missions of Abernathy Church; Rev. John Christy, pastor of Abernathy Church, and Miss Julia Titus, chairman of Work Area in Missions at Berry Temple Church. The banner hanging in the background was designed by Mrs. J. T. Jones and made by Mrs. Leo Bagwell and Mrs. Bennie Walters.

service on Sunday, March 8, with Mrs. Roxie Morehead, chairman of Spiritual Growth, as program leader. After the program, refreshments were served.






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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

DURHAM DISTRICT

The Executive Committee of the Women's Society of Christian Service of the Durham District met at the Methodist Retirement Home in Durham. Mrs. C. D. Scott, district president, presided. A silent prayer was lifted up for the missionaries with birthdays on this day.

Those present were: Mrs. C. D. Scott, Mrs. W. J. Seeley, Mrs. Robert D. Hunt, Mrs. D. H. Wilkinson, Mrs. M. L. McCullen, Mrs. Robert G. Minor, Mrs. T. G. Lampley, Mrs. D. E. Skakle, Mrs. Wilson Day, Mrs. William Rogers, and Mrs. R. E. Long.

It was reported that there was enough money in the Cultivation Fund and Savings Account to send two delegates to the Assembly. It was decided to send two delegates. Mrs. Scott reported on the Conference Executive Committee, about the Annual Meeting in Wilmington and R and R in August.

A report was given on the Wesley Foundation at East Carolina University. There are around 500 Methodist freshmen and each one has been visited by a minister. It was urged that we involve our students in the local church work.

Dates to Remember:

April 14, Durham District Meeting, Bethany Church, Durham Speaker, Mr. Seavy Carroll

May 7-10 Assembly, Houston, Texas Theme: Choose Life

June 5-6 Spiritual Growth Conference for W. S. C. S. and W. S. G. Wesleyan College at Rocky Mount Speaker: Dr. Lois Miller Soloist: Mrs. Henry Henderson Time: Friday evening, Saturday morning and afternoon

August 15-16 and 17-20, "North Carolina Conference Summer R and R".

Theme: "Tell It Like It is" (For all areas of work of the Church)
Place: Methodist College.

Reports were heard from the officers present.

Mrs. T. G. Lampley
Durham Dist. Secretary.

WHARTON TRINITY W. S. C. S.

The Women's Society of Christian Service met at the church January 19 to hear the Greenville District president, Mrs. Wilma Leatherman of Kinston, bring a message of strength to our women's organization.

Mrs. John Leggett serving in the absence of the local president called the meeting to order welcoming the visitor and all present.

During the business session the membership committee reported contacting each woman in the Church for fellowship and Christian work in the Society. The Local Church Responsibility committee reported special plans for the church-wide study on "China," and the need of a special Banner for the district president to take to the Annual Meeting in Wilmington.

Mrs. Josephus Leggett led in a meditation on "Love" and then introduced Mrs. Leatherman.

Mrs. Leatherman stated that "There is a definite purpose for me being here and for you to work in this Women's Society of Christian Service." She used the WSCS purpose as her

goal for making us more aware of our definite purpose for being a member. She made such statements as "Carry on the work of the Church here through Christian Social Relations, undergird all work with spiritual growth advantages; the Church and the cause of Christ is the important thing-not the ugly thoughtless attitudes and 'Let the other fellow do it' as too many church members show; work for enthusiasm, grasp it and help spread the epidemic of same." Mrs. Leatherman also announced the change from School of Christian Mission to the North Carolina Conference R and R—meaning Renewal and Re-creation Study.

Mrs. Clara Latham led the question and answer period and the speaker stressed the responsibilities of the individual officers.

A memorial period for Mrs. Ida Bell Williams Stamper who had been our WSCS member for 34 years brought silence and sadness, but the love and challenge she left us brought new hope.

Mrs. D. Lester Latham, Sec.
Wharton Trinity WSCS

A PRAYER

O God, speak to our Hearts
when men faint for fear,
and the love of many grows
cold, and there is distress
of the nations upon earth—

Keep us resolute and steadfast
in the things that
cannot be shaken—restore our
faith in the omnipotence of good;

Renew the love which never faileth;
And make us to lift up our
eyes and behold, beyond
the things which are seen
and temporal

The things which are unseen and eternal.

Book of Common Worship



Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR APRIL 12

The Church's Life As Witness

Background Scripture: Acts 2:43 through 6:7
Lesson Scripture: Acts 2:43-47; 4:13-22

A man on trial was asked by the judge if he would like to have a lawyer. "No, sir," he said, "but I surely could use a few good witnesses." The church today is in somewhat the same situation. It has plenty of able scholarly defenders. What it needs is more effective witnesses — "you can argue about doctrine, but it is hard to refute the power of a dedicated life."

We all know, of course, that in a trial a bad witness can damage the defendant's case. The same is true with regard to the Christian cause. We need to remember that every Christian is *some kind* of witness. The question is: *what* kind? It has been said that the Christian faith is like great music; it doesn't need someone to argue about it. All it needs is someone to play or sing it.

Our lesson for today portrays two scenes in the life of the primitive church. One shows the church "gathered" for inspiration (Acts 2:43-47). The other shows the church, as represented by Peter and John, in conflict with hostile forces (Acts 4:13-22). First, look at the church "gathered:" "and they who believed were together." In contrast to the church of our time, they were of one accord. We like to sing the hymn which says: "We are not divided, all one body we," but we know it is a hope rather than a fact. Someone put it this way: "Not divided? They are divided into so many fragments you can hardly count them." They are "gathered" all right, but too often gathered according to class and race. We could all name churches where one doesn't rate if he comes from the "wrong side of town."

There was another thing about this primitive Christian community we need to notice: "They had all things in common; and they sold their possessions and goods and distributed to all, as any had need." For the comfort of all who fear for the future of free enterprise, this was definitely not communism. It was, however, Christian concern for the poor. We could use some more of that in our churches today. Edwin Markham once wrote that one of the hardest things to explain was "the long, long patience of the plundered poor." There is a good deal of evidence that they are not so patient as they once were.

The group of people we are thinking about in this lesson "attended the temple together and, breaking bread in their homes, they partook of food with glad and generous hearts." First, notice they did not make a clean break with the religion of their fathers. They continued their contact with the temple. There are many today who register their impatience with the slow progress of the Kingdom of God by staying away from church; but perhaps the church needs more "impatient people" than it has. They may be deserting the church just when it needs them most.

We are told also that these people carried on worship in their homes, including prayers at meal-time. One cannot help wondering how much "table-

talk" has affected growing children's attitude toward the church. Does your family have "roasted preacher" for Sunday dinner? Without going back to early Methodism's warning against "speaking evil of ministers and magistrates" we may observe that some care ought to be exercised in the home with regard to careless remarks which may have lasting effects upon growing children.

In Acts 4:13-22 we have another picture of the primitive church in action. Peter and John have healed a man who was paralyzed. This act drew a crowd. The crowd was Peter's opportunity to witness, and he didn't miss his chance! His witness, however, got him and John locked up in jail. Next morning the authorities questioned them about where they got the power to cure the paralytic. Then they replied that it was through the name of Jesus that the healing was accomplished. They were then warned that no more of this sort of thing would be tolerated. They replied: "We cannot stop speaking of what we have seen and heard." Here are people who not only are *able* to witness—they simply *can't help* doing it! There was a sort of divine compulsion about it!

All this seems to point to two possibilities regarding witnessing in the church today. First, we have what they had, but it isn't "proper" to go about speaking of what our faith means to us for fear of getting the label of being "over pious." Second, we don't witness because we don't have anything to witness about. Which is the correct explanation?


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IN MEMORIAM

MRS. W. J. WATSON

We, the members of the Women's Society of Christian Service of the United Methodist Church of Princeton, North Carolina, wish to pay tribute to the memory of Mrs. W. J. (Lennie) Watson, wife of a former pastor, who passed away on October 5, 1967, in the home of a daughter, Mrs. Alton Eason, of Stantonburg, in which she had lived since the death of her husband. Methodism lost a faithful and loyal Christian.

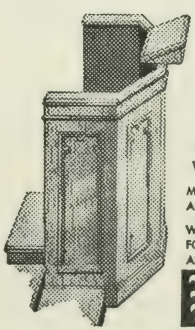
Mr. and Mrs. Watson served our church from 1943 to 1946 and did many, many things to strengthen the church. Among the most influential tasks Mrs. Watson performed was the organization of a young ladies' circle into the Women's Society of Christian Service. Her capable and faithful leadership has inspired others to become members and the Women's Society of Christian Service has grown stronger because of her dedicated life. This circle is named in loving memory of her as the "Lennie Watson Circle."

Her influence and devotion to our church will long be remembered and her life of service will ever be a challenge and inspiration to all who knew her. We are thankful to God for having had the privilege of sharing part of her life.

Therefore, be it resolved that a copy of this memoriam be sent to the *Christian Advocate,* a copy to the daughter, Mrs. Alton Eason of Stantonburg, a copy to the Women's Society of Christian Service of the United Methodist Church of Stantonburg, and a copy to be kept in our files of the Women's Society of Christian Service at Princeton.

Respectfully submitted by

Mrs. Sallie Holt, *President*
Mrs. Lois Braswell


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CSC Workshop Held In WS/NE District

Sunday, March 15, around 100 laymen and ministers of the Winston-Salem Northeast District gathered at Stokesdale United Methodist Church to participate in an afternoon Workshop on Christian Social Concerns.

The workshop, promoted as an "Opportunity for real encounter with some of the burning issues of the day," was directed by the Rev. Jim Smith, District Director of CSC and pastor of the Pinnacle United Methodist Charge.

Participants in the three hour session were free to enter one of five dialogue groups. The leaders and issues discussed were:

- Dr. Donald Hayes, Associate Professor of Medicine at Bowman Gray School of Medicine, on "Drug Abuse."
- Jim Summers, a Methodist layman from Salisbury, "Extremism and the National Council of Churches."
- Richard C. Erwin, Negro attorney of Winston-Salem and Methodist layman, on "White Racism and Black Power."
- Rev. Doug Gilbert, Director of the Downtown Church Center, Winston-Salem, "Poverty and Family Income."
- Rev. Bill Jeffries, Director of the Peace Education Division, American Friends Service Committee, on "Peace and World Order."

Rev. Orion N. Hutchinson, Jr., pastor of Ardmore United Methodist Church and chairman of the conference Board of CSC, and the Rev. John H. Carper, district superintendent of the Winston-Salem Northeast District, led the workshop in worship.

Many who participated in the workshop said that it was one of the most exciting and interesting experiences they ever had.

Notice To Active Pastors In W.N.C. Conference

In recent weeks a representative of North Carolina Blue Cross and Blue Shield has spoken in all district ministers' meetings, outlining the proposed changes in coverage of the WNC **active** pastors coverage, in Group No. 398-05. If approved during the Annual Conference session at Lake Junaluska in June, the changes will become effective July 15, 1970. Substantial increases will be made in daily room rate for hospital, surgical benefits, outpatient care and expenses in cardiac and intensive care units. A brochure is available that outlines the proposed coverage. If you did not get one at your district meeting you may get one by writing to Rev. G. G. Adams, Jr., Group Treasurer, P. O. Box 6034, Charlotte, N. C. 28207 and request a copy.

Please **note:** All dependent children are removed from the family policy on their 19th birthday or if they marry before that date. In order to keep their coverage in force without losing full waiver, you need to contact the home office of Blue Cross **prior** to his birthday, state whether he is enrolled in a college and thus eligible for reduced rates, and purchase his own individual policy for which you send payments directly to Durham and not to Mr. Adams.

AN IMPORTANT NOTICE TO ALL MINISTERS

Most ministers have only until April 15, 1970, to request exemption from social security coverage of their earnings from services in the exercise of their ministry.

An approved request exempts him from paying social security self-employment contributions on income from his services as a clergyman. A request for exemption must be based on an individual's opposition to receiving social security benefits based on his income as a minister.

Earnings of ministers from services in the exercise of the ministry have been automatically covered for social security purposes since January 1, 1968. A minister can get an exemption from coverage only if he is opposed by reason of conscience or religious principle to receiving social security benefits based on his earnings as a clergyman. A minister who gets an exemption cannot later revoke it.

The April 15, 1970, deadline applies only to ministers who had annual earnings in any 2 years before 1970 of $400 or more from services in the exercise of their ministry. Clergymen who entered the ministry in 1969 or later must apply for exemption by the time their tax return is due for the second taxable year in which they had earnings of $400 or more.

A minister who elected social security coverage by filing a Form 2031 before 1968 cannot get an exemption.

An application for exemption (Form 4361) can be obtained at any Internal Revenue Service office. The completed application should be filed with the Internal Revenue Service.

The exemption applies only to income from services in the exercise of the ministry. Wages and self-employment earnings from other sources continue to be covered.

"Services in the exercise of his ministry" covers the conduct of religious worship and the performance of sacerdotal functions and of duties assigned by his church. This includes directing, managing, or promoting the activities of a church, a church denomination, or an organization operated as an agency of a church. Services as a teacher or administrator, for example, are included.

Additional information about applying for an exemption and about payment of social security self-employment contributions can be obtained at any Internal Revenue Service office. If you have any questions about whether your earnings are covered by social security, get in touch with your social security office.

SOMETHING TO THINK ABOUT

A pastor is reported to have offered the following pertinent and poignant prayer: May the members of my congregation be as free with money as they are with advice; and may their minds be as open as their mouths.

Peace College

S. David Frazier, President — Raleigh, North Carolina



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Perhaps some of you received a new pet for Easter. You have had fun playing with it and caring for it. The story which begins on our page today is a true one. It is about a boy and the pet which he received. It took place at Lake Junaluska. Because it is a long story, it will be continued for three weeks. I hope you enjoy it.

Aunt Cay

THE DUCK WHO WOULD NOT QUACK

Tim Taylor looked out his window. It was time for father to come home from work. This afternoon they were going to the pet store to get a little duck. "I will call my little duck 'Quack-quack'," said Tim.

Soon Tim ran to the door. Father was coming. "May we go now, Father?" Tim asked. "May we go now?"

"In a minute, Tim," said Father. "I want to tell mother where we are going."

Tim jumped up and down. He had wanted a little duck for a long, long time. Now he was going to get one!

On the way to the pet store Tim said, "Walk faster, Father. Walk fast." Father walked fast.

Soon they were at the pet store. Tim opened the door. What a surprise! Dogs were barking. Birds were singing. One bird was saying, "Hello, Hello." Tim listened for the "quack, quack" of ducks. All he could hear was "peep, peep, peep." Were there no ducks in the store?

The store man came to Tim. "May I help you?" he asked.

"I want a little duck for a pet," said Tim. "I want a duck that can go 'quack, quack'. I do not hear any ducks in your store."

The man laughed. "We have many ducks here. They are little ducks. They are too little to go 'quack, quack'. Come over here and I will show you."

Tim followed the man. In one corner of the store was a pen. There were little yellow ducks and little white chickens behind the fence. All the ducks and chickens were saying "peep, peep, peep."

"Oh, my," said Tim. "I wanted a duck that could say 'quack, quack'. All these ducks can say is 'peep, peep, peep'. When will they learn to say 'quack, quack'?"

The man smiled. "When they grow bigger, they will not say 'peep, peep' anymore. They will learn to say 'quack, quack'."

"Well, that's good," said Tim. "A duck would be a funny duck if it could not quack."

Father asked Tim, "Have you found your duck?"

Tim saw one duck that was a little bigger than the others. "I will take that one," he said to the man. "It is bigger than the others. Maybe it will learn to quack soon."

The man took the little duck from the pen. He put it in a box. The box had holes in its sides. "Your duck will need some air," he said.

All the way home Tim could hear his little duck saying "peep, peep, peep."

"Oh, Father," said Tim. "How can I call my little duck "Quack-Quack" if he cannot quack?"

"Maybe you can call him Little Duck," said Father. "Then when he learns to quack you can give him a new name."

Tim made Little Duck a pen in his back yard. There was green grass growing inside the pen. Tim put in a pan of water. Little Duck walked in the water. Tim put in some more water. Little Duck splashed it all out.

"I will get a great big pan," Tim said. "Little Duck needs somewhere to swim." Tim found a garbage pail lid. It looked like a little swimming pool. Little Duck swam and swam in it when Tim put it inside the pan. But Little Duck did not say "quack, quack". All he said was "peep, peep, peep."

One day Tim said, "Mother, may I take Little Duck to school? I want to show him to the boys and girls."

Mother helped Tim put Little Duck into the pet store box.

On the way to school Tim met Bill Green. "What do you have in that box, Tim?" Bill asked. He heard a "peep, peep, peep." "Is it a chicken?"

"No," said Tim. "I have a little duck."

"That's funny," said Bill. "I thought ducks said 'quack, quack'. All I hear is peep, peep'.

"The pet store man said little ducks go 'peep, peep' at first. Then when they get bigger, they learn to quack," Tim said.

"Oh," said Bill Green. "I didn't know that."

The boys and girls in school thought it was funny that the duck could not quack. "Maybe if we quack for him, he will quack back," said Jane Woods. They all got down near the box. Some said a big quack. Others said a little quack. Little duck looked and listened. Then he said, "Peep, peep, peep."

"When he gets bigger, he will say 'quack, quack'," said Tim. "Maybe I can bring him back to school then."

"Yes," said the boys and girls. "We want to hear him say 'quack, quack'. He looks like a duck. But he doesn't sound like a duck now."

To be continued

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CAROLINA BRIEFS

¶ The Rev. Dr. C. C. Herbert, Jr., Administrative Assistant to Bishop Earl G. Hunt, Jr., is making rapid progress toward recovery from a heart attack which he sustained on Sunday night, March 8. He was in High Point at the time, and was immediately taken to the High Point Memorial Hospital, which has excellent equipment for cardiac care. Permanent heart damage is reported to be small and he is expected to be able to resume his normal ministerial responsibilities after some further weeks of rest. Messages may be addressed to him at the High Point Memorial Hospital.

¶ The Rev. and Mrs. John E. Davis, Jr., announce the birth of their second son, Steven Earl, on March 17. Mr. Davis is the minister of Salem and Denton's Chapel United Methodist churches in Morganton.

¶ John Charles Lefler, youngest son of Rev. and Mrs. B. W. Lefler of Concord, has accepted a position as Director of Community Relations at Cathedral Health Center of the Episcopal Diocese of Florida, at Jacksonville. A 1966 graduate of Pfeiffer College, he has been teaching until recently. He is married to the former Miss Annabeal Waller, also a Pfeiffer graduate.

¶ Miss Beth Blanton, daughter of Rev. and Mrs. William W. Blanton, Statesville; Miss Joy Schreyer, daughter of Dr. and Mrs. George M. Schreyer, Mis-

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enheimer, and the Rev. A. B. Weaver, minister of Salem Methodist Church, Albemarle, were among seven Pfeiffer College students elected to membership in Phi Delta Sigma Scholastic Honor Society. Election to membership in the society is the highest academic honor which can come to a Pfeiffer student.

¶ The Annual North Wilkesboro District Youth and Evangelistic Rally will be held Sunday, April 5, at First Church, North Wilkesboro. The Youth Rally will begin at 5:00, with supper at 6:00, and the Evangelistic Rally at 7:00. Folkway, with youth from Boone United Methodist Church and the Wesley Foundation, will lead the program for the Youth Rally. Bishop Earl G. Hunt, Jr., will preach at the Evangelistic Rally.



The Rev. Dr. J. Harry Haines, executive secretary of the United Methodist Committee for Overseas Relief, will speak at Chestnut Street United Methodist Church, Lumberton, April 3-6. He administers the relief and rehabilitation program of the United Methodist Church in 46 countries overseas.

¶ Rev. R. H. Stark, pastor of Horne Memorial United Methodist Church, and the Rev. James Auman, pastor of Highland United Methodist Church, Raleigh, will be the delegates from the North Carolina Conference to the Commission on the Structure of Methodism Overseas (COSMOS). The Commission will meet in Atlantic City, N. J., April 9-13.

¶ Mount Tabor United Methodist Church, Winston-Salem, has scheduled a lay witness mission the weekend of April 10, 11 and 12. Coordinator Bob Parrish of High Point, along with 25 adults and young people from churches in western North Carolina, will make up the team.

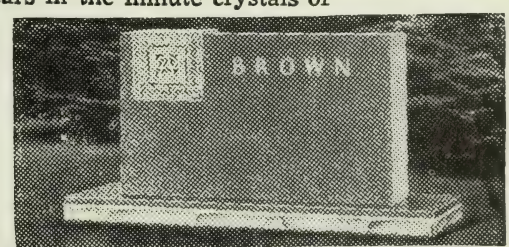
The Western North Carolina Conference District Statisticians' meeting is scheduled for April 16 at the Methodist Building in Statesville. This is a change from the date listed in the Annual Conference Calendar.

¶ Rev. D. Leon Stubbs, pastor of Wesley Memorial-Haynes United Methodist churches in Winston-Salem, will preach for revival services at Bessemer United Methodist Church, Greensboro, April 12-16. Services will be at 7:30 p.m.

John, the beloved disciple . .

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of





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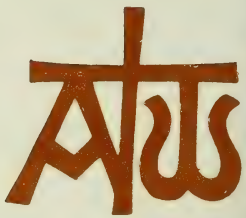
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Our Witness Should Proclaim The Resurrection



by JOHN H. WHITE

"He lives, Christ Jesus lives today." These comfortable words we sing each year at Easter, but do we really believe that He is alive? Does Christ's presence make any difference in our lives?

If we did honestly believe it, there would be evidence of it in our daily routine. Rev. Vergil E. Queen contends, "if the professing Christians in our churches really believed that Jesus was resurrected and is alive today, they would be leaping over the pews to go shout it to the world." But the Church sits, twiddling her thumbs, biding time, and drying up.

Why? The reason is simply because we, the so-called "steady church goers," seem to indicate by our manner of life that Christ never existed. For instance, we preach love of neighbor because Christ did, but we turn right around and hate, condemn, and harass those who differ with us and are different from us; we preach the dedication of the whole person to Christ as this is His command, but we give only a dollar once-in-a-while (if we can't find something else to spend it for), a few minutes of our time now-and-then (if we can't find something else to do), and then brag about it.

In spite of this pessimistic outlook, the image of the Church and personal witness can be salvaged by putting into practice that which the Meshodist Church has taught down through the years, end believe it or not, it is still relevant. Methodism, from the time of its inception, has emphasized what we call "experiential religion." John Wesley noted that something happened that first Easter that men and women felt. They knew for themselves that there was a God and that He forgave sins, accepted sinners, and made them His children. Assurance of the saving grace of God as revealed in Christ was not something read in a book, but rather something that was experienced first-hand and *exemplified in life.*

Let us pray that our church has caught the true spirit of Easter in 1970, and we allow the presence of the living Christ to motivate us toward being changed persons, completely dedicated to His work among men. Then, if anyone asks you how you know Christ lives, your answer will be "Because He lives within my heart."

The Rev. Mr. White is pastor of Fellowship United Methodist Church, Hamlet.

NORTH CAROLINA
Christian Advocate
Vol. 115 Greensboro, N. C., April 9, 1970 No. 15

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Plenary sessions of the 1970 General Conference will be held in the Convention Hall of Kiel Auditorium, above. The auditorium is located in downtown St. Louis, Mo. The hall can seat 10,500 persons and is air conditioned. The auditorium also includes a large number of smaller rooms for standing legislative committees.

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.
Apr. 26, 27—State Assembly Church Women United, Greensboro
Apr. 27, 28—33rd Annual Assembly, N. C. Council of Churches, Greensboro
Apr. 28, 29—Pastors' Conference, N. C.Council of Churches, Greensboro

NORTH CAROLINA CONFERENCE

Apr. 10—Goldsboro District Vacation Church School Institute, St. Luke Church, Goldsboro, 9-1
Apr. 13—Board of Health and Welfare Ministries, Methodist Home for Children, Raleigh, 10 a.m.
Apr. 14—Greenville District Vacation Church School Institute, St. James Church, Greenville, 9-1 p.m.
Apr. 14—Wilmington District Vacation Church School Institute, Grace Church, Wilmington, 9-1 p.m., 7-9:30 p.m. (Attend either session)
Apr. 15—Elizabeth City District Vacation Church School Institute, First Church, Hertford, 9-1 p.m.
Apr. 16—Methodist Home for Children Trustees, 10:30 a.m.
Apr. 17—New Bern District Vacation Church School Institute, First Church, Morehead City, 9-1 p.m.
Apr. 18—Fayetteville District Vacation Church School Institute, Chestnut Street Church, Lumberton, 9-12 noon
Apr. 18—New Bern District Vacation Church School Institute, Centenary Church, New Bern, 9-1 p.m.
Apr. 20—Fayetteville District Vacation Church School Institute, St. Matthews Church, Fayetteville. 9-12 noon
Apr. 22—Sanford District Vacation Church School Institute, First Church, Southern Pines, 9-12 noon
Apr. 22—Methodist Foundation, Methodist Building, 2:30 p.m.
Apr. 23—Sanford District Vacation Church School Institute, First Church, Hamlet, 7-9:30 p.m.
Apr. 24—Louisburg College Board of Trustees Meeting
Apr. 28—Methodist Retirement Homes, Inc., Spring Meeting, Executive Comm., 11 a.m.; Lunch, 1 p.m., Board Meeting, 2 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Apr 10-11—Guidance and Testing Clinic, Greensboro College, 5 p.m.
Apr. 11—Regional Seminar on Evangelism, Wesley Memorial, Statesville
Apr. 16—Marion District Checkup Mtg., Spruce Pine, 10:30 a.m.
Apr. 16—District Statisticians' Annual Meeting, Methodist Building, Statesville, 10 a.m.
Apr. 17—Conference Board of Health and Welfare Ministries, The Children's Home, Winston-Salem, 10:30 a.m.
Apr. 18—Regional Seminar on Evangelism, Ardmore Church, Winston-Salem
Apr. 25—Workshop for Leaders of Through-The-Week Nursery and Kindergarten Schools, Ardmore Church, Winston-Salem, 9:30 a.m.-4:00 p.m.
Apr. 25—Regional Seminar on Evangelism, Calvary Church, Charlotte

Soliloquy on a Vietnam Casualty---

Ricky Lowder

by **O. L. Hancock, Jr.**

While the Rev. Mr. Hancock was minister at First Methodist Church, China Grove, he received a young man, Ricky Lowder, into the Church. Last year, after graduation from high school, Ricky joined the Marine Corps. After his basic training he was sent to Vietnam. He had been there about a month when he was killed in action. Mr. Hancock, who is now minister of Midway United Methodist Church, Lexington, gave the following soliloquy at the young Marine's funeral service.

The boys didn't win many games on the football field that year. When we saw the other team come out they always looked like giants beside our boys. But they played and many times we did not think or ask about the score—we just watched, hoping that the game would soon be over.

I would drive the boys home after the game. When they lost they didn't have much to say. No excuses. They would blame no one but themselves.

One night on the way home, Rick said, "We'll just have to play harder next time." Rick loved his school and his team. He played hard.

Then Rick joined a larger team—the United States Marine Corps. This game was quite a bit different. There were no goal lines, no extra points, no rules, no referees. This was a game of war.

Again Rick played hard. It isn't easy to be a Marine. The training is tough. Viewed from the outside it is almost brutal at times. But they had to be tough because it was a tough game they were playing.

And this game was not chosen by these young men. They had been forced into it by man's inhumanity to man.

Although it is not pleasant to think about each one of us must share in the guilt of this young man's death. We must share because we have not learned to live together in peace.

This tragic waste should be a reminder to us that we cannot live in God's world with hatred and injustice in our hearts. This should remind us that the cost of prejudice and selfishness is much too great. That rockets and missiles and bombers can solve our problems only temporarily.

Therefore, the sacrifice of Rick challenges us today. Challenges us because as long as any child lives in fear, as long as men and women and children perish with hunger, as long as any young person is denied the right to develop his full potential, as long as there is tyranny in the world — we stand condemned.

Rick has given everything that a human being can give. But if his sacrifice is to be meaningful then we must do more than honor him with a memorial service in the Church of which he was a member. We must attempt to make ourselves worthy of that sacrifice and then offer ourselves to others. We must, with God's help, remove the sins of hatred and prejudice and injustice from our own lives.

Only when men learn to do this will our Department of Defense be able to stop sending telegrams and only

then will the lights go on again all over the world.

Elma Dean paints a picture with words about our boys who have fallen in battle. As they approach the gates of heaven these are her words:

Let them in, Peter, they are very tired;
Give them the couches where the angels sleep.
Let them wake whole again to new dawns fired
With sun, not war. And may their peace be deep.

Remember where the broken bodies lie . . .
And give them things they like. Let them make noise.
God knows how young they were to have to die!
Give swing bands, not gold harps, to these our boys.

Let them love, Peter—they have had no time—
Girls sweet as meadow wind, with flowing hair . . . .
They should have trees and bird songs, hills to climb—
The taste of summer in a ripened pear.

Tell them how they are missed. Say not to fear;
It's going to be all right with us down here.

These proud young men of the Marine Corps chide us in "The Marines Hymn" that even the streets of heaven will be guarded by the United States Marines.

We do not take this literally. We won't need guards in heaven. But if we ever do—I'm sure that the Marines will be there—and that Rick will be among them.

A Prayer for These Times

Our Father, how grateful we are that this is your world and that it is permeated with your spirit. There is a grace that allows us to know this presence, to respond to it, and to allow it to help us look at life as you look at it.

Our world is broken.

The pieces don't seem to fit together.

The problems are immense.

But with your help, Lord, we can work things out so that the world is mended and made whole again. With your help we can move from where we are to where we ought to be.

We can listen. We can love. We can talk together. We can walk together. We can suffer together. We can repent. We can trade in a history of defeat for a history of victory.

We can listen — not only with our ears, but with our hearts.

We can love — not only with our hearts, but with our hands.

We can give — not only our good will, but our funds.

We can identify with the young, the old, the rich, the poor, the diseased, the lonely, the heartsore, the downcast, the outcast.

We can act. We can throw our lives across the gap from where we are to where we ought to be.

God, we can believe that you made us not for despair and defeat, but you made us for hope, for constructive action . . .

. . . you made us for victory through Jesus Christ our Lord. Amen.

(Rev. Wallace H. Kirby)

EDITORIAL . . .

THE REVIVAL AT

This is a day when many people feel that revivals are not supposed to take place. Least of all are they supposed to happen on a college campus. But one did take place recently at Asbury College in Wilmore, Ky. Perhaps it would be more accurate to say that it is taking place, for apparently it is still in process.

It started at a regular chapel service in Hughes Auditorium. The agenda called for sharing and personal testimonies. At the close of the fifty minute period, a faculty member who was presiding felt the urge to give an invitation to come to the altar for prayer. A number of students responded. Others remained for an opportunity to testify.

That was the beginning of a meeting that was still going on one week later. During the entire week, February 3 to February 10, groups ranging all the way from about 75 people to 1600 were continuously in session day and night.

All classes were called off for that week. School officials held that as long as the movement was purposive and did not turn into an emotional display they would not do anything to hinder its continuation.

The movement spread to the theological seminary. There was no preaching. The services consisted of unstructured witnessing, confessions, prayer and singing. The secular news media of the area treated the event with unusual interest. Newspapers of Lexington and of Louisville carried such headlines as these: "Non-Stop Revival Halts Classwork At Asbury College"; "Spontaneous Revival in Progress Since Tuesday At Asbury College"; "Revival At College Spreads to Seminary with Crowds At 2 Schools Nearing 2,000"; "Asbury-Inspired Revivals Spread Across Nation".

A television reporter said, "I have seen it and I still can't believe it". An Associated Press newsman stated, "We are sick and tried of reporting demonstrations and riots. It is heart-warming to report something good for a change."

Students who had received great spiritual blessings suddenly became concerned about their roommates and friends. They began witnessing and exhorting in dormitory rooms and elsewhere. Many called their parents and others to tell them of the "good news". People from the surrounding towns came in, and students and faculty members fanned out over the country responding to invitations from colleges and from churches. Within two weeks students had gone to 16 different states to participate in church services and college convocations. These witnessing missions involved about a half of Asbury's student body of approximately 1,000.

Editorializing in its Sunday, February 8 issue the **News Register** of Wheeling, W. Va. had this comment.

"Did you hear about the love-in at Asbury College? . . . This was a love-in for Christ. The estimate was that possibly 12,000 persons, many of them townspeople and many from a great distance, had heard the word and join-

ASBURY COLLEGE

ed the throng. That makes me feel kinda good inside. And little Asbury College will probably get a paragraph or two from the wire services. After all, nothing happened there. Nobody kidnapped the college president. There wasn't a single window broken in the administration building. The only cops on the scene indulged in prayer and not 'brutality'.

"No news in that, is there? Except for me. I think there is a lot of news in that. Good, gutty news that tells me there remains on the nation's campuses a hard core sense of morality and that in the final analysis the mark on history will be written by the people who spurn the podium of militant dissent in favor of a quiet place to talk with God. I think it's news of the first order, that in a small Kentucky town some young people have offered a vital transfusion for the weary veins of a sometimes staggering nation. . . .

"While the lion roams the streets and the fires of fury burn in the land and the wind of conflict sears our cities I can join no other battle line than that formed by the young people at Asbury College. I'm gonna get on the side where God is!"

Public reaction to these remarkable events is no doubt mixed. There are those who will be skeptical of the benefits from this happening. Others will be frankly and openly scandalized. But many who are deeply concerned with the modern loss of interest in personal piety will react with hope and joy.

This movement, like any other, must be measured ultimately by what it produces. Many are saying that the church should be an instrument of change, and that it should move from dialogue to action. The Asbury revival, according to reports, should rank high on both of these counts: many lives have apparently been changed, and out of the change has come action of a most dynamic sort.

Only time can tell whether the movement exhausts itself in the backwash of emotionalism and sentimentalism, or moves out into the mainstream of Christian life and service. Asbury College has often been suspected of contributing more to the former than to the latter. However, we doubt if the facts would bear out such an evaluation. While Asbury College is nondenominational, its faculty and student body has always had strong Methodist representation. Moreover, it has over the years contributed a disproportionate share of the missionaries and pastors now serving in the United Methodist Church.

In speaking of this revival movement, Asbury's public relations director Arthur L. Lindsay said: "It is of God. No one brought it. God sent it. It has been deep and moving. There has been no emotionalism, but plenty of emotion. Again, in short, it has been beautiful. . . . . Lives have been transformed. Only eternity will reveal the true meaning of what we have seen and done here. God has moved. God is moving. God will continue to move upon his people, and grant them his grace. **To God be the Glory.**" We can only add our "amen" to that.

THE FORTHCOMING GENERAL CONFERENCE

By

Bishop William R. Cannon

The only thing we can safely say at this time about the nature of the forthcoming General Conference in St. Louis is its unpredictability. What we think might happen may not happen at all, and what we least expect could well take place. Unlike all previous sessions that I have known anything about, the roster of business is not fixed, the purpose of the meeting, even when it was set in Dallas in 1968, was not clearly and definitely determined, and the call to finish what we started but failed to complete at our last regular session is in itself ambiguous, because the church, like Penelope in Homer's **Odyssey,** is in a dubious mood, perhaps inclined to unwind what she has already woven and to finish by invalidating what she began.

We have not lived long enough with what we did at the Uniting Conference really to assess its true worth. Therefore, in my judgment, it would be unwise by new legislation either to confirm or to amend its disciplinary enactments. The commissions and committees we set up then to study specific issues have hardly had time to probe problems, much less to reach decisions and determine final recommendations. Their progress reports are not apt to show progress, and any further action, or even reaction, relative to them and their work would be premature.

For example, I got a letter prior to coming here to Junaluska from the Chairman of the Committee studying the construction of a document for our church on social principles. He wrote the same letter to the other bishops. In it he asked our answers to three questions: (1) What the contents of his study ought to include, (2) the form his report should take for the General Conference, and (3) how long it should be. From that query, I would hardly surmise that there are overpowering convictions that have gripped his committee in the course of its work that are crying out for expression and satisfaction. They may come in the course of the quadrennium, but presumably they have not come yet. The committee has, however, held hearings in all five of the jurisdictions of the church. My reponse to the letter was that it might prove useful to tell us at the General Conference precisely what these hearings heard. These data, gathered as they have been from the voluntary input of ordinary members and clergy over the entire connection, can at least provide the body of material the committee will use in reaching its pronouncements on crucial issues. If nothing else, these hearings ought to show the extent to which our people really discern what the major social issues are, whether or no they provide the committee with any viable advice as to how to solve them.

The committee working on the structure and organization of our boards and agencies does not plan to give us in St. Louis any preview of the future pattern of our church, though they no doubt have an architectonic blue print carefully concealed somewhere in their sub-consciousness, that is, if there is such a thing as group sub-consciousness. Unfortunately the Methodist

Church has been studying and redesigning her structure ever since I made her acquaintance at the level of a General Conference. She was at it when I was first elected a delegate in 1948, and she was still at it, with no noticeable success, when I was disqualified as a voting delegate in 1968—twenty years later. Dean Acheson's lamentable quotation followed by a comment on the reorganization of the State Department seems to apply here as well. " 'Stettinius at Roosevelt's direction, made a determined effort to reorganize the State Department. He drew up an enormous and impressive chart with myriad boxes in orderly array. But he found that this rearrangement could produce no real change in the character of the State Department as long as the occupants of the boxes remained the same.' — "Strong men," adds Acheson, "can accomplish a lot even with poor organization, but weakness at the top cannot be overcome by the best."

Perhaps there are reasons now sufficiently strong to necessitate some structural reorganization. For example, the education, or better still the formation, of the ministry is so different in character and in the problems involved in it from that of Christian higher education in general that what now exists as the pattern of organization at the level of the annual conference in the Board of the Ministry should no doubt be duplicated at the national and jurisdictional levels of the church. There is no longer any "raison d'etre" for the ministry and higher education to remain together. Their interests and needs are not the same, and what they render to the life of the church answers a dissimilar demand, so that increasingly their basic philosophies of education are becoming different. The church, for example, can afford to share general educational tasks with other institutions of society. She cannot share the task of forming her ministry, except at her own peril.

There is a special committee studying the ministry, and more especially the deployment of our resources in seminary education. Several quadrennia back our church made, in my judgment, a poor decision to establish two more seminaries rather than to increase and enlarge the ten she then had. Now with the E.U.B. merger we got two more, bringing our total to fourteen. These schools are not strategically placed over the country. Two are in close proximity to each other in Ohio, and two more in Illinois. Since the church is giving so much now toward the maintenance of seminaries, perhaps she ought to have more to say about their governance and the conduct of the educational affairs. Outside the state supported theological programs of Continental Europe, I know of no church in Christendom that has less to say about the education of her ministers or about what ought to constitute ministerial formation than does the United Methodist Church.

This is, in my judgment, the opportune time for this particular committee to come forward with some creative and far-reaching proposals. If it does, however, it must be bolder and more prophetic than comparable study agencies have been in the past. But it will have no more favorable time. Massive new support, such as the church is being asked now to give the seminaries, should bring the expectation from everybody involved of the church's taking a more direct and immediate hand in ministerial formation. If she does not, she has no right to expect a ministry conditioned to the nature of her life or properly prepared to carry out her mission in society. Only she can really determine what her expectations are.

The work of the commission studying doctrine is less propitious. The neg-

ative attitudes and iconoclastic tendencies of our times are not conducive to proper theological reflection. The very fact that no major constructive systems are now in vogue, that we have well nigh repudiated the Barthian era of Biblical supremacy without having followed it with new, worthwhile constructions should serve as a sufficient warning to that group to tread cautiously and lightly at this time. These times are more sociological than theological, and the last thing on earth we need is for the problems of man to supersede the doctrine of God or the temporary proposals for the ills of contemporary society to take the place of the blue print of the Kingdom of God.

But what happens in St. Louis will perhaps come through none of the regular channels or from the institutionalized agencies of our church with which we are accustomed to deal. Action will no doubt be precipitated by lobbyists and pressure groups which do not properly belong inside the framework of the General Conference at all. They will have their sympathizers and even their protagonists among the delegates. Otherwise they could expect to get no opportunity for the type action they desire. But that action itself will probably take the form of demands, many financial in nature, and some vaguely defined even though they are categorically required and forcefully insisted upon. This will perhaps be a year apart for hearing and receiving non-negotiable demands. It is already reputed that the Black Methodists for Church Renewal will ask the General Conference to allocate 25 percent of the World Service dollar to be given to the improvement of blacks, especially to the black community of economic development. If this is done, it will of course demand a radical reduction of our total benevolent program, involving the curtailment and even abolition of much of what we have deemed essential causes in the past. It will also entail a worthy case being made for the use of the money if world service itself is to endure; for all that money comes as gifts from the faithful and our people must believe that it is used to serve the will of God as revealed in Jesus Christ.

Times of social upheaval and mass dissatisfaction are never good times for large assemblies of people to gather to do business. People are apt to be swayed by emotions and to yield to pressure. Witness, for example, the French Estates General in the last of the Eighteenth Century or even the General Councils of the Church in the Fourteenth Century. Pope Eugenius IV said that he feared a general council as much and perhaps more than he feared the Devil. I must confess that this year I share more than is perhaps healthy for me, his sentiments.

If this General Conference is to avert disaster and rise to a level of providential success, then its delegates must be unusually strong-willed and courageous, men and women of practical sagacity and common sense, incapable of being swayed by passing sentimentality, persons of wisdom and prudence, people who love the institutional church and are committed to her welfare, and devout disciples of Jesus Christ, seeking the guidance of the Holy Spirit and in compassion and love trying genuinely to help men and society, not merely bent on pleasing the dissident and disturbed.

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ON THE SCOUTING FRONT



GOD AND COUNTRY AWARD

Alan Hunt Groome, son of Mr. and Mrs. C. H. Groome, received his God and Country Award at the Groometown United Methodist Church recently. Present at the ceremony were, left to right, Mrs. C. H. Groome, Scoutmaster Norman Annis, Alan Groome, Rev. Roy Steed, Jr., pastor, W. G. Webb, youth advisor and lay leader, C. H. Groome, and Alan's grandmother, Mrs. Margie Groome.



EAGLE AWARD

Darrell Cobb, son of Mr. and Mrs. Robert Cobb, received his Eagle Scout Award at a worship service in Mount Pleasant United Methodist Church, Greensboro, on March 15.



GOD AND COUNTRY AWARD

Ricky Cannon, son of Mr. and Mrs. R. L. Cannon, Jr., of Vanceboro, received the God and Country Award in a special service at the Vanceboro United Methodist Church. Ricky, the first scout in the the church to earn the award, is congratulated by his pastor, Rev. J. G. Snypes.



RECEIVES EAGLE AWARD

Kyle Ribelin, son of Mr. and Mrs. Herman A. Ribelin of Salisbury, received his Eagle Scout Award during the morning worship service at Liberty United Methodist Church, Salisbury, Feb. 8. Lance Carlson (right), district executive, presented the award. Rev. Carl A. Lain (left), is pastor of Liberty Church.

N.C. Council of Churches to Meet in Greensboro

DURHAM — Two Greensboro churches will host the 33rd Annual Meeting of the North Carolina Council of Churches, April 26-29. The meeting has three distinct sections: the State Assembly of Church Women United, the Council's Assembly, and the 1970 Pastors' Conference, which will for the first time include wives of clergymen. Trinity African Methodist Episcopal Zion Church and St. James United Presbyterian Church are co-hosts.



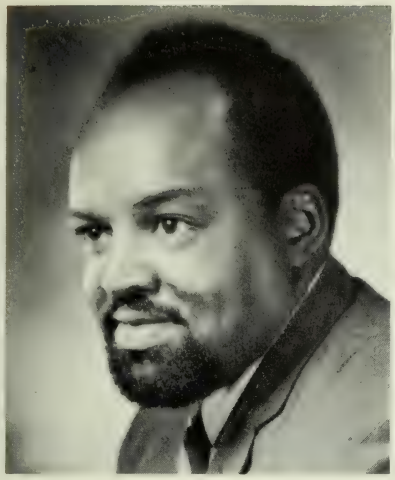
SHANNON SCOTT

Dr. Margaret Shannon, Executive Director of the national organization of Church Women United, is keynoter for the women's Assembly on the theme "Change: Our Choice, Our Challenge." The opening session is on Sunday evening, April 26, at 7:30 p.m. at St. James UP Church, and Monday's meeting will be at Trinity AME Zion. At the luncheon that day, Mrs. Robert W. Scott, wife of North Carolina's Governor, will speak on the Samarkand Manor Chapel, for which CWU mounted a fund campaign. Mrs. Sam A. Dunn of Enfield is President of Church Women United in North Carolina.

At 6:00 p.m. Monday the traditional Fellowship Dinner will be held at Trinity AME Zion Church and the public meeting follows at 8:00. Dr. Shannon is to lead in worship; the address on the subject, 'The Difference Black Churchmen Make," will be given by Dr. Joseph Reed Washington, Jr. who is Dean of the Chapel and Professor of Religious Studies and Sociology at Beloit College, Beloit, Wisconsin. Dr. Washington, a native of Iowa, is a graduate of the University of Wisconsin and holds the B.D. degree from Andover Newton Theological Seminary, a Th.D. from Boston University, and a D.D. from the University of Vermont.

The 33rd annual Assembly of the North Carolina Council of Churches opens with the Monday evening service at Trinity AME Zion Church, and business will follow at St. James UP Church on Tuesday, April 28, under the chairmanship of President Thomas A. Collins, who is President of North Carolina Wesleyan College at Rocky Mount. At 11:00 a.m. on that day a panel of college students led by Chaplain James H. Allen of UNC-G will launch into the subject, "The Campus Looks at the Church." Official representatives of the Council's thirty-nine member bodies drawn from sixteen denominations are expected at the Asembly, together with observers from non-member bodies and visitors who will be welcome, according to an official spokesman.

The 1970 Pastors' Conference, to which clergy wives are being invited if they wish to accompany their husbands, will begin on Tuesday evening, April 28, at 7:30, all of its sessions being held in Trinity AME Zion Church. Theme of the conference will be "Tradition and Innovation in the Church: the Proper Pace for Change." The opening address will be by Dr. Harold R. Martin of Bloomington, Illinois, on



Dr. Joseph R. Washington, Jr.

"The Church Must Face Our Day." Dr. Martin is former Moderator of the United Presbyterian Church in the USA and now coordinator of Ecumenical Prayer Seminars which are funded by the Lilly Endowment, Inc. On Wednesday, April 29, in keeping with the theme Dr. Robert A. Raines, minister of the First United Methodist Church of Germantown in Philadelphia will give two morning addresses on "The Enabling Ministry: (a) Lay Ministers and Theologians, and (b) Lay Celebrators and Lovers." That afternoon Mrs. Robert N. Rodenmayer will speak on "What's Wrong with Tradition?" and "What's Right with Change?" Mrs. Rodenmayer of New York is Director of Professional Leadership Development for the Episcopal Church. Participants will have opportunities for questions and discussion with the speakers.

The Rev. Cecil Bishop is minister at the Trinity AME Zion Church which is at 631 East Florida Street in Greensboro, and the Rev. Julius T. Douglas is pastor at St. James Church at 820 Ross Avenue.

The Council's Executive Director has announced that there will be no registration fee for the Council's Assembly, but a fee of $2.00 is due for the women's meeting and $2.00 per person for ministers and their wives in the Pastors' Conference. Registrations and requests for information about overnight accommodations and for meal reservations for Monday lunch, Monday dinner, Tuesday lunch, and Wednesday lunch may be directed to Box 6637 College Station, Durham, N. C. 27708.

At the luncheon on April 29 there will be presentation of the Council's Distinguished Service Award and the Richard Shelton Communications Awards to news media considered deserving of recognition for cooperation with the churches.

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McMANNEN: A CHURCH IN TRANSITION

by James C. Stokes

McMannen United Methodist Church, just outside of Durham, N. C., is a classic example of what is happening to churches all over this state. They are changing with the changing times. The most evident fact of this change is in the physical facilities. At deeper levels, the changes are evident in the vastly enlarged programs, the broad diversity of activities, the transformed concept of mission.

Named after the Rev. John A. McMannen, the church held its first congregational meeting under a big oak tree in the early 1870's. Its first building, erected in 1880, was a rectangular one-room wooden structure on an acre of land donated by Henry and Mary Neal. As it moved into the twentieth century, the church added to its facilities. One addition was a bell tower; another an extension of the pulpit area; then four Sunday school rooms; and three acres of land.

In 1926 McMannen Church was on a five-point circuit. Now all five of the churches which comprised the circuit at that time are stations and have their own pastors. Their composite membership has almost quadrupled in that time. Their compensation to pastors has jumped from $2,000 to over $33,000. And the value of church property has moved from $29,000 to over a million dollars.



Pastor Jones is shown looking over the master plans for further expansion. These call for an educational building, a fellowship hall, and additional parking space.

During that more than forty-year span, McMannen has moved from a membership of 106 to 477; its property value has shown a gain from $3,000 to $196,000. As for compensation to its pastor, this figure was $300 in 1926, $7,200 for 1969.

Moving into the mid-century decade, McMannen Church constructed a ten room two story education building in 1955. In addition it provided a kitchen and recreation room in a basement. Then, in February of 1966 the old wooden sanctuary and its four Sunday school rooms were torn down and construction was begun on a new modern brick sanctuary with a seating capacity of 350. The task of designing the building was given to an outstanding architect, Mr. Walter Burgess, of Wendell, N. C., who had offices in Raleigh. This proved to be one of the last undertakings of this distinguished layman. He died in the spring of 1969. His labors produced a building of unusual beauty. In addition to the sanctuary, the new structure provided a 50-capacity chapel and a pastor's study.

McMannen Church has come a long way, while staying right where it has always been on Neal Road. It has moved out of the country into the suburbs

of a thriving city. Rather, the city has come to it. Now it is set in the midst of new residential areas. Once all of its people were rural. Now there is only one farmer in the congregation, and he is retired!

On the other hand, the church has taken into its fold a new set of people, a new generation, with new needs, fresh perspectives, changed customs and ways. It has refused to crawl into its shell and die. Instead it has opened itself to new channels of service, to the challenge of a changing environment. All of this has been done, no doubt, with many an inner struggle in the minds and spirits of its members. To change is not easy even in the face of necessity, and the people of McMannen Church must have experienced their share of spontaneous resistance, of fear and doubt, of reluctance to adjust to changing times.

The first full-time pastor the church ever had is still there, nearing the end of his seventh year. He is the Rev. Vassar Jones. He was a high school graduate in 1938. Then followed years in the army; World War II; marriage in 1944; two children; back finally to civilian life and increased interest in church work as a layman. Then came the conviction that service as a layman was not enough. So it was back to school, first at Chowan Junior College, then to Atlantic Christian, and finally to the Duke Divinity School; all of the time earning a living, most of the time doing double duty as a student pastor.

Vassar Jones walked away from the Duke Divinity School in June of 1963 with a diploma under his arm, his wife Ruby at his side, and two good sized children: a daughter of 16 and a son, aged 11.

The story of McMannen United Methodist Church is really the story of hundreds of churches throughout North Carolina, which have come through a generation of breathtaking transformation. These churches are stronger than ever, deeply involved with the problems of their local communities and of the world, offering a vital and diversified ministry. Their pastors are better trained than ever, and their lay leadership has reached

(Continued on page 31)

A scale model of the old church (inset), and the new sanctuary which was completed in 1967 *at a cost of* $165,000.



Duke Summer Clinics Announced

The Summer Clinics sponsored by The Divinity School of Duke University each year will be held on campus August 3-13.

Clinics in five areas will be running simultaneously. These are: **Pastoral Care,** under the leadership of Dr. Richard A. Goodling and Professor P. Wesley Aitken; **Preaching,** under the leadership of Dr. Thor Hall and Dr. John W. Carlton; **Parish Analysis, Programming and Staffing,** under the leadership of Dr. Robert L. Wilson and the Rev. Melvin E. West; **The Church Facing Challenging Issues,** under the leadership of Dr. Earnest A. Smith; **The Clergyman: His Job and His Family,** under the leadership of Chaplain William C. Spong.

For the first time the Clincs will run for ten consecutive days with no break for the weekend. Opening with a banquet on Monday evening classes and special features will fill each day, including a service of worship in the Chapel on Sunday with Dr. Earnest A. Smith preaching. Special lectures will be given by Dean Robert E. Cushman.

Visiting leaders include Dr. Robert L. Wilson, Executive Secretary for Research and Survey, National Division of the Board of Missions of The United Methodist Church; the Rev. Melvin E. West, Director of Office of Creative Ministries, The Missouri Area, The United Methodist Church; Dr. Earnest A. Smith, Associate General Secretary, Board of Christian Social Concerns, The United Methodist Church.

From the Duke Divinity School leaders include Dr. Richard A. Goodling, Professor of Pastoral Psychology; Professor P. Wesley Aitken, Chaplain Supervisor, Duke Medical Center and Assistant Professor of Clinical Pastoral Education; Dr. Thor Hall, Associate Professor of Preaching and Theology; Dr. John W. Carlton, Professor of Preaching, Southeastern Baptist Theological Seminary, and Adjunct Professor of Preaching; Chaplain William C. Spong, Chaplain Supervisor, Duke Medical Center, and Instructor in Clinical Pastoral Education, and Dean Robert E. Cushman, Professor of Systematic Theology.

The Clinic on **Parish Analysis, Programming and Staffing** has been designed specifically for administrators such as district superintendents, judicatory secretaries, program council directors, and key pastors.

Ministers' wives and lay leaders are being invited to participate. Churches, conferences, institutions and supporting groups have made available through The Divinity School a limited number of grants to assist with expenses. These include grants from the Parish Ministry Fund and the Rural Church Program of The Duke Endowment.

Total cost for the ten-day period, including fees, room and meals, will be approximately $150. Air conditioned dormitories will accommodate men, women and couples. Inquiries should be addressed to: The Summer Clinics, in care of The Divinity School.

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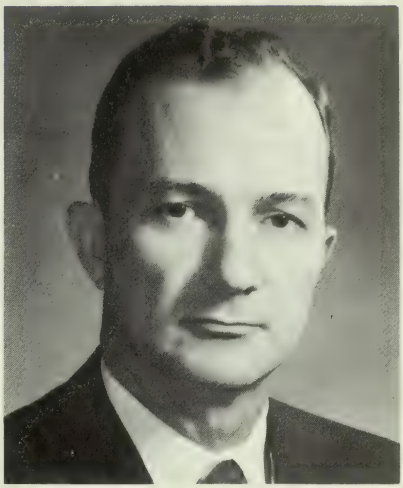
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Brevard College President's Inauguration Slated May 2

BREVARD — Inauguration ceremonies officially installing the Rev. Robert A. Davis as sixth president of Brevard College will be held Saturday, May 2, on the campus of the Methodist-related junior college.

Chaplain C. Edward Roy, chairman of the inauguration committee, announced that the inauguration would take place at 2:30 p.m. in Boshamer Gymnasium and would be followed by a reception at 4:00 in the James Addison Jones Library. An inaugural luncheon for trustees, official delegates, special guests of the college, and their wives will precede the ceremonies at 1:00.

President Davis assumed office at Brevard on June 1, 1969, succeeding the late Dr. Emmett K. McLarty, Jr. A native of Broxton, Georgia, he received the B.B.A. degree from the University of Georgia and the B.D. degree from Emory University. Studying as a Danforth Scholar, he earned the S.T.M. degree from Yale University.



Rev. Robert A. Davis

Prior to accepting the position at Brevard, President Davis served as director of the Wesley Foundations at Virginia Polytechnic Institute and the Georgia Institute of Technology, and was an associate director of the Division of Higher Education of The United Methodist Church.



NEW CHURCH MEMBERS

Fifteen boys and girls from the Evansdale-Black Creek Charge of the Rocky Mount District attended the "Bishop's Meeting with Young Methodists" recently held at St. James United Methodist Church in Greenville. From left to right, first row: Ricky Mercer, Sandra Whitley, Bill Blackman, Pam Gardner, Jo Anne Forbes; second row, left to right, Fred Yelverton, Penny Ferrell, Gregory Mercer, Linda Hayes, Rebecca Whitley; last row, left to right, Rev. J. W. Scott, pastor, Bill Blackman, Ted Lucas; not shown in picture, Myran Gardner, Connie Gardner and Warren Scott, Jr. These boys and girls were received into the Church on Easter Sunday.

METHODIST NEWS ROUND-UP

ASIAN-AMERICAN PASTORS SEEK BETTER SUPPORT

SAN FRANCISCO, Calif. (UMI) — Asian-American pastors in western states are reasserting the identity, unity and distinctiveness of the ethnic communities and ministries they serve within the United Methodist Church.

This was apparent as 50 ministers of Chinese, Filipino, Japanese and Korean heritage faced the College of Bishops of the denomination's Western Jurisdiction at a consultation here March 11-12. The ministers pleaded for better recognition, understanding and support of their work by the whole church, and they asked for more effective organization and procedures to respond to the changing needs of growing Asian-American communities.

The five bishops accepted in principle, and offered their full cooperation toward accomplishment of, a set of strategies that include a Western Jurisdiction consultation including laymen, youth and seminarians, as well as pastors, and development of programs of evangelism, recruitment, training, continuing education and special ministries.

FUNDS PROCEDURES STUDIED

EVANSTON, Ill. (UMI) — There is a growing demand across United Methodism for more local voice on how contributions to general benevolence funds will be allocated, the denomination's chief budgetary agency was told here March 17-18.

"Laymen are demanding more to say about how and where their money is spent," Bishop Paul Hardin, Jr., of Columbia, S. C., president of the Council on World Service and Finance, told the 34-member group. "There is at present too wide a gap between the top leadership of the church and local congregations. We need to give the local churches more option or more feeling they are a part of the process."

After a discussion in which several members of the council voiced strong support for the present system of apportionments, the group referred to its executive committee and staff for further study a recommendation that would change church law to permit a local church that had paid in full its World Service apportionment to reallocate to a particular agency up to 20 per cent of its giving. Any changes in the present system would have to be voted by General Conference.

METHODISM GROWING IN YUGOSLAVIA

NEW YORK (UMI) — An overseas unit of the United Methodist Church has moved a step nearer full participation in the organizational structure of the church through an increase in the number of ordained ministers.

The Yugoslavia Mission Conference officially became the Yugoslavia Provisional Annual Conference at its 1970 session in February. The change means that the Yugoslavia church is only one step away from having full annual conference status.

Because the number of fully ordained ministers determines the status of a conference, the admission of three new ministers, bringing the total to 11, gave the church more than the minimum number of ten required to

become a provisional annual conference. The United Methodist Church in Yugoslavia has 1,611 members (full and preparatory) with a Sunday school enrollment of 765.

ALL CHURCHES NEED OTHERS, ECUMENICAL LEADER SAYS

NEW YORK (UMI) — "There is only one kind of Christian who ought not be concerned with the ecumenical movement, and that is one who believes his church has the best understanding of the Gospel and has nothing to learn from other churches," the chief executive of the World Council of Churches asserted here March 19.

Addressing the executive staff of the United Methodist Board of Missions, the Rev. Eugene Carson Blake, WCC general secretary, said that while some Christians and some denominations take this position, their ranks are thinning. "The number one thing to understand about the ecumenical movement," he added, "is that all Christian churches need each other to correct the distortions of the Gospel that have come by our division, whether those divisions be geographical or ecclesiastical."

WORLD METHODIST SPEAKERS ANNOUNCED

LAKE JUNALUSKA (UMI) — Several outstanding speakers have accepted invitations to address the 12th World Methodist Conference, to be held in Denver, Colo., August 18-26, 1971, according to the Rev. Lee F. Tuttle, general secretary of the World Methodist Council.

Dr. Tuttle indicated that five continents are represented in the list of those already signed up to address the assembly. It is expected that there will be between 2,500 and 3,000 council members and delegates officially attending the Denver meeting, and possibly another 3,000 visitors.



Dr. Wayne K. Clymer will be preaching through June 28 on the United Methodist Series of The Protestant Hour. He is the president of the Evangelical Theological Seminary, Naperville, Ill. Theme for the series is "Affirmations," and music will be by the Otterbein College A Cappella Choir and the Shenandoah College Concert Choir.

Those who have already accepted invitations to address the meeting include Dr. Emilio Castro, newly-elected president of the Methodist Church in Uruguay; Dr. Kenneth G. Greet, secretary of the department of Christian citizenship of the British Methodist Conference; Bishop Roy C. Nichols of the Pittsburgh Area of the United Methodist Church; Dr. D. T. Niles, president of the Methodist Church in Ceylon and a president of the World Council of Churches; and Dr. Juergen Moltmann of Tuebingen University, Tuebingen, Germany.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

HIGHLIGHT OF ANNUAL MEETING

Burning The Candle

Today we shall burn the candle for 46 minutes. This means that the gifts made will meet the financial responsibility of the Women's Division for 46 minutes, and represents a contribution of $1311.00.

We give thankfully, in honor of and in memory of loved ones, that all the World may believe in Christ.

One minute, The Mary Hamrick Society, Long Memorial United Methodist Church, Roxboro, burns the candle in honor of Miss Claire Harris.

One minute, the Women's Society of Christian Service of Wesley Memorial, Wilmington, in honor of Mrs. Ann Barr, who is now a resident of the Methodist Home in Durham.

One minute, The Women's Society of Christian Service of the Centenary United Methodist Church, New Bern, burns the candle in memory of Mrs. W. C. Chadwick, former president of the Centenary Woman's Society, and of the North Carolina Conference Woman's Society of Christian Service.

One minute, The Women's Society, New Bern District in memory of Mrs. W. C. Chadwick, a past Conference President.

Three minutes, in loving memory of his Wife, Maude Hurley Chadwick, Mr. W. C. Chadwick burns the candle, "for the work which she enjoyed and loved so much."

One minute, the Women's Society of Grace United Methodist Church burns the candle in honor of Mrs. J. A. Thompson, past president of the Grace Society.

Three minutes, The Greenville District burns the candle in honor of Mrs. Donald H. Edmon, their first president.

Five minutes, The North Carolina Conference Women's Society of Christian Service, burns the candle in memory of Mrs. J. W. Benson, member of the executive committee, serving as Chairman of Nominations at the time of her death.

Five minutes, The Women's Society of First United Methodist Church, Wilson, in memory of Mrs. J. W. Benson.

Five minutes, The Sanford District burns the Candle in honor of Mrs. W. B. Easterling, former treasurer of the Sanford District.

Two minutes, The Women's Society of Rock Creek United Methodist Church, in memory of Mrs. Della Moser and Miss Vertie McPherson.

One minute, The Women's Society Executive Committee of Mebane burns the candle in honor of "All Its Members."

One minute, The Women's Society of Mt. Bethel United Methodist Church, Bahama, in memory of their deceased members: Mrs. P. G. Tilley, Miss Hazel Umstead, Mrs. David Poe, Mrs. W. M. Johnson, Mrs. E. L. Umstead.

One minute, the Bethany Women's Society, Durham District, is burning the candle in honor of Mrs. Everett Roberts, the mother of Mrs. Ed. Earnhardt. Mrs. Roberts is 96 years old.

One minute, The Fayetteville District is burning the candle to honor their outgoing district president, Mrs. Ivan Welborn.

Four minutes, The Women's Society of Fairmont Church, Raleigh, burns the candle in memory of Mrs. Rufus Synder, Mrs. W. E. Lewis, Mrs. O. V. Jones, Mrs. A. S. Parker, and Miss Daisy Waitt.

One minute, The Dare Subdistrict in the Elizabeth City District is burning the candle in honor of Mrs. Nevin Wescott, Sr. of Manteo, retiring Subdistrict Chairman, who served so loyally and lovingly.

One minute, The Manteo Women's Society of Christian Service is burning the candle to honor the college students and service men of Mt. Olivet United Methodist Church, Manteo.

One minute, The Elizabeth City District Women's Society, in loving memory of The Rev. Henry Gibbon Ruark, District Superintendent of the Elizabeth City District until his death on February 25.

One minute, The Women's Society of First United Methodist Church, Elizabeth City, in memory of the Rev. Henry Gibbon Ruark.

One minute, The Women's Society of Hertford is burning the candle in honor of Mrs. Robert L. Bame, retiring Conference Chairman of Spiritual Growth, and in appreciation to Mrs. Bame for the Helen Bame Circle of the Hertford Women's Society.

Five minutes, The North Carolina Conference Women's Society of Christian Service burns the candle in honor of the Women's Society of the Grace United Methodist Church, in appreciation of their hospitality for our Annual Meeting.

Four Honorary Patron Memberships were presented at Annual Meeting:

Mrs. John W. Crawford, presented by Mrs. J. O. Watson, Mrs. Robert L. Bame, presented by Mrs. Carey Hunter Banks, Jr., Mrs. Cecil Pate, presented by Mrs. E. C. Thompson, Mrs. Ivan Welborn, presented by Mrs. Clarence Cade.

The Annual Report was dedicated to Mrs. Robert L. Bame, retiring Conference Chairman of Spiritual Growth.

The above ceremonies under the leadership of Mrs. Frank McGoogan, conference treasurer, were held at the Annual Meeting in Wilmington on March 18th.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

CONFERENCE EXECUTIVE COMMITTEE HOLDS WORKSHOP

A team of four leaders from the Women's Division conducted an Experience-Enrichment Workshop for the members of the Conference Women's Society Executive Committee at Pfeiffer College on March 19 and 20.

The team included Miss Barbara Campbell, secretary of Leadership Development in the Section of Program and Education for Christian Mission of the Women's Division; Mrs. E. A. Brandhorst, Webster Groves, Mo., president of the South Central Jurisdiction; Mrs. Gerald Heilman, Williamsport, Penn., Chairman of the Committee on Program Concerns and Resources of the Women's Division; and Mrs. Ruth H. Collins, Atlanta, Ga., regional secretary for the Southeast.

The group was asked to set its own

agenda for a study of leadership skills, sensitivity training and person-to-person relationships. Miss Campbell stated that the purpose of the workshop was "not to answer the problems for you, but to provide a setting in which you can establish goals which you set yourselves, to provide ways of working together as an objective-oriented group, rather than a problem-oriented group."

She added, "This skill can be communicated — even to the local level. We are wondering if we have cut our grass roots — we need to see the differences among ourselves, accept each other as we are, to bring in fresh insights around a point of view."

Through the general discussions that followed many truths came up for consideration. One of the leaders said, "The blessed value of these few hours is to provide a setting for experience — not a handing down of experience. The privilege to think, feel, share, is extending to you. The local woman has the right to the same extension. Our problem is communication — we need to look at a problem, set steps to get to the problem, then go at it, one step at a time."

Mrs. Heilman pointed out the changing economic pattern of women, saying that in America today there are eight million women not now related to Methodist women's work, and "they are our greatest untapped resource."

Mrs. Brandhorst led the concluding meditation.

EXECUTIVE ACTIONS

At a business session after the workshop the committee members voted to send a love offering of $750 to The Assembly in Houston, Texas, on May 7-10. They voted to send a gift of $25 to a fund being established in honor of Miss Lillian Johnson, national Wesleyan Service Guild secretary, who is retiring this year.

Mrs. Minnie Smith, Greensboro, dean of the School of Christian Mission, spoke on Mission Convocation 1970, the cooperative school to be held at Pfeiffer College in August 3-8.

Mrs. Alvin Morrison told of plans for the Regional School for Conference mission leaders.

The committee voted to send as delegates to The Assembly Mrs. Julian Lindsey, Greensboro; Mrs. C. C. Herbert, Jr., Charlotte, and Mrs. Howard Johnson, Franklinville. These are in addition to the six delegates elected earlier, Mrs. W. Frank Redding, Jr., Asheboro; Mrs. Fletcher Nelson, Morganton, Miss Mary Bethea, Greensboro, Mrs. Thomas D. Harrell, Jr., Salisbury; Miss Fannie McCallum, Greensboro, and Mrs. James Price, Charlotte.

WNC DISTRICT PRESIDENTS — SALISBURY

A deep sense of dedication is the great motivating power in the life of Betty Simpson, president of the Salisbury District Women's Society — dedication in serving the needs of others as efficiently as possible, yet keeping warm and real within her a deep awareness of her own relationship to God.

Betty's fields of interest include every area of the church and community. How one little blonde could do so many worthwhile things, and do them so well, is a source of amazement to her friends. She was formerly church secretary at Trinity Methodist Church, Kannapolis, and now a music teacher in her home.

Her responsibilities combine areas in her local church, in district and on



Mrs. E. Ray Simpson, Jr.

the Conference level. She is completing four years as district president and is currently serving on the District Mission Society, Lay Advisory Council and Quadrennial Emphasis Committee. Her chief love is Youth Work and she was for four years Conference Secretary of Youth Work. She is adult advisor on the Conference Youth Council, and was the one who set up the first Conference-wide Coaching Conference on Mission Studies for Youth in 1962, which has been an annual event ever since.

Betty is Mrs. E. Ray Simpson, Jr. of Kannapolis. She received her education at Queens College, King's Business College and Juilliard School of Music in Eastman, New York.

She is very gifted in music, not only in her own ability as an excellent organist and pianist, but also in composing music. Her artistic ability spills over into the field of drama, for she has writen two skits that will be presented at the Annual Meeting of the Conference Women's Society at Lake Junaluska in June.

The women of her district say of her, "Betty is loved throughout the Salisbury District for the example of splendid leadership she sets forth for all who know and work with her."

NORTH CAROLINA COUNCIL SCHEDULES SEMINARS

The North Carolina Council of Women's Organizations has arranged to sponsor four one-day seminars in different cities in the state of North Carolina.

Each seminar will begin at 9:30 A.M. and continue through the luncheon hour until 2:30 P.M.

The first seminar will be held on Tuesday, April 7, at the Holiday Inn on Highway 18 at Morganton, the second on April 8, at the Holiday Inn at Salisbury. The third is on Tuesday, April 14, at the Methodist College in Fayetteville, the fourth at the Holiday Inn in Wilson on Wednesday, April 15.

The topics to be discussed at each seminar include "The Functions and Activities of the North Carolina Council of Women's Organizations," with Mrs. Fred Ellis, president, and Miss Marlene Plyler and Mrs. Patricia Conklin as leaders.

Mrs. Edward Wiser of the Department of Sociology at North Carolina State University will speak on, "Bridging the Gap — Volunteers," and Dr. Frances Dawson will discuss "Leadership Techniques."

Reservations for lunch may be made by writing Mrs. Frances Dawson, P. O. Box 505, Elon College, N. C. 27244.

The Women's Society of Christian Service of the North Carolina Conference and the Western North Carolina Conference are sponsoring organizations of the N.C.C.W.O.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR APRIL 19

GOOD NEWS FOR ALL

Background Scripture: Galatians
Lesson Scripture: Galatians 3:7-14, 26-29

This lesson is the first of six on the world mission of the church. These lessons will show how, in the words of Horace Weaver, "God revealed his principle of love—not only of Divine love for human beings but the love which exists between men—in the historical events of the early church." But before we examine the geographical and cultural outreach of the church in the first century we need to see how the gospel of the grace of God gained dominion over legalism. This is our aim for this lesson.

Our Scripture is based on the letter of Paul to the church in Galatia. It is in this remarkable document that we see the struggle between Law and Grace dramatized. As Rowlingson has put it: "Here is defined the eternal conflict between the view that religious authority resides in an infallible church or creedal dogma and, on the other hand, that religious authority is the voice of God within the pure heart and sensitive conscience." It is no wonder that the book of Galatians has been called the Christian "Magna Carta." Somewhere, somehow and sometime the new faith preached by Paul and others had to make a clean break with the old religion. We see it happening in this letter, all of which ought to be read as background material for this lesson.

At the beginning of chapter three Paul expresses his surprise and dismay that his recent converts have slipped back into the old ways of thought and practice. Says he: "You stupid Galatians! You must have been bewitched—you before whose eyes Jesus Christ was openly displayed upon his cross! Answer me one question: did you receive the Spirit by keeping the Law or by believing the gospel message? Can it be that you are so stupid? You started with the spiritual; do you now look to the material to make you perfect" (New English Bible). The problem that developed in this church was due to certain members who wished to admit people to their fellowship only on the same basis that was used for Gentiles who wanted to become Jews, that is, by circumcision, baptism and the observance of Jewish dietary laws. When Paul argued they could come into right relations with God through faith (the same way Abraham came in, since his covenant with God was before the Law had been given) Paul's opponents accused him of breaking down faith in the Law, and thereby encouraging immoral behavior.

Paul's response to their criticism was that no man can really keep the Law perfectly; that is "nobody can make 100 on the assignment." The Law has, as Paul freely grants, "been our attendant on our way to Christ, so that we might be made upright through faith. But now that faith has come, we are no longer in charge of the attendant" (American Translation).

Now we come to the statement which supports the Christian contention that the faith we declare can be a universal faith. In Galatians 3:28-29 the provisions of the "Magna Carta" are spelled out. It is a sort of summary of the gospel according to Paul. There is to be no distinction between Jew and Greek, none between slave and free man, none between male and female "for in union with Jesus Christ you are all one." This was radical teaching, for we are told that it was customary for some rabbis to offer a prayer of thanksgiving that God didn't create them a woman or a Gentile!

Perhaps we are tired of hearing that the great need of the world is for unity; but getting tired of hearing it will not bring unity. Science has made us neighbors. The threat of more and bigger wars, of pollution, of overcrowding—these and other problems are the concern of people of good will everywhere. This "space-ship" we know as Planet Earth is in serious trouble. The new and terrifying threats to human hopes should be the concern of all the world's religions. Perhaps the danger of extinction of life **on the only planet where life is to be found** will frighten us into cooperation. Or will it? One hears little these days of the threat of nuclear war. Does this mean we are getting used to it? We had better not! But those of us who can't think beyond our family or class are the real road-blocks to a newer and better day. The choice may be as simple as this: change or perish! But what is the good news? The good news is that we can change rather than perish. It won't be easy. But isn't there something in the New Testament about a promise that "to them he gave power to become?" (see John 1:12).

IN MEMORIAM

MRS. BESSIE BOGER HARTSELL

The Women's Society of Christian Service of St. Paul United Methodist Church, Salisbury District, Midland Charge, wishes to pay a tribute of love, honor and respect to Mrs. Bessie Boger Hartsell, who died February 14, 1970.

A native of Cabarrus County, she was born October 12, 1882. Her husband, Robert Lee Hartsell, preceded her in death.

The Hartsell home was blessed by the presence of three daughters and four sons, who grew to fine maturity under the guidance and inspiration of Christian parents: Mrs. B. W. Lefler, Sr., and Mrs. Cecil Barringer, both of Concord; Mrs. P. O. Greene, Sr., of Kannapolis; Charles L. Hartsell of Charlotte; John Sharpe Hartsell of the home, and Harold W. Hartsell, Sr., of Concord; nine grandchildren and five great-grandchildren. She was a charter member of the Women's Society of Christian Service, and was honored with a Special Membership in 1967.

She shall be greatly missed. Her gentle, warm-hearted manner won for her many friends, many of whom were privileged to share in the long and fruitful life of one of God's servants. We paraphrase Proverbs 31:27-28: "She looked well to the ways of her household, and ate not the bread of idleness. Her children rise up and call her blessed."

We extend our deepest sympathy to her family, and are thankful for the rich heritage which she left to them and to all who knew and loved her.

We request that a copy of this memorial be recorded in the minutes of our Society and that a copy be sent to the *N. C. Christian Advocate.*

Mrs. Boyd A. Helms, *President*
Women's Society of Christian Service

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Goldsboro Minister Succumbs

The Rev. Clarence P. Mason of Goldsboro, pastor of Brogden and Falling Creek United Methodist churches, died March 14 at Wayne Memorial Hospital.

The funeral service was held March 17 at Spring Hill United Methodist Church near Lillington by the Rev. Leon Russell, superintendent of the Raleigh District, and the Rev. A. F. Fisher, superintendent of the Goldsboro District. Burial was in the church cemetery with military honors.

The Rev. Mr. Mason was a member of the Wayne County Ministerial Association, and an associate member of the Grantham WOW 481. He was a veteran of World War II.

He had served pastorates in Mooresville, Cherryville, Turkey and Wabash, Indiana.

Surviving are his wife; a son, Clarence Douglas Mason of Dallas, Texas; daughters, Mrs. Steven L. Thomas of Sanford and Miss Brenda Kaye Mason of the home; brothers, James M. and Ben C. Mason, both of Sanford; sisters, Mrs. Ralph Watson and Mrs. Malcolm Godfrey, both of Sanford, and Mrs. Leroy Lester of Fayetteville; and his parents, Mr. and Mrs. James R. Mason of Sanford.

Group Ministry Sponsors Mission Study

The East Carteret Group Ministry has just completed a three-night mission study school. On Sunday, April 5, the group met at Atlantic United Methodist Church, Monday at Williston Church, and Tuesday at North River Church.

Leaders were the Rev. A. P. Hill, pastor of First United Methodist Church in Morehead City, and Rev. E. R. Porter, pastor of Westminster United Methodist Church in Kinston. Courses offered were "The Inner Life" and "Reconciliation In a Broken World."

The Rev. Charles Mercer, Jr., pastor of the Marshallberg Church, was dean of the school, and the Rev. C. K. Wright, pastor of Atlantic Church, was registrar.

Young Adult Council To Meet Sunday

STATESVILLE—The Young Adult Council of the Western North Carolina United Methodist Conference will meet Sunday, April 12, here in the Methodist Building, beginning at 2 p.m.

Plans for the June 19-21 annual Young Adult Conference at the Lake Junaluska Assembly will be discussed, according to the Rev. Paul Duckwall of Statesville, Conference director of adult and family ministries.

The annual Lake Junaluska event this year will feature the Rev. Dr. Jack J. Early as the speaker. He is the new president of Pfeiffer College.

President of the Conference Young Adult Council is Jay L. Brandon of Salisbury. Vice presidents include Jim H. Luther of Charlotte, Mrs. Douglas Phelphs of Hickory, Kenneth Harwell of Sherrills Ford, and David S. Hedrick of High Point. Secretary and treasurer is Mrs. N. Yates Giles of Hickory.

The Conference Young Adult Council operates under the auspices of the Conference Board of Education, headed by the Rev. William R. Brantley of Statesville.

Emory Day Scheduled At Charlotte

"Emory-in-the-Carolinas" day is planned for May 11 at First United Methodist Church in Charlotte. Activities will begin at 10 a.m. and conclude at 3:30 p.m.

An Emory team, composed of Dr. James T. Laney, dean of Candler School of Theology, Professor Theodore Runyan, D. W. Brooks, chairman of Emory's Committee of One Hundred, and Paul Worley, associate director of the development office at Emory, will be featured. All Candler School of Theology alumni and a lay member from each charge have been invited to meet with the team.

The meeting has a fourfold purpose: to better acquaint alumni and lay representatives with Candler's new Dean Laney and the work of the Committee of One Hundred; to challenge all to a closer partnership with the seminaries in the 70s; to bridge any communication gaps between clergy, laity and seminarians, and to engage all in a more disciplined concern and involvement in the ministries afforded the Church today.

Similar meetings are planned on May 4 at Reveille United Methodist Church in Richmond, Virginia, and on May 18 in Jackson, Mississippi.

Retired Minister Dies

The Rev. I. A. Terrell, 77, of Denton, died April 1 at Griffis Clinic. He had been ill three months.

The funeral service was held on April 3 at First United Methodist Church, Denton, where he was a member.

The Rev. Mr. Terrell, a retired United Methodist minister, last served as the pastor of the South Davidson Charge in Denton.

Survivors are his wife; sons, Colon and Jay Terrell of Denton; sister, Mrs. Viola Carter of Sandy Ridge; brothers, W. E. Terrell of Madison and J. M. Terrell of Walnut Cove.

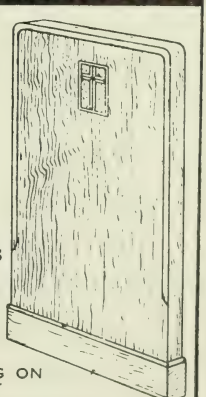
WHILE MORNING BREAKS

I had but time—to greet you yesterday,
When with warm hand-clasp
You encouraged me
And sent me bounding
On my arduous way
Making me see
What good there is to see,
But now
While morning breaks
I would say to you,—
To you who made me promise to be true,
To you who helped me find my soul:
You cared for me—
Your faith has made me whole!

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THE CHILDREN'S PAGE

Mrs. Catharine Vick



Dear Girls and Boys:

Many times we wish we could do something big and important. We do not stop to think that big things often have very small beginnings. Even small beginnings are important to God.

One day Jesus and some of his friends were walking along by the Sea of Galilee. A large crowd of people began to follow Jesus. The crowd grew until there were so many that Jesus could not see them all. He stepped into a boat and pushed out from the shore. Everyone could see and hear him now.

As Jesus sat in the boat, he told the people a story. It was about a very small seed called a mustard seed. It was such a small seed that you could not see one if you dropped it. Jesus pointed to a tree growing near the water. "Look at that tree," he said. "You know it grew from a tiny seed like this," he continued, looking at some small seeds in his hand. "Now it is big enough to give us shade. The birds can build their nests in it."

Jesus wanted the people to know that even small things can be important. Every person can be **something.** We must do our small jobs well. They help us learn to do bigger things.

Aunt Cay

ANSWER FOR LAST WEEK:
Sun and rain

THE DUCK WHO WOULD NOT QUACK

(Continued from last week)

Tim took Little Duck home. He put him back in his pen. He fed him every day. He put new water in the lid every day. Little Duck ate and ate. He swam and swam and grew and grew. Soon all his yellow down was gone. Now he had white feathers.

One morning Tim heard Little Duck make a new sound. He did not say "peep, peep." Little Duck said, "Qu-uh, qu-uh."

Tim called, "Come here, Mother, I think Little Duck is learning to quack." Mother came and heard Little Duck say, "Qu-uh, qu-uh."

"Yes, Tim," said Mother. "I think he will soon say 'quack, quack'. I didn't know he was so big."

"He is not Little Duck now," said Tim. "He cannot quack yet. I will call him 'Qu-uh, qu-uh."

Tim's duck was too big for him to take to school now. On the last day of school the boys and girls came to see Qu-uh, qu-uh. They were surprised to see how big he was.

"He looks like a real duck now," said Bill Green. "See how white his feathers are. Look at his big yellow duck bill."

"Can he say 'quack, quack,' now?" asked Jane Woods.

"No-o-o," said Tim. "But he is learn-

ing. He does not say 'peep, peep,' any more. Listen to him now."

The duck put his head up and looked at the boys and girls. Then he said, "Qu-uh, qu-uh". He did not say "Quack, quack."

"Do you think he will ever say 'quack', Miss Brown?" Tim asked his teacher.

"Yes, Tim," said Miss Brown. "When your duck is ready to quack, I am sure he will."

Tim played with his duck every day. He let him walk in the yard. Qu-uh, qu-uh was too big to swim in the lid now. Tim quacked and quacked at him. Still the duck did not say "quack, quack".

"Do you think he needs to hear other ducks, Father?" Tim asked one day.

"Maybe he does, Tim," Father said. "Maybe he cannot quack because he has never heard a real duck quack."

"What can we do, Father? Can we get some real big ducks to be with him here?" Tim wanted to know.

"No, Tim," said Father. "We cannot do that. One big duck in a little yard is enough. We will have to think of some other way to help "Qu-uh, qu-uh."

That afternoon, Father and Tim went for a ride. They rode by a lake. There they saw a lady feeding many ducks. "Stop, Father," said Tim.

Father stopped the car. Tim jumped out. He asked the lady, "Are these your ducks?"

The lady smiled at him. "Well, I take care of them. But they are not really my ducks," she said.

"Why?" Tim wanted to know.

"Well," the lady went on. "Boys and girls who get pet ducks at Easter and other times bring them here when they are too big to play with. The ducks like to be together. Everyone can see them here. The ducks are happy together here."

Tim looked at the ducks. There were white ducks and some brown ducks. One duck got up. All the other ducks got up, too. They followed the first duck. They looked like a parade.

The first duck said, "Quack, quack."

All the other ducks said, "Quack, quack." Then they walked to the side of the lake. They all went in the lake and swam away.

"I have a duck at home." Tim said to the lady. "At first it was little and yellow. Then it said 'peep, peep'. The man at the pet store said it would quack when it was big. Now my duck is big. It still cannot say 'quack, quack'. All it can say is 'qu-uh, qu-uh'."

"Maybe your duck needs to hear other ducks," said the lady. "If you want to, you can bring your duck here and see."

To be continued.

WHERE IS IT?

In what part of the Bible do you find these stories?

Stephen stoned to death
Miriam watches her brother
Jonathan warns David
Paul's shipwreck
Daniel in the lion's den
A boy shares his lunch

New Testament Old Testament

_____
_____
_____
_____
_____
_____

SPRING

Budding trees and bushes,
Songbirds singing clear,
Tell us in a special way
That spring now is here.

CAROLINA BRIEFS

ATTENTION!

Members of Western North Carolina Annual Conference:

Letters and registration information for lay and clerical members of the conference will be mailed from Lake Junaluska on or before April 15.

Those responsible for dinners, breakfasts and other special events at the forthcoming 1970 WNC Conference, are asked to clear the date and time with Mrs. Carl Mundy, Box 24, Lake Junaluska, N. C. 28745.

W. T. Medlin, Jr.
Conference Secretary

¶ Mr. and Mrs. Ralph Gibbon Willey, Sr., long-time members of the Eden United Methodist Church near Enfield, celebrated their fiftieth wedding anniversary at the home of their daughter and son-in-law, Mr. and Mrs. Price Harrison of Enfield, on March 27. Mr. Willey was for many years the superintendent of the Sunday School and has served as usher and as an official on numerous boards. Mrs. Wiley has been a Sunday school teacher for many years, was the founder and long-time director of the Methodist Youth Fellowship, and has served as president of the local and district Women's Society of Christian Service.

¶ Mrs. Margie Pittman Kiser, 55, of Whitakers, died on March 25. Funeral services were held at the Whitakers United Methodist Church on March 27 by the pastor, Rev. M. O. Stephenson, and Dr. C. B. Peacock of Rocky Mount. A long-time member of Whitakers Church, Mrs. Kiser was an alumna of High Point College, a member of the church choir and had served as a Sunday school teacher.

¶ Mr. and Mrs. Seavy Carroll, who have been missionaries to Rhodesia since 1959, will be guest speakers at First United Methodist Church in Mount Gilead, April 19. They will speak at the church school hour and at the Subdistrict UMYF Rally in the afternoon. Mr. Carroll will preach at the eleven o'clock service.

¶ The Sanford District Youth Retreat will be held at Camp Monroe, Laurel Hill, May 8-9. Two delegates may attend from each local UMYF plus district and subdistrict officers. At the retreat the youth will plan the 1970-71 UMYF ministry for the Sanford District and elect officers for the new year. The registration fee of $4.50 should be sent to Rev. S. D. McMillan, Jr., P. O. Box 176, Mount Gilead, N. C. 27306 by May 1.

¶ Chaplain Corbin L. Cherry, a member of the North Carolina Conference who returned a year ago from Vietnam, will be guest minister at revival services at Trinity United Methodist Church, Belhaven, April 12-17. Wounded in Vietnam, Chaplain Cherry is now undergoing therapy at Walter Reed Hospital in Washington, D. C. The services at Trinity will be at 7:30 each evening. A sunrise worship and breakfast have been planned for the young people. The Trinity congregation invites all friends and neighbors to attend these services.

¶ Rev. J. Robert Regan, Sr., a retired member of the North Carolina Conference now living in Fayette-

ville, will be preaching at First United Methodist Church, Barwick, Ga., April 19-24. Beginning on Sunday morning, he will conduct two services a day through Friday.

¶ A groundbreaking service was held at Camp Ground United Methodist Church, Fayetteville, last Sunday at 3:30 p.m. The proposed building plans include a two-story educational building, and administrative unit and a large fellowship hall. Participating in the service were Dr. Graham S. Eubank, Fayetteville District superintendent; Rev. L. C. Vereen, executive director of the Board of Missions, Rev. R. Dennis Ricks, pastor of Camp Ground, and officers of the church.

¶ Two revivals will be held on the Town Creek Charge, Leland, this month. Zion United Methodist Church's revival will be April 12-17 with Rev. Donnie Davis, pastor of Devon Park-Oleander United Methodist churches in Wilmington, as guest minister. A layman's revival will be held at Shiloh United Methodist Church April 24-26. Daniel Forbes, Jr., of the South Camden Charge in the Elizabeth City District, will be the guest speaker.

¶ Rev. Mitchell Faulkner, pastor of First United Methodist Church of Lexington, will be the visiting preacher for a series of services April 26-28 at Grace United Methodist Church, Greensboro.

¶ Five God and Country scouts from First United Methodist Church, Mount Gilead, went on a four-day field trip to Washington, D. C., April 1-4, with their pastor, the Rev. Sam McMillan.

¶ Dr. James E. Hull, chairman of the department of religion and philosophy

McMannen: A Church

(Continued from page 15)

a new high in effective ministry.

What does all of this augur for the future? The signs are good. Churches like McMannen have a bright potential. If they can conserve the values of a deep and genuine spiritual vitality and combine it with a new-found involvement in the broad concerns of human welfare, they can have a great future.

---

at Greensboro College, led a series of five contemporary and experimental worship services at Lake Junaluska during Holy Week. The services were part of the program for the consultation for program council staffs of the Southeastern Jurisdiction. Participants included directors and staff members of the program councils, bishops, district superintendents and other church leaders.

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CAN ANYONE SEE GOD?



by Charles Spence Hubbard

I find memory a tricky thing. Sometimes it is hard to remember what you did yesterday—and sometimes a far-away moment will appear with photographic clarity. I remember such a time.

It was the fullness of spring, and I was ten years old. I sat close to my father on the crest of a hill overlooking the river. Everything about us vibrated with life and, upstream, the sun was about to go down. A question forced itself to my lips. "Dad, can anyone see God?" My father continued to gaze at the rolling river and finally said this: "Son, sometimes I can't see anything but God."

I'm afraid our generation has been forced to experience and learn too many things too quickly. Urbanization, mechanistics, cybernetics, with its adapted psychology and sociology has warped many a person's mind toward unthinking atheism, agnosticism and materialism. Many have not remembered George Santayana's words:

> It is not wisdom to be only wise,
> And on the inward vision close the eyes.

No, God is not an object to look at. He is a person who discloses Himself to us in natural beauty and interpersonal relationships. You will never know a person by just looking at him nor by reasoning about him. Love cannot be analyzed.

But, if only we could trust Him, if only we would stand a few moments in reverent awe, if only we would sweep out of our hearts hate and selfishness—then I believe the mists would roll back and, at that moment, we would see clearly the great white windows of eternity. And there, in your presence, is God.

The Rev. Mr. Hubbard is minister of First United Methodist Church, Wilson.

Div. Ref

NORTH CAROLINA

christian advocate

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DURHAM, N. C.



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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.
Apr. 26, 27—State Assembly Church Women United, Greensboro
Apr. 27, 28—33rd Annual Assembly, N. C. Council of Churches, Greensboro
Apr. 28, 29—Pastors' Conference, N. C.Council of Churches, Greensboro

NORTH CAROLINA CONFERENCE

Apr. 17—New Bern District Vacation Church School Institute, First Church, Morehead City, 9-1 p.m.
Apr. 18—Fayetteville District Vacation Church School Institute, Chestnut Street Church, Lumberton, 9-12 noon
Apr. 18—New Bern District Vacation Church School Institute, Centenary Church, New Bern, 9-1 p.m.
Apr. 20—Fayetteville District Vacation Church School Institute, St. Matthews Church, Fayetteville. 9-12 noon
Apr. 22—Sanford District Vacation Church School Institute, First Church, Southern Pines, 9-12 noon
Apr. 22—Methodist Foundation, Methodist Building, 2:30 p.m.
Apr. 23—Sanford District Vacation Church School Institute, First Church, Hamlet, 7-9:30 p.m.
Apr. 24—Louisburg College Board of Trustees Meeting
Apr. 28—Methodist Retirement Homes, Inc., Spring Meeting, Executive Comm., 11 a.m.; Lunch, 1 p.m., Board Meeting, 2 p.m.
May 4-18—District Workshops on Ministers' Reserve Pension Plan
May 5—Methodist College Board of Trustees, Annual Meeting
May 17—Louisburg College, Baccalaureate Sermon and Commencement Exercises
May 23—North Carolina Wesleyan College Alumni Day
May 24—Methodist College Baccalaureate Sermon, 11 a.m.
May 24—North Carolina Wesleyan College Baccalaureate Service, 11 a.m. Commencement Exercises, 4 p.m.
May 25—Methodist College Graduation Exercises, 10:30 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Apr. 17—Conference Board of Health and Welfare Ministries, The Children's Home, Winston-Salem, 10:30 a.m.
Apr. 18—Regional Seminar on Evangelism, Ardmore Church, Winston-Salem
Apr. 25—Workshop for Leaders of Through-The-Week Nursery and Kindergarten Schools, Ardmore Church, Winston-Salem, 9:30 a.m.-4:00 p.m.
Apr. 25—Regional Seminar on Evangelism, Calvary Church, Charlotte
May 1—Statesville District Check-up Meeting, Abernethy Church, Newton, 10:30 a.m.
May 2—Board of the Laity, Executive Committee, Methodist Building, Statesville, 10 a.m.
May 3-8—Cabinet Meeting, Lambuth Inn, Lake Junaluska
May 8-9—Guidance and Testing Clinic, Greensboro College, 5 p.m.
May 14—Marion District Briefing Sessions, Rutherfordton, 7:30 p.m.

GOD IS ALIVE FOR CHILDREN

NEW YORK (RNF) — Some people won't believe that God is alive unless you draw them a picture, and now more than 2,000 far-seeing children have done just that.

Asked to draw an answer to the question, "What does God look like to you?"—a question posed in an unusual newspaper advertisement—young boys and girls from throughout the country responded with a series of crayon-and-pencil visions that ranged from "sweet to saccharine to dangerous to sad or frightening, but most of them healthy and obvious," according to the president of the ad agency that created the original ad.

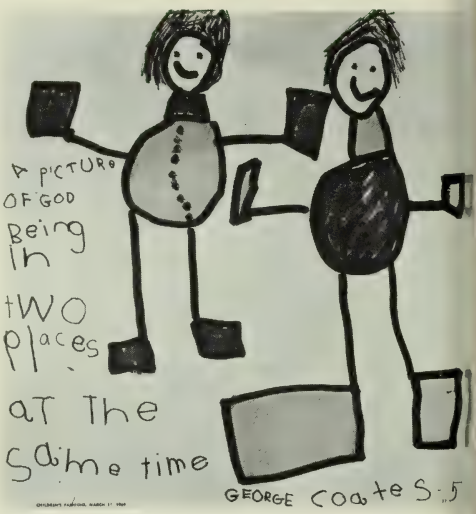
That ad, created for the Standard Romper Company, ran in the children's fashion section of the Sunday "New York Times," and the children's drawings have since been released to the public.

Many of the drawings, predictably, follow the religious imagery of the Bible and traditional religious art—God sitting among clouds, with a long white beard—but there are also many imaginative, humorous and touching interpretations.

An eight-year-old boy from Roanoke, Va., pictured God reading a manual titled "How to Make People," and operating the levers in a factory that has separate departments for hands, legs, noses and eyes, plus a nearby chute that is labelled, "To Earth."

Another five-year-old boy, grappling with a long-standing theological problem, drew God twice—side by side—and titled his work "a picture of God being in two places at the same time."

One child, impatient with adults' doubting ways, drew a figure of a man and over him a comic-strip-type ballon with words inside saying, "I am God, I tell you!"



A child's drawing of God.

The new ecumenical spirit obviously influenced a six-year-old boy who pictured God as a king holding a cross in one hand and in the other hand a Star of David.

A nine-year-old girl from the Virgin Islands said that, to her, God is "a little bit of everything," and proceeded to draw a medical-style diagram of a man, with arrows pointing to such parts of his anatomy as a "wise brain," "powerful muscle" and "loving heart."

A five-year-old merely drew two clouds and explained, "This is Mr. and Mrs. God. They are like clouds."

This is in contrast to one picture caption that said, "God has a hat with pointy horns, gold wings, arms, a pink tummy, legs and a tail like a lion."

Influenced by space-age hardware, another five-year-old boy pictured

God "with spacemen in his tummy. They descend through a door." Another picture showed God "with radar on his head."

One drawing, in contrast to several showing God creating children of different colors, pictured God's big white foot stepping on a little black child.

The Standard Romper Company, in promoting its Health-tex line of children's wear, has been running a series of ads answering such child-like questions as "Why does the wind blow?" and "Why do flowers smell?"

After a "99.9% good response" to an ad titled, "Why are people different colors?"—an ad that ran in "Redbook," "McCall's," "Parents" and Good Housekeeping" — the ad agency was encouraged to "tackle more serious and more emotional subjects," according to its president, and thus the "What Does God Look Like?" idea.

But despite being given a whole blank page in the ad to draw their answers, some children could come up with no definite picture. A 13-year-old girl from Rhode Island merely drew a tree, called it "Hope," and above it wrote a brief poem that went:

"God is a smile, God is hope,
And God is a weird way of saying,
Love.
God is the sun, God is the trees,
And God is a person who lives
here and above.
God is black and white, yellow and
red.
And God sleeps with me each
night in bed."

(Religious News-Features)



RECEIVES PROMOTION

On March 12, Chaplain Mack M. Armstrong (center), assigned to U. S. Support Activities, Seckenheim, Germany, was promoted to Major. Pictured taking part in the ceremony are Colonel Julian Brunt and Chaplain Armstrong's wife, Frances. Earlier Chaplain Armstrong, who is a member of the Western North Carolina Conference, received the Army Commendation Medal for his work in Korea.

EDITORIALS . . .

COCU: Study Now, Decide Later

The United Methodist Church now has before it a Plan of Union being offered by the Consultation on Church Union. As a member denomination, we are one of nine which have been involved in the formulation of the plan. A commission of COCU has been in process of drafting the plan for many months. Its job was completed in time for the plan to go before the full meeting of COCU early in March. There it received some revisions and the approval of that body.

It will now be laid before the General Conference of the United Methodist Church when it meets at St. Louis next week. We cannot, of course, know what the General Conference will do with it. However, it is inconceivable that the conference will reject the document. It is equally inconceivable to us that the conference would at this point do more than receive it for study throughout the church and for full consideration at the 1972 General Conference.

For our General Conference to do more at this time, when the ink is scarcely dry on the paper would, in our opinion, be a serious blunder. The document needs to be carefully examined and studied at leisure. Members of this General Conference shall not have had time to do this by next week. It is our understanding that copies of the revised document and of accompanying explanations will not be available to delegates prior to their going to St. Louis.

The church at large, we believe, will react adversely to precipitous action by the General Conference on any matter that they have not carefully scrutinized. Moreover, pastors and laymen over the church will be given the impression that certain forces in the church are using "steamroller" tactics

We would like to see the General Conference receive the Plan of Union from COCU with appreciation for the arduous toil which has gone into its composition, and then simply refer it to our churches, conferences, boards and agencies for study over the next two years. The General Conference probably should set up its own commission to study the Plan and report findings and recommendations to the General Conference of 1972. Such a commission should study not only the Plan, but should attune its ear to reactions to the plan at all levels of church life.

The whole church should engage in study of this plan of union. The United Methodist Church is committed to the concept that unity among Christians is crucial. This is the clear teaching of the New Testament. That Christian brethren should live together in oneness of spirit, and that barriers to this condition should be eliminated – this we all subscribe to. We are not however, at this point agreed on exactly what form progress toward unity should take.

Does unity require that all Christians live together in one big house in one big super-church? Some are not at all sure that it does. We do not mean to imply that the COCU plan has this in view.

Furthermore,our genuine and proper aspirations for unity should be com

bined with other considerations. Unity cannot be the only goal to be achieved. People hold many differences of opinion in all areas of life, including religion. Being constituted as they are, this condition will probably persist indefinitely, even among the people now called United Methodists.

The COCU plan in its present form will call for some rather radical departures from present structures and procedures in the United Methodist Church. All of the facts and details of the plan should therefore be known and evaluated before we move to a decision-making stage. To "buy a pig in a poke"' — even an ecumenical pig —makes no sense at all. Intelligent decisions, right decisions, cannot be made until we have the information, the facts inherently necessary for proper decision-making.

Therefore, let us receive the Plan of Union, give it careful study over the next two years, offer revisions where we think they are called for, and put the whole matter on the agenda for the 1972 General Conference.

The Greatest Sin of All

A preacher was once asked what he thought was the greatest sin of all. He gave this answer: "the greatest sin for you is yours, and the greatest sin for me is mine".

The questioner was completely thrown off balance, for he had come prepared not merely to ask the question, but to answer it as well. He was so taken aback at the preacher's response, that his own theory never came out.

Have you ever noticed our tendency to get all worked up over the other person's sins? A great liquor fighter prides himself on being a teetotaler. But he may also be practicing adultery, or tolerating a nasty temper. The drinkers are always waxing indignant about hypocrites, and hypocrites are blasting the communist-leaners, and they in turn are scolding the white racists, who in turn point the finger at big government take-over of people's rights. The circle of condemnation never seems to end.

This is really great sport! Nobody gets hurt, because everybody dodges the blows; and nothing gets changed. Everybody has his own little pet scapegoat.

It would be a refreshing experience for all of us if we would change the tune: stop chanting about what is wrong with the rest of mankind and think a bit more about what is wrong with our particular branch of the human family. Let's bring it even closer home. Let's each of us begin facing up to what is wrong with us personally, and with the tight little circle that we belong to.

While writing this, we realize the futility of it all. You, gentle reader, are sitting there saying to yourself "That's right! Mr. Editor, give it to 'em"—meaning not yourself, but your own favorite whipping boys. We know, because we're sorta that way too! But confession may really be better for the soul than condemnation of all those other sinners out there.

WNCC BUILDING TEAMS BUILD ST. CROIX PARSONAGE

by Peggy G. Burton

A lovely green stucco home stands today on the island of St. Croix in the Caribbean as a symbol of the love and dedication of forty-four United Methodist laymen and seven United Methodist ministers from the Western North Carolina Conference. The modern four bedroom house will be the home of the minister who serves two congregations of United Methodists on the island: one English speaking and the other Spanish speaking. The Rev. John Stroud is the present minister and the Rev. Candido Perez is his associate.

When the first team of workers arrived on the island on February 14, they found a concrete slab poured and waiting as the foundation of the house. During the next four weeks the members of the two teams gave of their time, their gifts and their talents to lay blocks, mix mortar, erect framing, plaster, paint, nail sheetrock, wire, build cabinets, pour concrete, put in plumbing, repair vehicles, prepare meals, wash clothes, and even get frogs out of the cistern.

Although most of the time was spent doing hard work, there was some time left for fellowship with the local people and for sightseeing. Members of the local congregation went all out to see that the team members were comfortable and well-cared-for. The women of the churches furnished deserts for one meal each day and provided transportation for the women of the teams to do grocery shopping and laundry, and to visit points of interest on the island. Six fellowship suppers were given by the congregations and each team member was invited into at least one home for a meal. Four team members provided programs for the local U.M.Y. meetings. Members of both teams participated in regular worship services at the churches, and World Day of Prayer and W.S.C.S. programs of the Spanish and English speaking congregations.

Members of the Western North Carolina Conference can be proud of their contribution to the work of the



These United Methodists from the Western North Carolina Conference were members of the second building team which went to St. Croix in February to build a parsonage for two United Methodist congregations on the island.

United Methodist Church on St. Croix. During the last three years, building teams from our conference have built three of the four existing buildings. The teams this year were under the leadership of Rev. J. P. Greene of Winston-Salem, and Rev. John M. Burton of Hayesville.

Members of Team No. 1 were: Rev. J. P. Greene, Mrs. J. P. Greene, Rev. Milton Young, Coy Craver, Richard Smith, Raymond Miller, James Hutchinson, W. A. Kirk, Wyatt Stamey, Mrs. Wyatt Stamey, Rev. H. C. Clinard, Rev. J. S. Higgins, Clemmie Higgins, Jack Sherrill, Mrs. Jack Sherrill, Ted Meadows, Buren Sain, Stowe Koontz, Jerry Miller, Mrs. Edwin Perryman, Mrs. Janie Yancey, Miss Elston Rowland, Carroll Pless, W. W. Everhart, W. E. Carroll, and Mrs. W. E. Carroll.

Team No. 2 included: Rev. John M. Burton, Mrs. John M. Burton, David Cline, Burt Boan, Rev. Harry Queen, E. R. Lackey, George Gelsinger, Wade Pettillo, Leonard Sullivan, John Ramsey, Rudy Rogers, Victor McIntyre, Charles Owens, John J. Oates, Rev. Larry Bumgarner, Ed Kent, C. A. Kennedy, Verlon Petty, Frank Martin, Mrs. Frank Martin, Mrs. James Barber, Mrs. Tom Lee, Mrs. Doris Gidney, Mrs. Mary Byrd, and Mrs. Charles Owens.

Black Lung Disease Benefits Available

Coal miners who are totally disabled by black lung disease and the widows and dependent children of miners who die with this disease may now apply for benefits under the Federal Coal Mine Health and Safety Act at any social security office.

Under terms of this act recently passed by Congress, the amount of the benefit is about $136 per month for the disabled miner or widow and a maximum of about $272 per month for a family with three or more dependents.

In order to avoid the possible loss of benefits, it is important for every eligible person to make an application immediately. Payments will be retroactive to the date of filing an application, if a claimant is found eligible.

Actual payments of benefits cannot begin immediately, since Congress will need to appropriate money for them. However, protective applications should be filed as soon as possible.

Rev. Orion N. Hutchinson, Jr., chairman of the WNC Conference Board of Social Concerns, pointed out that "this information needs to be spread widely and not just in the coal mining areas, because many mining families have moved into other states, including North Carolina."

Ashram Set at Junaluska

LAKE JUNALUSKA — The Lake Junaluska Assembly will host one of the famous Ashrams of the Rev. Dr. E. Stanley Jones during June 25-28.

The legendary Dr. Jones, who is 86 years old and still preaching around the world, developed the Ashram.

Leaders announced for the June 25-28 program include:

Dr. Jones, who makes his home in Florida and his headquarters in New York City; the Rev. Dr. Harold Dutt of Columbus, Ohio, a district superintendent in the Ohio Southeast Conference; the Rev. Dr. John Biegeleisen of St. Louis, Mo., Bible teacher; the the Rev. Dr. Roberto Escamilla of the United Methodist Board of Evangelism at Nashville, Tenn.; and the Rev. Charles Johnson, pastor, Grace United Methodist Church, Piqua, Ohio.

Letters
TO THE EDITOR

IF CHRIST WOULD COME NOW

To the Editor:

If Christ would come to earth now, what would He find?

When He was upon this earth, people were riding camels as a means of transportation. Men and women were wearing sandals and had to walk many miles to worship. Men and women wore long robes. It is stated that Jesus walked 72 miles at one time. He made His triumphant entry into Jerusalem on the back of a mule. He said to a young lawyer, "Love the Lord your God with all your heart and soul and your neighbor as yourself."

Oh, if Christ would come now, what would He find? He would find America claiming to be the richest country in the world and people starving within its borders. He would find billions and billions of dollars in the banks and people living in shacks. If Christ would come now, He would find possibly a million of automobiles on the highways. He would meet people who have made a trip to the moon and returned to earth. He would find satellites orbiting the earth. He would find women wearing short skirts almost up to the waist. He would find men and women using drugs that are harmful to the body and their health.

He would find the Black Panther Party in operation. He would find the Ku Klux Klan in operation. He would find hippies and yippies. He would find out that sometimes riots are conducted in the streets of some cities.

Oh, if Christ would come now, in what conditions would He find His churches? It was reported recently that a group of black youth visited a white church on the request of the pastor. When the black youth entered the church, almost one-third of the congregation got up and walked out. Oh, if Christ would come now, He would find the church full of racism—white racism and black racism. Some members thinking that they are better than others. He would feel that the world failed to hear the last immortal commandment that He gave to His disciples which says, "This is my commandment that you love one another as I have loved you." John 15:12 (RSV)

If Christ would come now, He would find the air and water polluted, endangering the health of mankind.

W. R. Royster, Elkin

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CONCERNING ECUMENICAL AFFAIRS

To the Editor:

On COCU Sunday, a great to-do was made (or should have been made) about the coming big church union. But I wonder how much the local church is even aware of the step we have already made toward that goal, with the joining of the EUB's and the Methodists. With this achievement back in 1968, I expected much attention and publicity, especially by the church members themselves. On the contrary, people hardly seem even to realize it. We use the same hymnals (which say Methodist). We receive members into the Methodist Church. We often still list our church in the yellow pages as a Methodist Church.

As the student representative on the WNC Conference Commission on Ecumenical Affairs, I would like to see more people aware that they belong to the United Methodist Church, rather than the non-existent Methodist Church. The importance of this distinction would be clear if our name had been completely changed. Stressing our new name might seem not worth the trouble, because we will soon have another name with the bigger union, but it is important because it shows what has been done in moving toward the ultimate goal of COCU.

To make everyone (both ministers and lay members) more conscious of the real church they belong to, I would like to make a suggestion. One Sunday morning let the minister have each person present take out a hymnal and, with pencil or pen, insert a caret (^) and the word *United* before *Methodist* everywhere it appears, especially on the title page and in the ritual for reception of members. This act would not take very long be

cause the word is only repeated a few times. The result would be extremely beneficial however, both in making people conscious and in correcting an outdated hymnal.

Anne Austin, Bennett College
Greensboro

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A PATHETIC CONFESSION

To the Editor:

Remaining in the parish ministry has caused me to violate one of my Christian principles. I believe whole-heartedly in the doctrine of Christian stewardship and the tithing of income. However, with the low salaries of the parish and the high cost of living, I can no longer practice this belief. Since I no longer practice it, I have to remain silent on it in the pulpit.

Will a man rob God? I have to confess with bitterness and regret that I have, but so has the church. If the people of God would bring their tithes and offerings into God's house an effective ministry could be underwritten. The voice of the pulpit could again proclaim and challenge God's people to practice this Christian truth. Until it does, I am going to feel like a hypocrite.

A. A. Ferguson, High Point

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MAN'S NEED IS SPIRITUAL

To the Editor:

In the March 19 issue of the Advocate was an outline of a speech by the Rev. Dr. Tracey K. Jones of the role of the church in the future regarding missions.

It would appear from this outline our main reason to send our missionaries overseas is to try to bring these people up to some economic level set by the Rev. Mr. Jones' standards.

God help us when we start putting more concern on the economic standards of the world than the conversion of souls. What would it profit a man if he should gain the world and lose his own soul. There would be no poverty in the world if we truly loved our neighbor as ourselves.

The needs of men everywhere are spiritual and then social, in that order.

R. H. Barnes
Jamestown



PASTOR FEATURED IN NEWSPAPER

The Rev. Clingman C. Capps, pastor of Murfreesboro United Methodist Church, was the subject of a recent feature article in the Ahoskie Herald. He was cited for his work as pastor of the 350-member church, as voluntary counselor of Chowan College students and others, and as deputy director of the Neighborhood Youth Corps of Choanoke Area Development Association. A graduate of Elon College and Duke University Divinity School, Mr. Capps is married to the former Patricia Lewis. They have six children, ranging in age from 16 to four years.

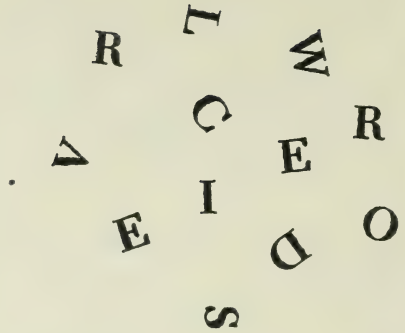
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SILER CITY, N. C.

WHAT IS "WORLD SERVICE"?



Do you play Scrabble? Do you work anagrams? If you do you will easily recognize that you cannot spell such words as help, concern, or work from the letters in World Service. Yet, there are a lot of words that you can spell from World Service, because World Service is a lot of things. One important word you can find in World Service is love.

For many United Methodists the term World Service means a kind of a tax or an assessment. Far from it! World Service is the opportunity for an expression of love by United Methodists in this and 54 other countries.

In Africa it means a Christian contribution to the intellectual ferment of the continent through literature from the publishing center at Kitwe, Zambia. In Montero, Bolivia it means a health education and hospital program for an urban and rural area. In India it provides family planning information, health services and agricultural assistance.

In the United States it helps to provide resources for solving some of our ghetto problems. Church related colleges and universities are given professional guidance, as are hospitals, retirement homes and child care institutions. In all of these ways and as many more, World Service spells love in action.

At the 1968 General Conference an annual $25 million goal was established for World Service. In 1969 United Methodists contributed $22,268,424 toward this goal.

Because agencies vary in their administrative procedures it is impossible to separate that portion of each World Service dollar that goes for administration and that used for program. In the Board of Missions it is estimated that at least 88 cents out of each dollar received does go into program. A part of the balance is really program for it provides salary for staff members who are engaged in leadership education and the development of printed and audiovisual materials. From studies made of the general agencies of the the United Methodist Church it is evident that the ratio between administration and program is good compared to other nonprofit benevolent agencies in this country.

The next time you see the dozen letters which spell World Service see how many expressions of love and concern you can discover. Specific information on any phase of World Service may be obtained from the Division of Interpretation, Program Council of the United Methodist Church, 1200 Davis St., Evanston, Ill. 60201.

Lay Witness Missions Under Way in WNC Conference

by John L. Borchert

The Western North Carolina Conference moved into a new form of evangelism this month to launch a year-long effort under the term of "Adventure in Faith".

The "new" evangelism, begun during the 1960s, in the Southeast, is the Lay Witness Mission—a three day (weekend) low-key person—to—person series of encounters in a local church.

Men, women and young people who have experienced a different life through Christ as a result of the Lay Witness Mission come to the local church, upon invitation, and tell their stories — in mass gatherings, and in small group dialogue sessions.

The Conference's Boards of Laity and Evangelism are sponsoring the "Adventure in Faith", and have trained staffs from among the 282,000 western North Carolina United Methodists who will handle the program.

The key to the Lay Witness Mission, and its effectiveness for this scientific age, is in the presentation. There is no high-powered evangelist condemning sinners to "hell-fire" and urging everyone to seek the "pearly gates" of heaven. There is no arguing points of religion.

There are, instead, a group of "converted" lay men and women, including youths, who tell about their lives before an encounter with Christ, and their lives since that encounter. These witnesses are the crux of the program, which opens with a mass gathering — usually a church supper — on Friday night and is followed by small group dialogue sessions.

Saturday's schedule includes group meetings, small dialogue sessions, and luncheons in which men and women attend separate meetings. On Sunday the witnesses attend church school classes and tell their stories, and the Conference coordinator of the particular Lay Witness Mission — a layman—is the speaker for the morning worship service. The program is analyzed Sunday night by the laity and clergy of the church and decisions are made as to how to continue what was begun on the weekend.

Bill Henderson of High Point, as head of the Conference Board of the Laity, and the Rev. Mitch Faulkner of Lexington, as head of the Conference Board of Evangelism, are in overall charge of the program.

The program opened the weekend of April 3-5 with Lay Witness Missions in West Bend United Church of Asheboro and Hildebran United Methodist Church. Mount Tabor Church and and Mount Pleasant Church, both of Winston-Salem; St. Paul's Church of Asheville and First Church, Conover, had Lay Witness Missions April 10-12.

Here are the remaining April "Adventure in Faith" programs in local churches:

April 17-19, Wesley Memorial, Statesville; Mitchell's Grove, High Point; Abernethy, Asheville.

April 24-26, Race Street, Statesville; Morning Star, Canton; Warlick Chapel, Hildebran; Wingate, Wingate; Zoar, Pineville, and Calvary, Greensboro.

Churches planning Missions in May are: May 1-3, Sharon, Lewisville; First, Valdese; First Thomasville; Grace,

(Continued on page 31)

HIGH POINT COLLEGE TRUSTEES RULE AGAINST ROOM VISITATION

The High Point College Board of Trustees April 8 went on record "at this time as being opposed to any student dormitory room visitation" and adopted another resolution they hope will speed up machinery to fill "student recreational and social needs."

Dr. Wendell M. Patton, Jr., college president and secretary to the board, said trustees adopted the following resolution:

"The board recognizes the great need to find suitable space on campus to fill student recreational and social needs. The chairman will appoint immediately a task force consisting of three students, three trustees and three faculty to find a solution to these immediate needs for fall semester and long range. This task force will have power for immediate action and will be required to present recommendations at the May meeting."

At issue was the question of pressing needs on the part of the students for recreational and social facilities. Most students want to have room visitation where the young men and women could study, talk, play records in each other's rooms.

With only one more month of school left, trustees felt that some of these needs may be met before the term expires but indicated they plan to meet the needs by September if not earlier. The task force will begin work toward implementing the needs immediately. Chairman of the Board, Holt McPherson of High Point, will name the task force.

During the spring holidays, a questionnaire had been sent to parents seeking their reaction to room visitation. As of Monday, 304 replies of the 664 inquiries mailed had been received and they are still coming in at the rate of 25-50 a day.

Fifty-eight per cent of the parents said they "were not completely opposed to any co-ed visitation" for their sons or daughters while 38 per cent said they were opposed. Four per cent indicated they were undecided.

Forty-one per cent said they would approve of open visitation while 28 per cent said "no" and 30 per cent said "under certain conditions." One per cent was "undecided."

In other action at the meeting, the board accepted the recommendation of Dr. Patton to close the evening school in September. Enrollment has been declining steadily since the school opened in 1965. At present, there are 90 evening students and 68 regular students.

Dave Holt, registrar and director of the evening school, said that the state and community colleges in the area were attracting many of the students who would have come to the evening school. For one thing, he told trustees the tuition is cheaper. For another thing, changes in selective service laws have cut down on attendance.

Trustees spent more than an hour before their regular meeting talking to students in the Student Center. They heard a number of complaints such as "lack of communication" on the campus, "academic frustration," "nothing to do on weekends" and others.

After the meeting, four Negroes were in front of the Student Center passing out a Black Panther publication to the students. The students spent some time in talking to them in "dialogue" form. Plainclothes police were on hand but there was no trouble and no arrests.

UNITED METHODIST CONTRIBUTIONS DOWN

EVANSTON, Ill. (UMI) — With one exception, contributions to the general and special benevolence and administrative funds of the United Methodist Church for the first quarter of 1970 are trailing the same period a year ago, according to figures released here April 6.

A report by Dr. R. Bryan Brawner, general treasurer of the denomination, shows that giving to the funds through March 31 ranged from 4 to 35 per cent below that for 1969. Sole exception is the quadrennial Fund for Reconciliation which is 43 per cent above the first quarter of a year ago.

The church's basic benevolence fund, World Service, is 9.31 per cent down from 1969 with a total through March 31 of $3,040,374. Annual goal in this fund is $25,000,000.

The report for benevolence funds, compared with a year ago shows:

World Service—$3,040,374, down 9.31 per cent
World Missions Advance Specials—$1,698,019, down 19,28 per cent
National Missions Advance Specials—$468,611, down 4.40 per cent
Overseas Relief Advance Specials—$337,825, down 22.01 per cent
One Great Hour of Sharing—$64,059, down 15.20 per cent
Fellowship of Suffering and Service—$55,393, down 35.66 per cent
World Service Specials—$76,662, down 14.46 per cent
Temporary General Aid—$99,648, down 19.32 per cent
Fund for Reconciliation—$469,246, up 43.33 per cent

The report for the Fund for Reconciliation means that about $6,500,000 has been raised to date on the four-year goal of $20,000,000.

In addition to the funds for which comparisons are available with a year ago, Dr. Brawner's report showed that in the first three months of 1970 a total of $50,972 had been received for the Hurricane Camille relief appeal, $306,631 for the quadrennial ministerial education fund, $174,147 for race relations, and $21,571 for Methodist Student Day. The $50,000 for Hurricane Camille relief brings the total in that offering to more than $1,840,000.

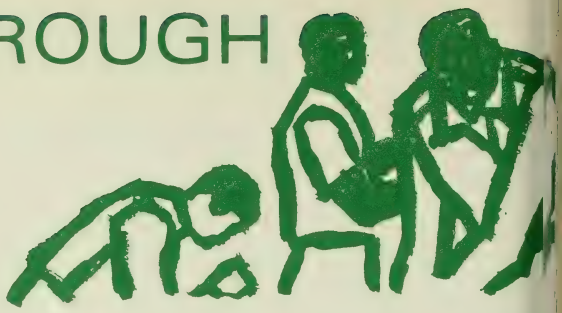
Three administrative funds were also reported on by Dr. Brawner. These include:

Episcopal Fund—$373,160, down 18.92 per cent
General Administration—$167,521, down 22.27 per cent
Interdenominational Cooperation Fund — $70,977, down 35.75 per cent.

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WALK THROUGH THE VALLEY



by S. T. GILLESPIE

After trying to talk with a disturbed young man looking at me with tears in his eyes who thought all light in his world had gone out and who said, "Little puny preacher, to hell with you and your church," my pride was busted and my soul was sick. Maybe my pride was busted and my soul was sick because my parishioners told me that I was a success on the inside. I suppose that I was so excited about this so-called inside success until I forgot to ask about the outside.

After rubbing a little salve on my wounds, I thought about what this young man had said. Is not that exactly where the church should go—to hell? William Booth, founder of the Salvation Army, evidently thought so. Did he not say in explanation of his movement, "I hungered for hell?" He desired to be where evil was most rampant, where there was wrong to be righted and evil to be fought. He chose as his opponents the ugliest and most challenging of foes.

I have heard people tell of their mountain-top experiences and their personal encounters with God. However, after our mountain-top experiences, we should walk through the valley. The majority of the people live in the valley and not on the mountain top.

The Rev. Mr. Gillespie is minister of John Wesley United Methodist Church, Fayetteville.

More and more, I am of the opinion that if a person really wants to be comfortable all he or she has to do is join the church. Sometimes I think it is a place where we Christians protect one another from the rest of the world. Many of us believe that the world can only be saved between the hours of eleven and twelve on Sunday mornings. Anything that doesn't get preached or prayed for between these hours can forget it. It is very easy to become comfortable and really believe we are a success. As long as nothing disturbing is said and as long as we don't rock the boat, everything will stay jam up and jelly tight. "Preach the gospel" has been a catch phrase of those who did not want the church involved on the outside. In many of our churches, emphasis has been placed upon public popularity and a successful career for the minister.

Someone has said the church serves as an ambulance in the rear picking up the casualties. There is far too little relationship between what we preachers and laymen teach and what we practice. It seems to me that we are having more board and committee meetings than ever before, but I wonder are we dealing with those things that really matter. Dr. N. W. Grant of the North Carolina Conference Program Council summed it up beautifully some months ago when he said, "Some of us come to board meetings and spend hours in debate on what kind of

fence we should put around the cemetery when we should be dealing with more important issues — the forgiveness of sins and man's relationship to man."

Sure, the church is answering many questions these days. However, most of our answers are for those who are surrounded by four cozy walls and stained glass windows, those who are on the inside. There is one thing that those on the outside can be assured of and that is they are going to be prayed for. If prayer alone were the answer, all of our problems would be solved. Who prays any more than we Methodists on Sunday mornings? Our Order of Worship is loaded with prayers. Many of us pray without knowing for what we are praying. We pray because someone told us that this is what Christians are supposed to do. Somewhere in our prayers, I think we need to ask God to let us become aware. I don't think we can really pray until we become aware —aware of the lostness of people, aware of the needs of children and youth, and aware of man's deep emotional problems.

Those brothers and sisters of ours who are on the outside—the poor, the heartbroken, the weary and lonely—are living in hell. Their spirit has been wounded, bruised and battered. If we are the church, we are capable of seeking to meet with them where they are and capable of really giving ourselves to them. We will seek to deliver them from hell's dark pit.



GROUNDBREAKING AT FRIENDSHIP

The congregation of Friendship United Methodist Church, located near Concord in the Salisbury District, had a groundbreaking service for its new church building on March 29. Shown at ceremonies following the Sunday morning worship are, left to right, Ralph Furr, Sunday school superintendent; the Rev. Frank Starnes, pastor; Floyd Ray Furr, chairman of the administrative board; Mrs. Frank Page, WSCS president; Dr. M. E. Harbin, district superintendent; Miss Debbie Rinehardt, UMYF president, and W. E. Furr, chairman of the building committee.

METHODIST NEWS ROUND-UP

W. PENN. CONFERENCE PAYS FUND IN FULL

The first annual conference to pay in full its adopted goal to the Fund for Reconciliation is the Western Pennsylvania. The amount paid was $220,069.36.

In making the payment, Bishop Roy C. Nichols of the Pittsburgh Area, and the Rev. James L. Carraway, program director of the conference, expressed the hope that this accomplishment would be an encouragement to other conferences to make payments as quickly as possible.

LOVICK PIERCE TO RETIRE

The executive who has headed the United Methodist Publishing House since 1946 will retire next fall. He is Lovick Pierce, who will have devoted nearly 50 years to association with the publishing interests of the church.

In granting Mr. Pierce's request for retirement, the United Methodist Board of Publication expressed particular appreciation for his service beyond normal retirement age during the transitional period of merger and reorganization of former Methodist and Evangelical United Brethren publishing operations. The resolution also cited Pierce for his dedicated and capable leadership and long years of service.

Board Chairman Bradshaw Mintener of Washington, D.C. described Mr. Pierce as "one of the outstanding publishers in the history of the church, who brought the church's publishing interests to new heights of service and fiscal responsibility."

Members of the committee to select a successor are Mr. Mintener (chairman); the Rev. Joseph E. Lowery, Atlanta, Ga.; Torrey Kaatz, Dayton, Ohio; Harry A. Blackman, Rochester, Minn.; and the Rev. William H. Dickinson, Dallas, Texas.

These developments were reported in disposing of various church-owned printing plants: (1) the Cincinnati plant has been phased out of operation and the property has been sold to a Cincinnati investment group; (2) printing equipment and the business of the Evangelical Press plant at Harrisburg, Pa. has been sold to the Webb Printing Co. of Boyertown, Pa. (3) Other facilities at Harrisburg have been purchased by the Boyertown Packaging Service Corporation. (4) Negotiations are continuing for disposal of the Otterbein Press operations in Dayton, O. It is hoped that an employee investor group can take this over.

UNUSUAL CONFERENCE PLANNED IN KANSAS

The Kansas West Conference is planning an entirely different approach to the annual conference this year. Two sessions of two days each are to be held. The first session will be May 25-27, when ministerial and lay delegates will consider "where the money is going and why". Then a fall session will follow Nov. 12-13 to consider priorities for 1971 and to decide how the budget will be divided.

COUNCIL OF SECRETARIES ELECTS OFFICERS

The Rev. Claire C. Hoyt, general secretary of the Board of Pensions, has been elected president of the

Council of Secretaries for the 1970-71 term. He succeeds Miss Theressa Hoover of New York. Other officers elected are Rev. Woodie W. White, vice-president, and Rev. E. Craig Brandenburg, secretary-treasurer. Serving with them on the executive committee will be Rev. Grover C. Bagby, R. Bryan Brawner and Rev. Thomas J. Van Loon.

U.M. YOUTH BEING URGED TO GO TO ST. LOUIS

The United Methodist Council on Youth Ministry is urging young people to gather at St. Louis for the special session of the General Conference. The council is seeking to provide free housing and inexpensive eating arrangements.

The attendance is being urged because of a variety of vital concerns which may come up.

FEWER NEW CHURCHES

According to a report by the General Board of Missions the number of new churches being organized is steadily decreasing in spite of the upward surge in population. This was brought out in a study of ten annual conferences. In 1960 these ten had a combined average of just over one new church a week for a total of 61 new churches. By 1964, the number was down to 34, and in 1968 only 14 new churches were organized within the 10 conferences.

The report, prepared by Dr. James H. Davis of the Research and Survey staff, indicated that three of the conferences had not started a single new congregation for two years, although population growth in their areas was among the fastest in the nation.

METHODIST NEWS CAPSULES

Thomas P. Tignor of Richmond's Reveille Church has been elected Virginia Conference Director of United Methodist Men.

Word has been received of the death of Mrs. J. Dale Stentz, former well known resident of North Carolina, who was living at Boca Raton, Florida at the time of her passing.

M. Joe Helms, administrator of Wesley Woods retirement home in Atlanta has been appointed to the staff of the General Board of Health and Welfare Ministries. He will be a consultant in health care for hospitals and homes for the aging.

HERE and THERE

In a recent letter, Brother John H. Green, Sr., retired member of the W. N. C. Conference says "I have been preaching in this great conference for fifty-eight years, worked hard and I do hope I have done a little good along the way." He indicated that he has to date conducted abut 600 revival meetings.

For the benefit of his pastor-friends, he is offering his services for revivals this spring and summer. He asks that we say on his behalf, "If you need and can use me, I shall be happy to assist you in meetings. My health is good and I am anxious to to get back in the revival work."

His address is Route 3, Box 928, Asheville, N. C. 28806.

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

DISTRICT MEETINGS SCHEDULED

ALBEMARLE — April 28, Central United Methodist Church, Monroe

ASHEVILLE — May 14, Haywood Street United Methodist Church, Asheville

GASTONIA — April 9, Asbury United Methodist Church, Lincolnton

GREENSBORO — April 27, place to be announced

SALISBURY — April 28, Midway United Methodist Church, Kannapolis

WAYNESVILLE — May 1, Cherokee United Methodist Church, Cherokee

WINSTON-SALEM FORSYTH — April 16, Central Terrace United Methodist Church, Winston-Salem

WINSTON-SALEM NORTHEAST — April 21, Central United Methodist Church, Mount Airy.

The Charlotte, High Point, Marion, North Wilkesboro, Statesville and Thomasville District meetings will be announced later.

WNC DISTRICT PRESIDENTS — THOMASVILLE

Joetta Feezor, president of the Women's Society of Christian Service of the Thomasville District, is such an outstanding person that each year brings new honors to her. Her first recognition came as a high school senior when she was chosen as valedictorian of her class.

Some years later she was selected as district director of the Business and



Mrs. Paul M. Feezor

Professional Women's Club and as district deputy of the Order of the Eastern Star. Then came a special honor when she was included in the 1968 edition of "Who's Who of Young Women in America."

During her four years as president of the district Women's Society, the Thomasville District has made splendid progress. Joetta's leadership ability led her into a Conference office, after serving two years on the Committee on Nominations, she was chosen to be chairman of this important committee, an office she now holds. She is also on the Conference Sub-Committee on Leadership Development.

In the Western North Carolina Con-

ference she serves on the Bishop's Advisory Committee, the Program Council and the Board of Christian Social Concerns.

In her local church she is organist, church school teacher and chairman of Missionary Education in the Women's Society.

She and her husband, Paul M. Feezor, have a home near Denton, in the High Rock section of Davidson County. Professionally she is executive secretary of Carolina Rubber Hose Co., Salisbury.

COLLEGE PLACE CHURCH, GREENSBORO

The Women's Society of the College Place United Methodist Church, had a very special meeting in February—three historic events at one meeting!

Mrs. Ira Shelly, Greensboro, spoke on the projects of Church Women United, their work for migrant laborers, the Chapel for the Nameless Woman at the State prison in Raleigh, and Samarkand Manor and its need for a chapel.

A special membership was presented to Mrs. Seymour P. Phillips, Jr., first president of the Society in the new United Methodist Church. Then came a surprise — Rev. and Mrs. Paul Fields of their church had a 50th wedding anniversary celebration. The Society presented to them a $50 bill in appreciation of their ministry at the church.

NEWS OF WINSTON-SALEM FORSYTH DISTRICT

The Lewisville Women's Society is planning to help support an Indian Church, as a result of a study of, "The American Indian."

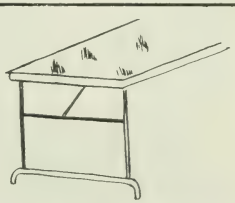
Mrs. Allene Tally of Grace United Methodist Church, Winston-Salem, was awarded a Bible by her local newspaper for a beautifully written interpretation of John 16:33 during the Lenten season.

The women of Sedge Garden United Methodist Church have completed their study of, "The Inner Life." They sent remembrances to the shut-ins of their church and are sponsors of a Girl Scout Troop.

The Women's Society of Wesley Memorial Church, Winston-Salem, is having a study class on China. As part of their program of service, some are busy beautifying the youth room at the church, and others bake cup cakes for Bethlehem Center. The Society recently gave $400 to the church building and $200 to the parsonage fund.

—Mrs. Jack Atkins
Dis. Ch. Public Relations





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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

BURLINGTON DISTRICT BANNER

Each district in the N. C. Conference was asked to bring a banner to the Annual Meeting in Wilmington. The Theme was to be "Choose Life". The banners were to be judged and the winning banner was to be taken to the Assembly in Houston. Burlington District banner won.

The Burlington District Executive Committee authorized the formation of a Task Force in January, 1970 to execute a banner to be presented at Annual Meeting in March. The Theme: "Choose Life."

Mrs. Jeannette Mast, Front Street United Methodist Church, Burlington was approached and agreed to find us our banner. There is a small group of us in the Burlington area who have worked with Jeannette for some years doing designs in needlepoint for church kneelers and Communion cushions. Mrs. Eleanor Seng and I joined Jeanette, and the result is the Burlington banner.

Mrs. Isabelle Gibbs, President
Burlington District.

The president's challenge to the women of the North Carolina Conference presented at Annual Meeting in Wilmington.

The National Broadcasting Company put together a program under the title "From Here to the 70's" which was characterized as a river of words that reminded a viewer of everything he already had seen and it afforded the exotic conclusion that the 1970's would prolong the tensions, anxieties and accomplishments of the



Mrs. Isabelle Gibbs, Burlington District president, with Burlington District Banner.



Banner made by Mrs. Lou Nicks, conference secretary, on the theme of the Annual Meeting.

previous 10 years. Have the two days we have been together here in Wilmington made such a picture?

Have you decided who Will Build The World Anew? Are you willing to ask yourself: What will I do? Do you dare to be a catalyst for the continued humanization of God's World, mobilizer of the resources of all Women, creators of new arenas for their participation throughout the church and the World? Will you honestly discuss the main issues that confront us today —poverty, hunger, population explosion, white racism, peace and war and patterns of economic exploitations? What about the people that control the power structure of your community? The crisis which confronts our nation will grow in intensity in the 70's. One-third of our population lives in poverty, despite the affluence of our nation. As yet there is little evidence that the people with power are willing to effect change. Women's Society's work extends beyond Jerusalem to the ends of the earth—but it must always begin in Jerusalem—Christian women must be called to a greater sacrifice. Are you willing to be a courageous Christian?

The decade ahead will demand a careful and, at times, agonizing reappraisal of our programming, actions and values in each local society. Are you willing to look at yourself and then determine goals and priorities and then seek ways to implement them?

It is evident as we move into the 70's we shall become increasingly involved in programs based within the ecumenical movement. There are several reasons why this is true. Denominationalism, as we have known it, is on the wane. With each passing year we have more opportunities available to plan cooperatively with fellow Christians for the church in Missions. Will you share this Mission with Church Women United?

As members of the Women's Society of Christian Service we have responsibilities for helping women accept the need for meaningful social change as a primary thrust of missions, recognizing the world-wide dimensions of the racial and poverty crisis and encouraging women to make "bold, creative, and positive response" to the crisis in missions. We are indifferent to the need for social change, are fearful of it or are unwilling to make the sacrifice demanded that is capable of radically transforming our society. Our Lord said we must be the salt, the leaven, the mustard seed. Are you one of these?

Now, the Second Annual Meeting of the Women's Society of Christian Service is about to adjourn. Have you been a part of the meeting? Have you had a new experience or an encounter while here? Have you been in agreement with what you have heard and seen and felt? Will you go home with renewed faith and commitment to find your role in the church and the Women's Society of Christian Service?

I quote the late Bishop Odd Hagen, "The Church is to be a witness to this world, both to words and deeds. God is calling us to obedient service by what is going on in the world. The needs are obvious, we have hungry and suffering people on every continent. Listening to the gospel, we understand that everybody is a brother, and, called to service by our Master, we are called to serve nations, all people whether we like them or not. Are we ready to listen to Christ when He calls us to obedient service to the world?" unquote.

May God enable us to be molders of a better world rather than captives of the past.

(Continued on page 31)

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR APRIL 26

SCATTERED TO WITNESS

Background Scripture: Acts 6:8 through 8:40; 10:1 through 11:18
Lesson Scripture: Acts 8:1-5, 11:11-18

The God of our faith makes himself known in many ways, but one of the most important is through his mighty acts in history. When Luke wrote his gospel and the Acts, he was obsessed by the part the Holy Spirit of God played in the beginnings of the church. For this reason it has been said that the book could just as well have been entitled: "The Acts of the Holy Spirit."

The 7th Chapter of Acts ends with an account of the death of Stephen, the first of the church's long list of martyrs. Chapter 8 opens with the mention of a violent persecution of the church in Jerusalem which resulted in the scattering of the faithful over a wide area. We are told that the leaders remained in Jerusalem but "those who were scattered went through the country preaching the Word." Among these was Philip whose work in Samaria was blessed with astounding results. We note that his ministry there included both preaching and healing. We are told that Peter and John went there soon after to further enrich the religious experience of the new converts.

One is impressed in this account by the fact that the efforts of the church to witness to its faith were not stopped by persecution. Charles Laymon has quoted Edmund Burke's statement that "Difficulties may intimidate the weak, but they act only as wholesome stimulus to men of resolution and valor." We need to remember that if the early followers of Christ had allowed themselves to be frightened into paralysis by their enemies, there would be no church today. The Acts is the story of a remarkable group (scattered as they were) who against formidable odds carried out their mission. At this moment in history the church has been having some minor difficulties which are sometimes blown up out of all resemblance to reality by the timid. But suppose the church actually is undergoing a great revolution. It has done it before and it might do it again. Says an article in the National Christian Advocate: "This may be one of those times when the church, as we know it, will have to die, so that the church as God wants it to be can be returned to us from the grave." Some of us don't like such a prospect. We like the church the way it is. But a more important thing to consider is: **does God like the church the way it is?** One might say "If God doesn't like the church the way it is, why doesn't He change it?" Well, maybe that is what He is doing; only he doesn't consult men about what methods he should use in effecting the change!

And now we turn to another section of our lesson Scripture (see Acts 11: 1-18). Here we have a good example of a man whose witness became effective only when he had rid himself of some narrow-minded notions of what it means to serve God. Peter, with his background in Judaism, had been

brought up to consider a whole host of things unclean: certain foods, certain occupations and certain people (Gentiles, that is). But the Spirit sent him to the house of a Gentile and told him to eat food there. He objected. "But", said the Spirit, "It is not for you to call profane what God counts clean" (Acts 10:15). Subsequently his contacts with Gentiles showed him his prejudices were ill-founded. As soon as Peter had the chance he related his experiences to the church in Jerusalem. They were impressed. "When they heard this their doubts were silenced. They gave praise to God and said, 'this means that God has granted life-giving repentance to the Gentiles also'" (Acts 11:18).

Some of us may have thought of repentance as a voluntary act carried out by men, but here it is set forth as a favor granted by God. This must mean that repenance is more than simply remorse. There have been remorseful people who never repented. Again it may be that repentance is more than just wishing one were a better person. There are plenty of people who feel this way from time to time, but they don't repent. John Lawson in his excellent book "Comprehensive Handbook of Christian Doctrine," Prentice Hall, 1967, says: "Repentance involves a completely sincere purpose to turn away from evil to good and from self-pleasing to God." But, he continues human nature being what is, even the man who sincerely wishes to turn from evil ways to good finds it practically impossible because his moral will is in bondage (Romans 7:14-24). He begins to see he cannot truly repent without the grace of God. The reader who wishes to follow up this theme of the grace of repentance could profit by reading: Acts 5:31; 11:18 and 2 Timothy 2:25.

IN MEMORIAM

PAUL REVERE HARRIS
CHARLES LEE ELLIOTT

We, the members of the Administrative Board of Boulevard United Methodist Church, at our March meeting, 1970, feel the deep loss in the recent deaths of two of the leading members of our church; namely, Paul Revere Harris, Sr., 64, born August 4, 1905, died December 29, 1969; and Charlie Lee Elliott, 54, born March 27, 1915, died January 12, 1970. These men were greatly beloved and respected not only in our church and neighborhood but also throughout the Statesville area and Iredell County. For many years they exerted a strong influence for good by their Godly lives. They were faithful, loyal and regular supporters of their church and all good causes in the community, and both loved people.

Mr. Harris, who served as chairman of the Church Board of Trustees for nine consecutive years, prior to this illness and death, was for many years employed by the City of Statesville in the Water and Lights Department. In this latter capacity, he came to know many people.

Mr. Elliott, who at the time of his death was serving as chairman of the Troop Committee for our Boy Scout Troop No. 344, was an employee in the Shipping Department of A. L. Shaver & Sons, Inc.

Friendship, good will, love, and service were chief among the virtues of these two good men.

We, as members of the Administrative Board, extend to their families, and their many friends, our sincere sympathy, as we know that they feel the same loss that we feel. We know that these men have departed to a Better World, prepared by a Good God, for those who trust and love Him.

We resolve that copies of this memoriam be placed in our records, and copies be sent to the two families as well as to The North Carolina Christian Advocate, and our local paper, Statesville Record and Landmark.

Boulevard United Methodist Church,

C. Moody Smith, Pastor

Frank Goforth, Chairman of the Administrative Board.

Delegates Headed to General Conference

When the General Conference convenes on Monday, April 20, 16 delegates will be present in St. Louis to represent the North Carolina Conference. Clerical delegates are Nicholas W. Grant, Cecil W. Robbins, William M. Howard, Jr., Chancie D. Barclift, Leon Russell, Robert E. Cushman, Clarence P. Morris and Graham S. Eubank. Delegates from the ranks of laymen are Roy L. Turnage, J. Nelson Gibson, Walter F. Anderson, L. Stacy Weaver, Leo W. Jenkins, Mrs. Sam A. Dunn, Arnold K. King, and W. Jasper Smith. In positions of first reserve will be Charles H. Mercer (clerical) and Mrs. L. C. Vereen.

The conference lost two delegates, the Rev. Henry G. Ruark by death, and Paul Hardin, III who moved out of the conference to become president of Wofford College, Spartanburg, S. C.

The delegates from the Western North Carolina Conference are J. Clay Madison, Joseph B. Bethea, Robert G. Tuttle, R. Herman Nicholson, Cecil L. Heckard, Philip L. Shore, Jr., Julian A. Lindsey, Wilson O. Weldon, Charles E. Shannon, Harlan L. Creech, Jr., James G. Huggin, Jr. and James C. Stokes.

Dr. Charles D. White, who was the first elected delegate in 1967, was elected secretary of the General Conference for the quadrennium of 1968-1972, and relinquished his seat to Dr. Huggin. Another vacancy was left by the death of Dr. Emmett K. McLarty, Jr., whose place was due to be filled by Dr. C. C. Herbert, Jr. However, illness is preventing his being in attendance. The next reserve delegate in line is the Rev. A. G. Lackey, who elected not to go, and left the vacancy to be filled by Dr. Stokes.

The lay delegates for the Western North Carolina Conference who will attend are Robert M. Smith, Clarence M. Winchester, Gordon L. Goodson, Thomas M. Little, Hugh Massie, M. Thomas Lambeth, Charles W. Phillips, Mrs. Leslie E. Barnhardt, J. Frank Scott, Edwin L. Jones, Phillip N. Sales and H. H. Wellman. Sales is standing in for Ralph M. Stockton who cannot go for health reasons, and Wellman is replacing E. M. Dudley, who cannot attend because of illness. Dudley had moved up from reserve delegate upon the death of Harry Bell, Richard C. Erwin, lay reserve delegate, is expected to be in attendance.

Another North Carolinian besides Dr. White who will have staff responsibilities at the General Conference is the Rev. W. Carleton Wilson, who will serve as Journal Secretary of the conference. His son, the Rev. Ted Wilson, is in charge of tape recording the proceedings, a role which he and his staff played at the General Conference at Dallas in 1968. Mrs. Evelyn Beatty will go as secretary to Dr. White, while Mrs. James Auman, secretary to Bishop William R. Cannon, will serve as secretarial aid to the Rev. Mr. Wilson. The Rev. Bill Quick, North Carolina Conference director of Methodist Information, will give press coverage. Mrs. W. Frank Redding, Jr., Women's Society president of the Western North Carolina Conference, is also expected to be in attendance.

Just how momentous this session of the General Conference will be nobody knows. The North Carolina Christian Advocate will bring a faithful report on the happenings, and on the significance of these events for our church.

Junior Guild Gives to Wesleyan Development

The Junior Guild of Rocky Mount, Inc., April 10 announced a gift to the N. C. Wesleyan College Development campaign, thus becoming the first member of the Club and Organizational Division to make its contribution.

The current $2,000,000 capital campaign will finance Phase I of the approximately $5,094,000 program. The first phase will add a fine arts center, a swimming pool and supplemental funds for operations.

Thomas W. Hicks and James B. Powers, co-chairmen of the fund drive, reported that the Junior Guild gift raised the total gifts and pledges to approximately $750,000. Jasper L. Cummings is chairman of the club and organization division.

Present plans call for start of construction on the proposed fine arts center at the successful conclusion of this campaign. In addition to its role in the academic life at Wesleyan, this 1200-seat auditorium will be a cultural center for the area and will forge a closer relationship between the college and the community through the fine arts.

Something to Think About

Father Andrew Greeley addressing a recent Wisconsin conference on relevancy of organized religion, said that churches are weak because they have tried too hard to be relevant: "They have tried to adjust to a brave new world instead of seeing a vision of a yet better world. And now find themselves in the paradoxical position of having to save liberal scientific society from its own folly, while at the same time responding to the new challenges of a post-scientific age."

South Randolph Charge Plans New Parsonage



Sunday, March 8, the South Randolph United Methodist Charge broke ground for their new parsonage. Special guests for the occasion were Bishop Earl Hunt and Dr. E. H. Nease, Jr. superintendent of the High Point District.

The parsonage will have 1996 square feet of space plus 755 square feet in carport, utility space, and porches. It will be ready for occupancy by June 15.

Pictured above with Bishop Hunt and Dr. Nease are Rev. Hank Thompson, pastor of the charge, and Mrs. Thompson; Buford Greene, contractor; and members of the building committee—Harold Hammond, Joe Farlow, Albert Luther, Eli Callicutt, James Cagle, Raymond Tedder, Frank Lamb, and Ervin Parks. Pictured also is Mack Priest who is doing the landscaping as a donation to the charge.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Boys and Girls:

Have you ever wanted something very much and then been told, "You may have it when you are old enough to take care of it?" Perhaps, it was a radio or a watch. Your parents might have said, "A watch is not a toy. It must be cared for and used in the right way."

There is a right way and a wrong way to use all the gifts we receive. God has given each of us the gift of choice. We can choose to do wrong and act in ways that bring unhappiness or even harm to other people. We can choose to do what is right and bring joy to others. God does not tell us how to choose. That is our decision. He wants us to choose to do the things that are right.

Jesus gave his friends a rule to live by that might help us make right choices. "Always treat others as you would like them to treat you." If we always say and do the things we would like others to say and do to us, our choices will be good ones. Perhaps, this little prayer will help you each day.

Help me, dear God, throughout this day
To carefully choose the words I say.
Help me in everything I do
To choose what is right and kind and true. Amen.

AUNT CAY

THE DUCK WHO WOULD NOT QUACK

(Continued from last week)

Tim looked at Father and asked, "Do you think Qu-uh, qu-uh would be happy here now? If we bring him here, can I come see him, sometimes?"

"Yes, Tim," said Father. "You could come to see him sometimes if you bring him here."

The next afternoon Father, Mother and Tim rode to the Lake. Qu-uh, qu-uh was in a big box. Tim sat in the back seat with him.

"We are going to a big lake, Qu-uh, qu-uh," said Tim. "You will have new friends there. They are ducks, too. They can say 'quack, quack'. When you hear them, maybe, you will learn how to say 'quack, quack'."

Qu-uh, qu-uh looked at Tim as he talked. But all he said was "Qu-uh, qu-uh."

When they got to the lake, Tim jumped out of the car. He put the duck down on the grass near the water. Qu-uh, qu-uh looked up. Then he walked to the water.

The other ducks were swimming in the water. They swam near the grass. Qu-uh, qu-uh walked into the water. He said "Qu-uh, qu-uh." Then he swam to the other ducks. The first duck said, "Quack, quack, quack," just as big ducks do.

Qu-uh, qu-uh stopped swimming. He looked at the first duck. Then all the

other ducks said, "Quack, quack, quack."

"Oh, Mother," said Tim. "The other ducks are talking to Qu-uh, qu-uh. They are happy he is here. See how he listens to them quack."

Tim saw his duck look up and make a very little quacking sound.

"Quack, quack," said the other ducks to Qu-uh, qu-uh.

"Quack, quack," said Qu-uh, qu-uh back to them.

Tim jumped up and down. "He can quack, Father! Hear him quack, Mother!" Tim laughed. "Now I can call him 'Quack, quack'."

The ducks swam out in the lake. Quack, quack followed all of them. They really looked like a swimming parade.

As Tim went to the car with Father and Mother, he called to his duck, "Good-bye, Quack, quack, I will come see you soon."

Quack-quack looked back. He put his head up. He opened his big yellow bill. He said very loud, "Quack, quack, quack!"

Esther T. Baker
by permission of the author

HYMN OF THE MONTH

The Hymn of the Month for April is an Easter hymn. It is found on page 437 of the Methodist Hymnal. We only have one Sunday on which to sing Easter hymns but perhaps, we could sing them on other Sundays. The message of Easter is one that makes the Christian religion different. We serve a risen Lord. We should remember that all during the year.

This hymn is an old Greek hymn of the 8th century. It was translated by a modern poet. The first verse reminds us of the Passover and tells us that Christ has brought us eternal life. We should tell it all over the world. The second verse suggests that we keep our hearts pure so that we may see Christ and hear him speak to us. The third verse urges us to be joyful and sing that Christ, the Lord, has risen. Listen to the words.

"Now let the heavens be joyful!
Let earth her song begin!
Let the round world keep triumph,
And all that is therein!
Let all things seen and unseen
Their notes in gladness blend,
For Christ the Lord has risen,
Our joy that hath no end."

Ask someone to help you learn this hymn.

JUST FOR FUN

A lady on a ship sailing into the seaport city of Athens pointed to some distant white-topped hills and asked a fellow passenger, "What's that over there?"

"I would imagine that that's snow," replied her companion.

"That's just what I thought," said the lady, "but someone else just told me it was Greece."

ANSWERS FOR LAST WEEK:
N.T.; O.T.; O.T.; N.T.; O.T.; N. T.

JESUS' FRIENDS

Jesus was a friendly, loving person. Can you name some of his friends other than his disciples?

His cousin — — — —
A woman he healed — — — — — — — — — — — —
His favorite male friend — — — — — — — —
A tax collector — — — — — — — — — —
Two sisters he enjoyed visiting — — — — — — — — — — —
A leper with whom he ate — — — — —

CAROLINA BRIEFS

¶ The retired Methodist ministers and their wives of the Salisbury District were luncheon guests of Dr. and Mrs. M. E. Harbin at their home in Salisbury April 1. Dr. Harbin is superintendent of the Salisbury District. Attending were the Rev. and Mrs. W. E. Rufty, the Rev. and Mrs. J. L. Love, the Rev. and Mrs. B. W. Lefler, the Rev. and Mrs. C. R. Allison, the Rev. and Mrs. D. P. Grant, the Rev. and Mrs. E. J. Harbison, the Rev. G. W. Clay and other guests, Mrs. Harbin's father, the Rev. Mr. Hutchinson, and the Rev. and Mrs. A. J. Cox.



Linda Aileen Sharpe, daughter of Rev. and Mrs. I. L. Sharpe of Misenheimer, was married to Darrell T. Brigman, March 22, at Wesley Chapel United Methodist Church, at Misenheimer. A 1967 graduate of Pfeiffer College, Mrs. Brigman has been an English instructor at Northwest Cabarrus High School, Concord, for the past three years. Mr. Brigman is with the Public Finance Corporation of Kannapolis. The Brigmans will reside at 209 Easy Street, Concord.

¶ Rev. J. W. Jones, pastor of Bass Chapel-Raleigh Cross Roads Charge in the Greensboro District, conducted the mid-day interdenominational prayer service at West Market Street United Methodist Church, Greensboro, April 15.

¶ Dr. James Cleland, Dean of the Chapel of Duke University, will conduct a preaching mission at Ahoskie United Methodist Church April 26-28.

¶ Dr. Paul Hardin, III, president of Wofford College, spoke at First United Methodist Church, Morganton, April 5. One of the delegates representing the United Methodist Church in the Consultation on Church Union, he spoke on the proposed Plan of Union.

¶ The annual homecoming of the Black Creek United Methodist Church, Wilson, will be held May 3. The pastor, Rev. J. W. Scott, will preach. All former pastors and friends are invited to attend.

¶ Spring revival services will be held at Camp Ground United Church, Fayetteville, April 19-23. The Rev. Wallace H. Kirby, pastor of Hay Street United Methodist Church in Fayetteville, will preach each evening at 7:30.

¶ Concord United Methodist Church in Catawba County will have Rev. Edwin A. Hackney as guest speaker at 7:30 p.m., April 19. He has been in India for ten years as a United Methodist missionary. On April 20 and continuing through April 26, revival services will be held at Concord Church. The Rev. Sid Huggins of Buie's Creek will be the visiting evangelist. The public is invited to all of these services.

¶ The Rev. Dr. Robert G. Tuttle, pastor of Myers Park United Methodist Church, Charlotte, was the guest minister for pre-Easter services at First United Methodist Church, Belmont.

¶ Dr. Lela G. McConnell, noted Methodist minister, evangelist and Bible teacher, founder of the Kentucky Mountain Bible Institute, Vancleve, Ky., also pioneer for other great work, died Wednesday, April 8, at 85. She leaves one sister, of Honey Brook, Pa., and thousands of friends.

¶ Revival services will be held at the Tabernacle United Methodist Church, Ghio, Sanford District. April 19-23, nightly at 7:45. The Rev. James A. Williams, pastor of the Town Creek Charge, Leland, will be the visiting evangelist. On April 26 Tabernacle Church will observe its annual Homecoming Day services. The Rev. Edward R. Schuller, a former pastor, will preach at 11 a.m. Everyone is invited to stay for the fellowship meal and the special singing in the afternoon.

¶ The Board of Social Concerns of the Western North Carolina Annual Conference will meet on Friday, May 1, from 10 A.M. to 4 P.M. at the Hudson United Methodist Church, Hudson N. C. (between Hickory and Lenoir). Board members should make note of this date. Any Methodist within the Western North Carolina Conference who has any matter they wish brought to the attention of this Board should contact their District Director of Social Concerns or the Board Chairman.

Lay Witness Missions

(Continued from page 13)

Leicester; May 8-10, First, Elkin; May 29-31, Epworth, Concord.

Other churches are making plans for their "Adventure in Faith" programs in the fall.

TO MEMBERS OF THE NORTH CAROLINA CONF.:

Letters and registration information were mailed to lay and clerical members of the North Carolina Conference on March 23. The reply card should be returned to Jarvis Memorial United Methodist Church, Greenville, N. C. Linen and towels will be furnished by E. C. U. for for those to be housed there, but the order for this service must be placed now. Please let us hear from you at once.

J. V. Early,
Host Pastor

¶ A Children's Choir Workshop, sponsored by the Burlington Music Club, is scheduled April 24-25 at First Baptist Church, Burlington. Workshop director will be Dr. Mabel Sample, outstanding leader and educator in children's choirs. For further information write Miss Ruthann Greenawald, Director of Music, Front Street United Methodist Church, Burlington, N. C. 27215.

N. C. Conf. Women's News

(*Continued from page 23*)

For your president, the past year has been filled with anxieties and joys. It has brought changes and renewed commitment to those eternal truths. I give God glory for this day with all its possibilities and pledge my best to the life and mission of this conference.

Mrs. Harold Mann
Conference President



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Pilgrimages to the Holy Place

by H. Eugene Peacock

Spring is now in full tilt. The lawns are greening, the trees are leaving ar the early flowers are blooming. Nature is awakening from her winter's sle and there are stirrings in human hearts. Nobody ever caught the spirit of it be ter than Chaucer. Do you recall these lines from his **Canterbury Tales?**

When that Aprille with his shoures soote
The droghte of Marche hath perced to the roote,
. . . . . .
Than longen folks to goon on pilgrimages
(And palmers for to seken straunge strondes)
To ferne halwes, couthe in sondry londes;
And specially, from every shires ende
Of Engelond, to Caunterbury they wende,
The holy blisful martir for to seke,
That hem hath holpen, when that they were seke.

Spring, as Chaucer suggests, stirs in our breasts a sense of the renewal the spiritual dimension of life. Our spirits go forth on pilgrimages to holy plac and seek him who is the healer and the restorer of life. Easter has come with t resurrection and now new life abounds on every hand.

Let it be so with the church. Let none among us shut and bolt the door his heart and imprison his spirit in a dark and airless place. Let us greet all th lively newness by flinging open the doors and throwing open the windows of o spirits that the refreshing breezes of God's loving spirit may flow freely throu us. It is thusly that we shall be cleansed anew and refreshed and invigorated the presence of his creative Spirit.

Jesus said, "The wind blows where it will . . . and so it is with the spiri Neither the wind nor the Spirit, however, enters a house or a heart whose win ows are barred and whose doors are bolted. We, each of us, who dwell the must unlock the windows and unbolt the door and invite him to come and dw with us.

The Rev. Dr. Peacock is Senior Minister of First United Methodist Church, Charlot

Div. H

Conference Program Issue

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NORTH CAROLINA

christian advocate

Vol. 115 Greensboro, N. C., April 23, 1970 No. 17



The George Weigel family, members of the United Methodist Church, Englewood, Ohio, use the new United Methodist Tourist Map in selecting church institutions to visit on their vacation trip. **(See story on Page 8.)**

WHERE IT IS

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Apr. 20-24—Special Session of General Conference, St. Louis, Mo.
Apr. 26, 27—State Assembly Church Women United, Greensboro
Apr. 27, 28—33rd Annual Assembly, N. C. Council of Churches, Greensboro
Apr. 28, 29—Pastors' Conference, N. C.Council of Churches, Greensboro

NORTH CAROLINA CONFERENCE

Apr. 28—Methodist Retirement Homes, Inc., Spring Meeting, Executive Comm., 11 a.m.; Lunch, 1 p.m., Board Meeting, 2 p.m.
May 1—Louisburg College Board of Trustees Meeting
May 4-18—District Workshops on Ministers' Reserve Pension Plan
May 5—Methodist College Board of Trustees, Annual Meeting
May 17—Louisburg College, Baccalaureate Sermon and Commencement Exercises
May 23—North Carolina Wesleyan College Alumni Day
May 24—Methodist College Baccalaureate Sermon, 11 a.m.
May 24—North Carolina Wesleyan College Baccalaureate Service, 11 a.m. Commencement Exercises, 4 p.m.
May 25—Methodist College Graduation Exercises, 10:30 a.m.
June 2-5—North Carolina Annual Conference, Jarvis Memorial, Greenville

WESTERN NORTH CAROLINA CONFERENCE

Apr. 25—Workshop for Leaders of Through-The-Week Nursery and Kindergarten Schools, Ardmore Church, Winston-Salem, 9:30 a.m.-4:00 p.m.
Apr. 25—Regional Seminar on Evangelism, Calvary Church, Charlotte
May 1—Statesville District Check-up Meeting, Abernethy Church, Newton, 10:30 a.m.
May 1—Board of Social Concerns, Hudson Church, Hudson, 10 a.m.-4 p.m.
May 2—Board of the Laity, Executive Committee, Methodist Building, Statesville, 10 a.m.
May 3-8—Cabinet Meeting, Lambuth Inn, Lake Junaluska
May 8-9—Guidance and Testing Clinic, Greensboro College, 5 p.m.
May 14—Marion District Briefing Sessions, Rutherfordton, 7:30 p.m.
May 17—Charlotte District Briefing Session, Dilworth Church, Charlotte, 3 p.m.
May 18-21—Cabinet Meeting, Charlotte
May 20—Board of Managers, The Methodist Home, Charlotte, 12:30 p.m.
May 21—Board of Trustees, The Children's Home, Winston-Salem, 10:30 a.m.
May 21—Statesville District Business Meeting, First Church, Hickory, 7:30 p.m.
May 24—Winston-Salem Northeast District Briefing Session, Stokesdale, 3 p.m.
May 25—Salisbury District Briefing Session, Trinity, Kannapolis, 7:30 p.m.
May 26—High Point District Briefing Session, Mount Vernon Church, Trinity, 7:30 p.m.
May 28—Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
May 28—Thomasville District Briefing Session, Memorial Church, Thomasville, 7:30 p.m.
May 31—Asheville District Briefing Session, Haywood Church, Asheville, 3:30 p.m.
May 31—North Wilkesboro District Briefing Session, First Church, N. Wilkesboro, 3 p.m.

HEARTBREAK HILL

by D. W. Charlton

The second beatitude is concerned with "the heart-break" experience that overtakes every family in the land. But doesn't it seem strange that Jesus said: "Blessed are those who mourn?" There is one answer, because in Christ there is comfort or consolation. We believe that the gospel not only challenges us, but it also lifts up hope and assurance.

Visiting amid the hills of Roanoke, Virginia, some months ago, we climbed to the summit of a side road near my son's home, but the woods on either side hid our view of the landscape, so we saw little or nothing of the mountain scenery in the distance. The next day we drove farther until we reached the Blue Ridge parkway. Then all nature seemed to open her treasures of unsurpassing beauty. There was something Beyond which we had not seen. The Bible holds that there are "bright secrets" for us and others "across the way" to the eternal, invisible world. It's the long view of life.

But for some death is the dark night of the soul, and the shadows that fall across the home may leave them embittered. Robert Goodrich, Jr., told of one woman, who, in the midst of mourning cried: "I'll never pray again. I'll never go to church again." And he said that she kept her promise, shutting out friends and living a miserable existence.

Though some are crushed by sorrow, others find that bereavement is "the deepest initiation into the mysteries of human life." One doctor called death "just as natural as birth and growth." It's a part of the cycle of man's little day on this planet. But since life is projected beyond this life, it has a new and greater meaning. As Victor Hugo said: "When I go down to the grave, I will say like others, I have finished my day's work, but I cannot say I have finished my life. . . The tomb is not a blind alley; it is a thoroughfare. . . "

The word comfort means inner fortification and strength, steming from two Latin words, "cum" and "Fortis." Calling on a critically ill patient, I found that he had lived a useful life and seemingly provided well for his household. Like Paul he had "finished his course and kept the faith," and physical things were no longer so important to him. He was looking at "the other side" of life.

One woman who was staggering under the burden of sorrow in the home seemed inconsolable. She hugged her grief to herself, and kept her dark, mournful secret. As her pastor was sitting at the bedside one day, he began repeating the 23rd psalm. Her silence remained unbroken until he came to the words: "He will be with me." Then she joined in, and Christ's words of assurance became real to her: "Blissful are those who sorrow, for they shall be comforted."

Our Lord always sounded a cheerful note of hope and assurance. Some one tells us of the church school teacher who dramatically described the incident of Abraham who was making preparations to offer his son, Isaac, as a sacrifice. One little girl was so touched by the story that she cried: "Stop, stop, it's terrible." Another

child rejoined: "Don't be silly, Mary. It's one of God's stories that always turns out well." So we are comforted by faith of a happy ending and "the bright secret of life's larger fulfillment."

Testing experiences often deepen the quality of life. Goodrich reminds us of a moving book, written by John Gunther, entitled, "Death Be Not Proud." He tells the story of his son's heroic, though tragic struggle, against brain cancer. Only two weeks after his graduation from high school the boy was taken by death. His father wrote in his book: "Losing some one you love dearly, whose life you value so greatly, can make you value all of life everywhere even more. . . . ."

In the early days of our ministry, we traveled over a long, steep, winding hill in West Virginia, known as Cotton Hill. During the winter season, ice and snow were often on the highway that circled the mountain wall. When we anticipated motoring over that perilous stretch of road, it seemed like Heartbreak Hill. We were always relieved when we had crossed over on the other side. So bereavement may seem like Heartbreak Hill, but "on the other side of sorrow," we have the promise, we "shall find consolation."

"When you come to the place where the shadows are,
And light ahead is withdrawn:
Put your hand in God's and keep it there
'Till he carries you over and on. . . .
Then hold on to God's hands with a solid grip,
Let nothing deter your stand.
Keep waiting and waiting and holding on
'Till the shadows pass from the land."
(Anon)

A Prayer For . . .

A CLEARER VISION OF LIFE

Our Heavenly Father, come into our lives and be the master of our ways. Save us from the frettings of sick minds, the whinings of tired spirits, and the sluggishness of lazy bodies. Come to the sick with healing, to the lonely with companionship, and to the happy with visions that consecrate their joys.

We pray for a fresh sense of the sacredness of life. May we not abuse our bodies by appetite, by worry, or by overwork. Take from our minds all troubles, from our bodies all aches, and from our hearts all disappointments.

Teach us how to handle our sorrows, our heartaches, and our disappointments. Save us from hiding them or running from them. Help us to bring them to Thee. Fix our hearts in Thy steadfast love.

Make us tender and kind with all who are lonely and bereaved. Teach us to bear one another's burden in love.

We ask in Jesus' name. Amen.

(Rev. Walter Lee Lanier)

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EDITORIAL . . .

On Getting The Picture Straight

By the time this is being read, the General Conference of the United Methodist Church will probably be over. What the Methodist people of North Carolina shall have heard, read and seen about it we cannot tell. This is because nobody can know beforehand just what will come out of this conference. Nobody can know whether it will be a staid, mundane affair dealing with routine matter or whether it will take off into the rarified atmosphere of the spectacular and concern itself with issues which are highly emotional and which usually lend themselves to sensational news reporting.

If the latter is the case, the possibilities for distorted images, for wrong interpretations, for misplaced emphases are frighteningly real. National conferences of church bodies being what they have recently been, there is a good possibility that the General Conference will be held in an atmosphere of tension, with radical organizations and groups wanting drastic change exerting pressure even to the extent of using disruptive tactics.

Should these possibilities develop, the news media will probably play them up. We urge our people, therefore, to realize that the sensational is not always the important. The most significant happenings may never get into your newspaper, simply because they are not "newsworthy."

We have no intention to crusade against the secular media. It is our belief that, considering all aspects, we have the best media in the world. The freedom of the press is a precious part of our heritage which should be carefully guarded. However, many media people would probably agree that i recent times the secular press has n done too well by our churches. Som times it has not understood the inn workings of church bodies. Sometim its reporters have frankly gone out search of the sensational, knowing th this is the sort of copy which the pu lic will read.

But the end result is that the churc gets hurt, its image gets distorted, i policies and actions misunderstoo The rub comes when it is *our* churc that gets hurt, and when *our own* pe ple get a distorted picture of *their ver own* church. We therefore urge a United Methodist people in North Ca olina to take the time and go to th effort to read their church's own repo of what shall have happened at th General Conference in St. Louis.

The story will be told in the *Nor Carolina Christian Advocate.* You w not get it as quickly as it will come you on television, on radio, and in th newspaper. Our issue of May 7 an subsequent issues will carry full an complete coverage. We will tell yo the story of what happened, and v will interpret to you what it all mean We will tell it straight, without pullin punches or covering up anything th is significant. This is our pledge to yo and a reaffirmation of our commitme to report the facts and speak the tru without fear or favor.

We ask you, for your part, to wit hold judgment until the facts are i until the whole story has been tol until all has been placed in proper pe spective. O. K.? This will save us a from mistakes and misunderstandin We already have enough of these!

SCANDINAVIAN CARAVAN TO ARRIVE IN WNC CONFERENCE IN JUNE

Nine of the finest young men and women from Finland, Norway, and Sweden will be the guest of churches throughout the Western North Carolina Conference during the summer months. They will arrive in Charlotte, North Carolina, on June 19 and be available through August 14, when they will board flight for the return trip to their homes.

The young people will bring skills in many areas such as discussion, music, worship, study, fellowship, as well as a rich heritage of Scandinavian culture. Their happy and joyful sharing of life enriches homes, churches, and personal lives. Unusual opportunities are offered to the entire church through the Caravan program of our conference and especially do young people and young adults respond enthusiastically.

A number of churches have already made request for a visit of the Caravan. There are still open dates, and any church may request and receive the Caravan. The asssignments are made on a first-come, first served basis. The church extending an invitation is asked to be responsible for:

- Transportation to the local church from the point where the Caravan last served a local church.
- Provide food, lodging for the Caravan team members.
- Receive an offering for the expenses of the Caravan members to apply toward their expenses.

Should your church be interested in entertaining the Caravan team you may contact William Brantley, P. O. Box 749, Statesville, N. C. 28677 to complete arrangements.



HIGH POINT SCOUTS

Three scouts were presented the God and Country Award at Northwood United Methodist Church, High Point, during worship service April 5. From left are Kenneth L. Lohr, son of Mr. and Mrs. Kenneth L. Lohr, Randall C. Cromer, son of Mr. and Mrs. Harvey J. Cromer, and Wesley Cashwell, son of Mr. and Mrs. Eugene Cashwell. Also pictured is Northwood's minister, Rev. Douglas H. Butler.

NEW UM TOURIST MAP AVAILABLE

Dayton, Ohio (UMI) — If you are planning a vacation trip and want to see what United Methodist institutions are along your route, The United Methodist tourist map will help you. It lists nearly 1,100 such places of interest in the United States.

This new 29" x 42" map updates an earlier one issued by The Methodist Church in 1967, prior to its union with The Evangelical United Brethren Church to form The United Methodist Church.

The new map is published by the Division of Interpretation of the Program Council. It was edited by the Rev. Harold H. Hazenfield of Dayton, editor of program materials for the Council.

In addition to its obvious use for those planning trips, the map, according to Dr. Hazenfield, can be used on bulletin boards in local churches, as a visual aid with confirmation and membership classes, and in groups exploring the church's mission in the world.

Appropriate symbols on the map locate the church's schools and colleges, theological seminaries and health and welfare institutions. Also listed are United Methodist historic shrines, Wesley Foundations, United Campus Ministries, mission projects, Cokesbury book stores and regional service centers.

Cities which house general and area offices of the denomination are also marked.

The map, folded in a size that fits easily into an automobile glove compartment, costs $1.00. A map which is laminated and suitable for mounting may be purchased for $2.50. Orders should be sent to Division of Interpretation, 1200 Davis Street, Evanston Ill. 60201.

PFEIFFER'S ACADEMIC PROGRAM GIVEN NATIONAL PROMINENCE

MISENHEIMER — Two national publications in recent days have given recognition to Pfeiffer College.

"If you're looking for a college that's breaking out of the old molds and trying new things," says this month's "Changing Times," the Kipling magazine, it suggests Pfeiffer College among eight colleges in the nation which it recommended trying.

On April 11, "The Christian Science Monitor" devoted a 300 word article on the college's new academic program, AIM, in its spring education edition.

Both articles cited the innovative nature of the college's new academic program. "The Monitor" cited the flexibility of the program, the variety of teaching approaches being used in classrooms, favorable student attitudes and its unique grading approach

In December "The Chronicle of Higher Education" cited Pfeiffer as being among a number of small colleges with innovative new academic programs.

The eight colleges which "Changing Times" recommended for investigation by prospective students were as follows:

Pfeiffer College; Duke University College of Creative Studies, University of California, Santa Barbara; Hiram College, Ohio; Baker University, Kansas; Northeastern Illinois State College; George Washington University, District of Columbia; and Cornell College, Iowa.

UMSM GOES TO MOUNTAIN TOP FOR DISSENT

The United Methodist Student Movement of the Western Region convened at Elk Shoals, North Carolina, during the weekend of April 11 and 12. "In Face of Dissent" was the central theme argued and discussed by approximately thirty-five youths from Appalachian State, UNC-G, Bennett, Greensboro College, High Point, Western Carolina, Wake Forest and Salem.

In the business sessions, new students were elected to the various boards to be vacated in June by those graduating or transferring. These include:

Chairman — David Locke from Western Carolina; Treasurer — Zara Miller from Bennett; Commission on Publications — Terry Frick from ASU;

Board of Evangelism — Rick Twichell from High Point; Board of Finance and Stewardship — Mickey Stedman from ASU; Health and Welfare — Becky Eagles from Salem; and Ecumenical Affairs — Edith Hambright from UNC-G.

High Point suggested that the Western Region send a task force into the Eastern Region of the UMSM to to see what help might be given in the organization of that group. Rick Twichell was made chairman of that force.

One of the most far-reaching motions of the weekend was one made by Mark Rose, newly elected advisor of the group, that the UMSM up-date its organization in recognition of the ecumenical representation of the group. The Movement should not simply be structured for the United Methodists but for the youth of other denominations, he felt, and everyone unanimously agreed.

The Salem area altogether did a terrific job of organizing the dissent conference — the majesty of the mountains, the fun of a co-ed football game, and the inspiration of "A Time for Worship" are all highlights of the memories of every participant. Coming back down the mountain was not so difficult, however, with the prospect of another meeting at Camp Don Lee the first weekend in May.

Rose Auman

YANCEYVILLE GIRL WINS GC SCHOLARSHIP

GREENSBORO — Miss Martha Rhea Shumaker, member of the 1970 graduating class of Bartlett Yancey High School in Yanceyville, has been selected this year's winner of the $5,000 Jefferson Standard Scholarship at Greensboro College. She is daughter of Mr. and Mrs. Robert Ralph Shumaker of Blanche.

Five other 1970 high school graduates received scholarships worth $500 during each of four years of satisfactory academic achievement at the Methodist-related college as runners-up in this year's Jefferson Standard scholarship competition. They are: Miss Margaret Elizabeth Coston, Hendersonville: Miss June Alese Greene, Winston-Salem; Miss Jeanie Lynn Honeycutt, Salisbury; Miss Melanie Keene Martin, Eden, and Miss Jane Catherine Trolinger, Randleman.

The scholarships are awarded annually on the basis of the applicants' scholastic achievements and participation in school activities.

DUKE STUDENT TAKES HIS COLLEGE COURSES IN AFRICA

By Susan West

DURHAM — Randy Long is a college student who knows exactly where he's going. In fact, he has already been there.

Last fall—in sort of a trial run or preview of the future for the slender, brown-haired senior—he worked four months in a health center in the African nation Uganda.

And, through a self-initiated program of independent study at Duke University, he was able to use his experiences there as course-work toward a degree at Duke.

This, too, was a preview of sorts. For independent study programs such as his are now possible for many students entering under the university's new curriculum setup.

Randy, a chemistry major here, has had his mind set on attending medical school for many years. But he says the idea of doing public health work in a tropical area came to him during the summer of his sophomore year.

"I developed an interest in Africa and one day it occurred to me that I might be able to practice medicine in some African country. I had always worried a little about having to limit myself to one field in medicine, and this idea seemed to combine several interests."

He grew more enthusiastic about this plan and took courses the following semester in the African history and health problems in developing countries.

"I began to realize that if I wanted a career in this area, it would require early specialization. I felt a need to have exposure to the field before I jumped in headlong."

Randy wrote to Dr. John Bennett, Chairman of the Department of Preventive Medicine at Makerere University College, the national university in Uganda, explaining his background and asking for a job as research assistant in the center near the university.

"At the same time, I drew up a program of independent study in four different areas and had it approved as four separate courses in the anthropology, sociology, religion, and health studies departments," he explains. "Once I had a job and professors' approval for my independent study, the Deans approved my project readily."

Last September 7th he crossed the equator; it was his 21st birthday. Soon afterwards, Randy moved into the home of a doctor at the center, and began working as a research assistant.

"I was working without pay, and actually the project cost me a lot. $1,100 for my plane ticket plus expenses in Uganda. In addition, I was paying full tuition to Duke. But the experience was undoubtedly worth the extra money."

Randy was stationed in a health center 15 miles outside Kampala, the capital of Uganda. The center, administered by the Department of Preventive Medicine of the university , was centered within a defined geographical area and did extensive research there.

This necessitated continual updating of census information.

"My job was to put together preliminary information for experiments. That meant compiling statistical data on members of the controlled group used in testing and studies," Randy says.

In addition, he read and did research for several papers that gave him

professors some basis for evaluating the independent study courses in which he was officially enrolled through Duke.

One of his papers was intended to be a creative response to the experience in Uganda. Randy chose to study "Maternal Deprivation as a Contributive Factor in Kwashiorkor." (Kwashiorkor is a protein deficiency disease in infants.)

He devised an original thesis that underdeveloped countries face a greater problem with the disease than the United States or other well-developed nations because people in underdeveloped countries include less protein in their regular diets. Thus, small scale deprivation could be enough to push a child across the boundary into disease.

In order to prove this thesis, Randy analyzed records at the center for the past four years and interviewed parents and neighbors of 10 children who suffered with the diease.

Even in his interviews, Randy had to work through an interpreter. As a result, his communication with the indigents of the area was limited.

"However, I didn't have much trouble establishing rapport with the children," he says. "A number of them played on a grassy area outside the center and I often played with them."

Randy recalls his early impressions of Uganda.

"The first time I saw people sitting on the ground leaning against mud huts peeling bananas for dinner, I was a little shaken. But then I began to realize that a mud hut is all you need in an environment where the temperature stays between 75 and 85 degrees all the time."

Returning to Duke was hard for Randy at first. "I experienced a sort of reverse culture shock. I was coming from a situation with lots of work to do and not many contacts with people my own age. That sort of environment tends to make you introspective and introverted. You un-learn casual campus life patterns, and I must admit I felt terribly alienated at first."

"It was especially hard to adjust to classes, to return to the sedentary learning environment here. You learn so much when you're seeing real life situations not just learning about them from textbooks or hearing about them in lectures."

Randy and his wife Linda, who has recently been awarded a Woodrow Wilson Fellowship, are both looking forward to graduate school. He plans to attend medical school at Johns Hopkins or Harvard and hopes to specialize in pediatrics and receive a degree in public health along the way.

"It's a good feeling to have some idea where you're headed, and, after last semester, I think I do," he says.

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HPC TASK FORCE SUGGESTS MORE LOUNGE AREAS

High Point College's newly appointed "Task Force," a trouble-shooting organization composed of students, trustees and faculty, is on the move.

Recognizing the dire need for more space for small group semi-private social and recreational purposes until the future Student Center becomes a reality, the group has been charged by trustees to look into all possible means of alleviating the need for more space to talk, study, listen to music, etc.

Meeting this week the nine-member group came up with a number of suggestions. One was to open the lounge areas in the coed dorm immediately under regulations set by the Student Personnel Committee.

Later this week, the Task Force recommended that other innovations be put into effect by the opening of the fall semester of 1970.

- Sectioning of ten small areas in the basement for group study and discussion.
- Renovating and furnishing the old home economics area as a socia area.
- Utilizing the entire first floo (nine rooms) of Wesley Hall as indivi dual lounges for coed use.
- Recommending that the basemen of the infirmary be finished into fou small lounges and one larger are with kitchen and bathroom facilities.
- Recommending that the first floo of McCulloch Hall be renovated so a to have six new lounge areas for coe use.
- Planning a picnic shelter with tables and grills to be built near th athletic field in the woods off Eas College Drive.
- The possibility of making th President's House (on West Colleg Drive) available so that it be furnishe as lounge areas for small group use.

The Rev. Melton E. Harbin o Monroe, a High Point College alumnu and trustee, is chairman of the commit tee.



NEW REHOBETH PARSONAGE

Rev. and Mrs. Robert M. Hardee have recently moved into the new parsonage of Rehobeth United Methodist Church in Greensboro. Located on the Rehobeth Church Road, it has four bedrooms and two and a half baths.

Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 April 23, 1970 No. 4

YOU ARE INVITED

Several very special events are being planned for this spring and summer to which you are invited.

Bishop William R. Cannon will conduct Dedication Services at two of our conference camps and lead services of celebration opening new facilities at our other two camps. These happy events have been made possible by the financial gifts, both large and small, of individuals and local churches throughout the North Carolina Conference. Similar events are anticipated in the years immediately ahead as churches and individuals complete their payments to our Conference Camps Crusade.

Camp Rockfish: The first unit of Camp Rockfish, consisting of six cabins, a Central Lodge (dining hall-kitchen) and bath house, will be dedicated by Bishop Cannon Sunday, May 10, 1970, at 3:30 p.m. The indebtedness on this unit, valued at $100,000, has been retired and the camp is completely free of debt. The bank note in the amount of $40,000 will be burned.

Plaques will be placed on two of the six cabins: one in honor of the Reverend W. Junius Neese, pastor of Haymount United Methodist Church in Fayetteville, the gift of J. W. Wyatt and Norman Suttles of Fayetteville, and one in honor of Mellie Victoria Smith by Mr. and Mrs. W. R. Smith of Fayetteville.

Previously, plaques were placed on the Central Lodge and two cabins as follows: "The Benjamin P. Roberson Lodge," the gift of the D. R. Allen Family; "The Florrie Upchurch Cameron Cabin," the gift of the Upchurch Milling Company of Raeford, North Carolina, and "The Ruth Sedberry Olive Cabin," the gift of Dr. Clarence Sedberry Olive of Fayetteville.

Two additional cabins will be named later, one being given by the Rowland United Methodist Church, and one by the Salem United Methodist Church.

Camp Chestnut Ridge: The new winterized staff house and retreat center at Camp Chestnut Ridge will be dedicated by Bishop Cannon on Sunday, May 24, at 3:30 p.m. This building, constructed and furnished at a cost of $25,000, consists of a large lobby and meeting room, four large bedrooms, two full baths, a director's apartment with two rooms and a full bath, a fully equipped kitchen, hallway, closets, and porches. Front Street United Methodist Church of Burlington is the principal donor and will be so recognized by a plaque to be placed on the building.

At the same time, a plaque will be placed on one of the existing four cabins containing the following: "Teresa

Sykes Cabin Donated by Gera P. and Ruby E. Sykes." In addition to cash donations, Mr. and Mrs. Sykes gave approximately 100 acres of land which is a part of the camp property.

Early this fall we expect to complete and dedicate a new cabin being donated by First United Methodist Church, Mebane, at a cost of $6,000.

Camp Don-Lee: Bishop Cannon will formally open the renovated waterfront facilities at Camp Don-Lee on Saturday, June 13, 1970, at 11:00 a.m. This long-delayed project to restore the property damaged by a series of severe hurricanes fifteen years ago is now under way and, hopefully, will be completed by June 13. This project, costing $40,000, consists of the construction of two timber groins (breakwater) extending from the river bank out into the river on each side of our property, the dredging of 30,000 cubic yards of sand from the bottom of the river and pumping it to the shore to restore the beach, the grading, sloping and grassing of the river bank.

Later on, when funds are available, additional cabins are to be constructed replacing temporary huts put in use following the hurricanes, existing buildings renovated, the staff house enlarged, new beds and mattresses put in all cabins, and some of the buildings winterized for year-round use.

Camp Kerr Lake: Sometime in late summer or early fall, the day-use area at Camp Kerr Lake will be formally opened. This area will consist of a bath house with dressing rooms for men and women which is being donated and constructed by Englewood United Methodist Church of Rocky Mount, and a large pavilion shelter to be constructed, given by Fairmont United Methodist Church of Raleigh. Additional facilities will consist of a new wall and storage tank, a boat launch, a protected swimming area, parking lots, regrading and graveling the entrance road, picnic tables, etc. The announcement of this opening will be made later.

Later on, as funds are available, the tent-trailer camp area and the winterized retreat center will be constructed.

And you are invited! We hope many people from churches throughout the conference will attend these happy celebrations. Come and see what your money is doing. Bring your family and enjoy the facilities of our four conference camps.

C. P. Morris, *Conference Director of Education*

CHRISTIAN SOCIAL CONCERNS

by John M. Meares

Primary Elections are at hand. We seem to be caught up on an amoral if not in fact immoral political struggle. The voice of the Christian churchman must be heard. Candidates should be interviewed and their position on the principal issues ascertained in order for an intelligent vote to be cast. Candidates are usually willing to meet any group interested. Why not have a "Meet the Candidates" night in your church or community?

"We believe in the use of such opportunities for political action as are consistent with Christian principles. We urge Christians to view political responsibilities as an opportunity for Christian witness and service."—*Social Principles of The United Methodist Church.*

Family Life Ministry

COORDINATOR OF ADULT MINISTRIES

by JOHN M. MEARES

National Family Week, May 3-10. The May issue of *The Christian Home* is devoted to the theme of National Family Week, and has several articles for study and guidance during this week.

Southeastern Jurisdictional Convocation on Enriching Marriage and Family Life is scheduled for July 9-12 at Lake Junaluska. The purpose of this conference is to provide a situation in which families may discover new ways of enriching their lives together; to provide a situation in which conference, district and local church leaders may discover ways of planning and implementing more effective family ministries. The new Parent/Family Studies curriculum will be introduced. Pastors have received brochures on this conference. Registrations should be made as early as possible.

The National Conference on Family Life of The United Methodist Church is scheduled for October 8-11, 1970, at the Conrad Hilton Hotel, Chicago, Ill. Plan to have your church represented.

Weekend Conference on the Council on Ministries in your church, scheduled for August 14-16, 1970, at Lake Junaluska, is designed to assist you in understanding how the Council on Ministries works together to carry out the ministries of the Church. The local family cordinator should attend.

Local churches should make plans for family nights and family picnics for the summer months.

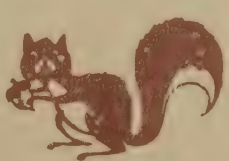
Camping

How are your plans coming for summer? Last year well over 1,500 persons were involved in the Camping Ministry of the Conference and it appears that this summer will be just as busy. At Camp Don-Lee there are still openings for junior high and senior high boys and girls, but the elementary camps are filled. At Camp Chestnut Ridge and at Camp Rockfish there are still places available for elementary boys and girls and junior high boys and girls.

Send in applications as soon as possible. Brochures with full information and dates are available by writing Camp Ministry, P. O. Box 10957, Raleigh, N. C. 27605. If you could use a poster telling about summer opportunities in camping ministries and youth ministries, write the same address.

Some facilities are available for day camping at Camp Rockfish and Camp Chestnut Ridge throughout the summer. Day camping groups use camp facilities during the day, usually each day for a week. For additional information write Mrs. J. K. Brannon, P. O. Box 10957, Raleigh, N. C. 27605.

To help interpret the uniqueness of church camping to persons in your congregation, you might use the 16mm motion picture film, "Camping and Christian Living." The film rents for $1.00 from TRAFCO, The Methodist Building, 1307 Glewnood Ave., Raleigh, N. C. 27605. This motion picture was filmed on location in our own conference camps.



YOUTH MINISTRY

YOUTH SERVICE FUND

A Way to Be in Mission

"How can we express our concern for others?" Much of youth ministry should revolve around answering this question. One response — overlooked frequently perhaps because it is so obvious — is with our money. The Youth Service Fund is a long-established channel for the youth of The United Methodist Church for reaching persons in need. Local youth groups, subdistricts, districts might pose the question, "how much do we do for ourselves and how much do we do for others?" Support for the Youth Service Fund is paid through the Conference Treasurer's office and you can have your local church treasurer send in your contributions on the regular remittance advices.

If you need information about where Youth Service Fund money is spent, reactions of persons who have visited YSF projects, lists of audio-visual materials that can be used to promote YSF, or supplies for promoting YSF, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

Want to Paddle Your Own Canoe?

The Senior High Canoe Trip will offer you a chance to do just that: paddle a canoe down an eastern North Carolina river! Send your applications in right away (or write for an application form) to Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605. The canoe trip is scheduled for July 12-17 but canoeists will meet on May 23 for an orientation session at which time some final decisions about the trip will be made. All aboard . . . but be careful stepping into the canoe!

COORDINATOR OF YOUTH MINISTRIES

F. BELTON JOYNER

Improvements in Youth Curriculum

The editors of our youth curriculum are always trying to be responsive to the evaluations made by the churches throughout the country. In an effort to strengthen the curriculum resources, the editors have undertaken a four-point program of improvement: (1) to reduce the difficulty of some of the materials that have overshot the age levels for which they are prepared; (2) to make the Biblical material more prominent and visible and to give more definite directions for its use; (3) to affirm the Christian faith while recognizing more deliberately the variety of doctrinal positions held in our denomination (hoping to avoid raising many



more problems in a unit than that unit can reasonably give help in resolving); and (4) to make the leader's guides more specific and more clearly outlined for the many teachers who need that type of help.

If you want some help with choosing or using the youth curriculum resources, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

Film Workshop

There will be a Film Workshop June 12-14, 1970, sponsored by Impact—Raleigh. Robert Racine, film critic and consultant for Mass Media Ministries, will lead the three-day session. A number of films will be viewed and experiences offered to develop skills in selection, analysis, and use of short films in groups. The registration fee is $10.00. For more information, write either Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605 or the Reverend Ted LeCarpentier, P. O. Box 25778, Raleigh, N. C. 27602.

MUSIC MINISTRY

From time to time you may want to use a musical film in a program, for a choir practice, or just for entertainment. There are a number of motion picture films available without charge through the North Carolina State Library. Contact your county public library. These films include:

"Glascow Orpheus Choir"—a film concert by this world-famous choir against a background of pastoral scenes from Scotland.

"Beethoven and His Music"—selections from Beethoven's music and a consideration of influences upon his music.

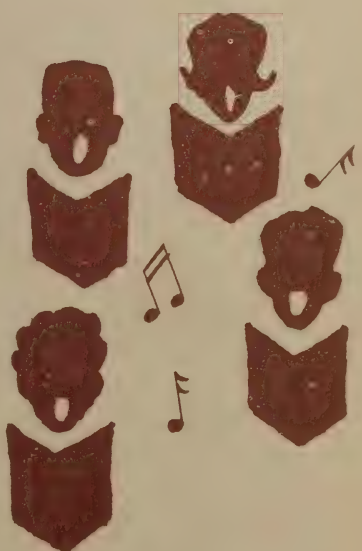
"Singing Pipes"—shows the building of organs, and traces the construction of organs from hand-bellow models to electrically-operated giant pipe organs.

"Music-Makers of the Blue Ridge"—a look at native music of western North Carolina's Blue Ridge mountains.

For a complete listing, examine the "Handbook of the North Carolina Adult Film Project" at your local library.

Summer Study in Music

Church Music Summer Schools are offered at three of our United Methodist seminaries: Perkins School of Theology in Dallas, Wesley Theological Seminary in Washington, and Garrett Theological Seminary in Evanston. The schools are each structured as two-week programs of intensive study. Theology, Bible, worship, hymnology, music theory, and music skills are all included in the course. For additional information, write Music Ministry, P. O. Box 10957, Raleigh, N. C. 27605.



Children's Ministry

COORDINATOR OF CHILDREN'S MINISTRIES

R. KEITH GLOVER

Need Help for Vacation Church School?

Many churches are completing plans for summertime children's ministries including Vacation Church School. If you have missed the recent series of Vacation Church School Institutes, you may have a number of questions about themes, resources, and methods. Several persons were involved in leading these institutes and they are available to help you. To find out the name of someone near you who would be able to assist you in your Vacation Church School planning, write Children's Ministry, P. O. Box 10957, Raleigh, N. C. 27605. A catalog of resources for summertime ministries is available from Cokesbury, Fifth and Grace Streets, Richmond, Va. 23216.

Teaching in Cramped Facilities . . . With Poor Facilities . . . And Little Training?

A leaflet, "You Can Teach Anywhere If Necessary," has been prepared for teachers of youth, but there is a great deal of help for persons who teach in the Children's Division. Written by Frances M. Brooks, the leaflet describes practical ways of dealing with problems of space, problems of facilities, and problems of teacher training. If you would like a copy, write Children's Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

Vacation Church School Service Project 1970

Giving to some worthy cause has become a regular part of the Vacation Church School experience for boys and



girls. Suggestions for service projects are included in the curriculum materials each year. The Campership Fund is the service project recommended for 1970 by the Conference Committee on Children's Ministry. It is a fund established to help needy boys and girls attend summer camp. Twenty dollars provides for one camper to attend one week on a one-half scholarship. Forty dollars provides for one camper to attend camp for one week on a full scholarship. Two hundred fifty dollars in an Endowment Fund earns enough interest to make it possible for one camper to attend camp for a week on a one-half scholarship every year on a continuing basis. Five hundred dollars in an Endowment Fund earns enough interest to make it possible for one camper to attend camp for a week on a full scholarship every year on a continuing basis.

Contributions should be made to Methodist Camps, and designated for Campership Fund, and sent to Mr. Charles K. McAdams, Conference Treasurer, P. O. Box 10955, Raleigh, N. C. 27605.

NORTH CAROLINA CONFERENCE CHAPLAIN RETIRES

BOLLING AFB, D. C. — Air Force Chaplain (Colonel) Floyd M. Patterson, husband of the former Netta Robertson, Burlington, N. C., retired from active duty after 22 years service with the Army Air Corps and the U. S. Air Force.

Mrs. Patterson is the daughter of Mr. and Mrs. J. W. Robertson, 529 Hillcrest St., Burlington.

Chaplain Patterson, command chaplain with Headquarters Command USAF here since April, 1967, received the Legion of Merit just prior to retirement ceremonies. The decoration was awarded to him by Major General Nils O. Ohman, commander, HQ COMD USAF, for display of professional competence, administrative excellence, and sound judgement as the command chaplain.

His ability, imagination and leadership capabilities were "highly significant and influential factors in establishing one of the finest Chapel Programs in the United States Air Force," the citation accompanying his Legion of Merit states.

A member of the North Carolina Conference of the Methodist Church since ordination in 1938, Chaplain Patterson received his bachelor of divinity degree from Duke University, Durham, N. C., and did graduate work at Columbia University and Union Theological Seminary in New York. He was awarded a bachelor of arts degree by Southern Methodist University, Dallas, after majoring in philosophy and psychology.

The Pattersons plan to make their home in Dallas, Texas, after departing the Washington area in mid-April.



Air Force Chaplain (Colonel) Floyd M. Patterson, (right) command chaplain, Headquarters Command USAF, receives his certificate of retirement from Major General Nils O. Ohman, commander, Headquarters Command USAF. The chaplain also received the Legion of Merit when he retired after 22 years military service. (US AIR FORCE PHOTO)

JOHN WESLEY POWELL: EMINENT METHODIST EXPLORER

by Grady L. E. Carroll

Throughout much of last year, we saw on various pieces of our mail a colorful United States postage stamp commemorating an outstanding event in the life of John Wesley Powell. Who was he? When did he live? What were his achievements that deserve to be so honored?

Major John Wesley Powell (1834-1902) was an educator, scientist, veteran of the Civil War, philosopher, administrator and writer. He was a Methdist professor and son of Joseph and Mary (Dean) Powell, both of English birth and well educated. Joseph Powell was a licensed Methodist Episcopal exhorter who had come to the United States from England in 1830. He became a circuit rider.

Young Powell, born in New York state, helped educate himself as a boy in nature's classroom—the outdoors. He attended Wheaton College and Oberlin College, although he never took a degree. While still a youth, he launched his career as a teacher. In the manner of Henry David Thoreau, he held some classes beyond the confines of the classroom.

He served in the Civil War and lost one arm. His career as a geologist began in 1865 at Illinois Wesleyan University; soon thereafter he shifted to Illinois Normal College.

In 1867 Major Powell began expeditions to the Rocky Mountains and the canyons of the Green and Colorado rivers; in 1869—still in his thirties—he made a daring boat trip of three months through the Grand Canyon. A view of it is depicted on the centennial anniversary postage stamp. The explorer kept a journal of the experiences.

He founded the Bureau of America Ethnology of the Smithsonian Institution; later he served briefly as its director. He is credited with making the first definitive analysis of North American Indian languages. Several publications on geology and linguistics came from his explorations and research.

In 1888 Major Powell and his brother, William Bramwell, an educator of Washington, D. C., helped found the National Geographic Society. Some of the geologist's methods of firsthand investigation are still used by the Society. He served for a time as director of the United States Geological Survey.

In 1862 Powell married a cousin, Emma Dean, of Detroit. They were the parents of one daughter. (He named one of his boats used on Western explorations **Emma Dean II**). Powell was in appearance "a somewhat rough and striking figure, with tumultuous hair and beard. He was hearty and eminently magnetic. . . . ."

Although never a college graduate, the University of Heidelburg granted Powell the Ph.D. degree; Harvard bestowed on him the degree of L.L.D. in his latter days. The distinguished public servant died at his summer home, Haven, Maine, in his sixty-ninth year.

The many-faceted Major John Wesley Powell, an illustrious Methodist, possessed a great faith, an abundance of restless energy and an inquiring mind. He belongs in the ranks of Lewis and Clark, Marcus Whitman, Francis Parkman, Jedediah Smith, Jason Lee and a host of others as an explorer and opener of the doors to the American West and doors to more knowledge

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

ROCKY MOUNT DISTRICT

Were you there? Where — at the annual meeting of the Rocky Mount District at the Conway United Methodist Church on April 2. If not, we missed you.

Mrs. A. D. Haverstock, president, presided. Mrs. Russell Johnston extended a warm welcome. Mrs. Thomas A. Collins gave us our meditation using the theme "Who Will Build the World Anew?" Highlights of the Wilmington annual meeting were given by Mrs. Gerald Walston. Rev. Nathan Burgess sang "Be Thou My Vision". Mrs. E. W. Martin was our organist.

Miss Bernice Ballance, a deaconess of the Salemburg area, was our first speaker. She talked of the work being done in her area. She serves six churches which in turn are served by four ministers. Her main area of work is divided into children, youth, and adults. They are sending 16 children to summer camp this year. Some of the United Methodist Youth Fellowships have combined. The mission study had very good attendance.

The Rev. D. T. Earnhardt, Director of Wesley Foundation on East Carolina University campus, was our next speaker. He spoke of the work being done on the campus as being closely related to the local church. Movies are shown on Saturday nights with refreshments and discussion following. They have Wednesday night service with all denominations taking part. They have drama groups, which in turn lead drama groups for the Alcoholics Anonymous.

Mrs. Warren M. Whitehurst, Chairman of Spiritual Growth, led the memorial service for those who had departed from our midst. The First United Methodist Church of Roanoke Rapids issued an invitation for the 1971 annual meeting. The Rev. Lewis A. Dillman gave the benediction and blessing.

Lunch and fellowship was enjoyed by approximately 100 persons. So if you didn't make it this year, we will be looking for you next year.

Mrs. Gerald Walston
Chm., Public Relations
Rocky Mount District

NORTH CAROLINA CONFERENCE OFFICERS

President—Mrs. Harold Mann, 2219 Lee Avenue, Sanford
V. President—Mrs. D. K. Fry, 2701 Hazelwood Drive, Raleigh
Secretary—Mrs. Robert L. Nicks, 508 Everett Place, Durham
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Secretary of Program Materials —

Mrs. Thomas P. Davis, Box 206, Yanceyville.
Chairman of Public Relations and Contributing Editor of The North Carolina Advocate—Mrs. Ivan E. Welborn, 1061 Mohawk Avenue, Fayetteville.
Chairman of Committee on Nominations—Mrs. J. H. Ipock, Box 2493, New Bern.
Chairman of Wesleyan Service Guild—Mrs. Lena G. Gray—c/o YWCA, Rocky Mount.
Members-at Large:
Mrs. Robert G. Minor, 801 Princ Street, Durham.
Mrs. James McKeithen, Box 443 Red Springs.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

DISTRICT MEETINGS

Greensboro — April 27, 7:30 P. M., West Market St. Church, Greensboro, Dr. Georgia Harkness, speaker.
High Point — April 25, 10 A.M., Oak View Methodist Church, High Point, Mrs. Julian Lindsey and Mrs. Marion Wooten, speakers.
North Wilkesboro — April 29, 10 A.M., Hiddenite Methodist Church, Miss Lorena Kelly and Mrs. Fletcher Nelson, speakers.

WNC DISTRICT PRESIDENTS — WAYNESVILLE

Music is a way of life for Hazel Butler, president of the Waynesville District Women's Society. Such a fine artist is she in this universal language of the world that her gift extends into her every relation of life. That is why she has made such a success in her four years as district president.

She merges her career as a registered nurse with the talents developed in her years of training in the Western School of Drama and Music and comes out with a rare quality in human relations that enables her to lend a helping hand in any situation.

A native of Pittsburgh, Penn. she



Mrs. R. K. Butler

received her nurse's training at Southside Hospital School of Nursing, then did postgraduate work in psychiatric nursing at Tucker Hospital, Richmond, Va.

Her doctor husband was a colonel with the United States Army Medical Corps for many years, and in each community Hazel played an important role in musical groups, in Garden clubs, the Parent Teacher Association,

Girl Scout Councils and in the American Red Cross. One of her main hobbies was a deep love of organizing and directing children's choirs.

When Dr. Butler retired from service in the Army and came to Waynesville as Public Health Officer of Haywood County, Hazel transferred her talents to that area. She has been soloist in the Waynesville Church choir many years and has participated in every worthwhile community activity in the county since.

The Butlers have a son, Kenneth, and daughter, Joanne, and seven grandchildren.

MRS. ALVIN MORRISON TO HEAD ALLEN SCHOOL BOARD

Mrs. Alvin Morrison of Statesville was named president of the Allen High School Advisory Board at a meeting of the group held at the school in Asheville on April 11.

Mrs. Morrison is a member of the national Board of Missions of the United Methodist Church and succeeds Mrs. Carl H. King, Charlotte, who has completed a two-year term.

Mrs. Kenneth Jones, Reidsville, was chosen as the incoming secretary of the Advisory Board.

Dr. Evelyn Berry of New York, executive secretary of Educational Work in the National Division of the Board of Missions, spoke on the place of a church-sponsored school in today's educational program, "What we as a church are doing in education will have more effect on the future than anything the Board does," she said.

Dr. Berry outlined the work of secondary Methodist schools saying that the Board of Missions has three primary concerns about these schools: an increased student enrollment, an adequate staff and faculty for the schools, and adequate financing and equipment.

Dr. A. H. Vincent, Asheville board member, paid tribute to the Allen faculty and staff. "When I watch them at work I am amazed at their dedication — and it is good to see that dedication to a task is still alive in today's busy world."

Miss Ruth Walther, director of Allen High School, gave a survey of, "What is Education at Allen About?" She said that the school, established in 1887 as a school for Negro girls who did not have adequate school facilities in their area, still maintains its objective "to help each girl recognize her potential for growth and development."

The school is now open to girls of all races, though the student body remains primarly black.

The curriculum is planned, she said, to include all college preparatory courses, for more than 90 per cent of the Allen students go on into institutions of higher learning.

The Advisory Board voted to form a Task Force of people interested in Allen School to seek ways of providing funds for more scholarships at the school.

Mrs. Perry Mallonee, vice-president of the board, was in charge of the annual meeting. Twenty-five board members were in attendance.

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR MAY 3

FROM PERSECUTOR TO MISSIONARY

Background Scripture:
Acts 9:1-31; 11:19-30; Galatians 1:11-17

Lesson Scripture:
Galatians 1:11-17; Acts 11:19-26

In this lesson we are introducing another of the "star witnesses" of the early Christian movement, Saul of Tarsus, or Paul, as he was later named. Our sources are Acts and Galatians; the former written by Luke and the latter by Paul himself. The reader should take time to read at least the background Scripture, if not the whole of Acts and Galatians. From these he will discover that the Christian movement was already a "going concern" when Paul entered it, and that a radical change took place that changed Paul from a zealous persecutor of the church to a flaming evanglist for Christ.

We know, of course, that this happened, but we need to go further and ask ourselves how it happened; or rather, why it needed to hapen. Prior to his dramatic experience on the Damascus road Paul was not a man without religion. Nor was he a wicked man, except in the sense of constant moral failure to do what he knew was right (read Romans 7:15-25). He was proud of his religious status as a Hebrew: "A Hebrew born of Hebrews; as to the Law a Pharisee, as to zeal a persecutor of the church, as to righteousness under the Law blameless" (read Philippians 3:5,6). But there was still something lacking. Was it his achievements in keeping the Law failed to give him the assurance that he was accepted by God? Could we say that his "conversion" was, in effect, a radical change of direction, in which he stopped believing that only in perfect obedience to the Law could perfect peace be found; and started believing that only faith in what God had given in the man Christ Jesus could true acceptance be realized? Or, to put it another way, the man who says "If you are good enough God will love you" has a very different view of the God-man relationship from the man who says "Believe that God loves you, and then live as is fitting for one whom God loves."

In the Scripture lesson from Galatians we catch an echo of one of Paul's central personal problems, namely, how could he be completely accepted in the circle of the Jerusalem church, most of whom had known Jesus in the flesh? Paul shows an attitude of defensiveness on this point, partially because he could not claim to have had this same intimate relationship with Jesus when he lived and worked among men. However, he argues that his knowledge of Christ came through supernatural revelation, and this experience is equal to that of the original disciples. For example (see Galatians 1:15f) he says: "When God saw fit to reveal his Son to me, so that I might preach the good news about him to the heathen; immediately, instead of consulting any human being, or going up to Jerusalem to see those who had been apostles before me, I went off to Arabia, and on my return came back to Damascus." However, Paul evidently does not mean

to claim that he received nothing except by supernatural revelation for (read I Corinthians 15:3f) "I passed on to you as of first importance what I received, that Christ died for our sins, as the Scriptures had foretold, and that he was seen by Cephas, and then by the Twelve, etc."

Our second selection of Scripture is from Acts 11:19-26. It gives an account of the success of the early missionaries at Antioch. News of this came to the church in Jerusalem of which James, the brother of Jesus, was the head. With him were many who had come into the fellowship of the church from Judaism. Some were no doubt skeptical about allowing Gentiles to come in. How, it was asked, was it possible for a Gentile to respond to the Gospel? Barnabas was the man who was sent to observe the work at Antioch. The record says Barnabas was "a good man, full of the Holy Spirit and of faith." He proved to be an excellent choice for this mission, being broad-minded enough to acknowledge good work when he saw it, though the form of it was unlike anything he had ever seen before.

In this experience of Barnabas there is a principle that is of the utmost importance for the church today. There are many of us who seem unable to accept as valid many of the new ministries the church is undertaking today. We conclude that because we have never seen it done this way, it is improper, or possibly wrong. But if God should bless these new ministries with success, should we stand in the way? Barnabas did not. We should not.

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UNUSUAL HAPPENINGS AT CHADBOURN

A State Police Car parked in front of the Church building and the Rescue Squad Truck at the back door! No, not an accident, but folks in their line of duties for the week-end of the Lay Witness Mission at the Chadbourn United Methodist Church, Chadbourn. The State Trooper, G. T. Lane, was one of the church members keeping his hour of prayer vigil as part of the 24-hour vigil preceding the meeting. The Rescue Squad Truck was there because some volunteer firemen, also church members, were delivering extra tables for the fellowship dinner.

A team of approximately 25 lay witnesses (men, women and youth) came from Georgia, South Carolina and North Carolina for a week-end of witnessing and sharing with people in the local church. The coordinator for the group was Robert Waites of Florence, S. C. The chairman of Evangelism in the Chadbourn Church, L. P. Ward, Jr., organized committees several weeks in advance in planning for the Mission.

The pastor, Rev. Allen Richardson, says, "Our people felt the surge of new spiritual life as they learned how to relate to others in Christian witness." A layman says, "This is a refreshing change to have more times of sharing in small groups rather than the traditional sanctuary meetings."

The climax was an altar service Sunday when many dedicated their lives to Christ for the first time.

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Worley Elected Chairman of Greensboro College Board

GREENSBORO — Bland W. Worley of Winston-Salem was named chairman of the board of trustees of Greensboro College at the board's spring meeting April 16 at the college, to succeed J. C. Cowan, Jr., of Greensboro who resigned after serving as chairman since 1955.

Cowan, member of the GC board since 1950, will continue as trustee, having been named honorary board chairman. Worley has been a vice chairman of the board several years. Both are prominent laymen of the Western North Carolina Conference of the United Methodist Church.

The trustees, accepting Cowan's resignation with regret, expressed appreciation of his many years of active service to and interest in the college. He and Mrs. Cowan have contributed generously to the college's financial needs, notably to the construction of the humanities building which bears their name.

Cowan is a retired top executive of Burlington Industries. Worley is an official of Wachovia Bank and Trust Company.

Much of the board's meeting was devoted to consideration and approval of recommended revision and up-dating of the blueprint for the college's 10-year development plan in the context of today's changing society.

The erection of a Little Theater facility was recognized by the trustees as a desirable development, and approval was given to a feasibility study of the matter.

TWO GREENSBORO CHURCHES TO MERGE

On Sunday, April 12, the Church Conferences of Bethel United Methodist Church and Mount Pisgah United Methodist Church, Greensboro, approved a plan of merger by which the two churches will merge to form one church.

The name of the merged church will be Mount Pisgah United Methodist and when a new addition is built to the church, the name Bethel will be incorporated into the name of the new structure.

The effective date of this merger will be June 1, 1970. Plans are being made to involve the leadership of both churches in the official leadership of the merged church.

FOR YOUR INFORMATION

As those of you who read this note may know, the chain letter epidemic is spreading again. You remember how it reads, "This letter will pay you up to $8,000. Here is how it works. Send one dollar to the first person on the list, make 20 copies of this letter, send them on to friends, placing your name and address at the bottom of the list, and when your name comes to the top, you will receive $8,000 if the chain is not broken."

Sounds easy, doesn't it? What some may not know is that this is a violation of Post Office regulations and anyone participating in such a chain letter can be convicted of using the mails for fraud. At least this is the information which the local Post Office has given me.

Chain letters? That is what a waste basket is made for.

J. Clay Madison

J. W. GROCE DIES

A retired member of the Western North Carolina Conference, the Rev. J. W. Groce died at a Waynesville hospital on April 15 at the age of 81. He had been living at Lake Junaluska at the time. Mr. Groce joined the conference in 1924. Besides serving many United Methodist pastorates, he was for a time president of John Wesley College in Greensboro.

His ministry bore a strong evangelistic emphasis. He retired in 1954, but continued actively involved in preaching and in other work.

Funeral services were held at Oak View United Methodist Church, High Point, on April 17 at 3 p.m. where he served his last pastoral appointment.

Among surviving members of his family are his widow, Mrs. Ava H. Groce; daughters, Mrs. James G. Blackwood of Lenoir, Mrs. Jemmie Stury of Kenya, E. Atrica; sons, Walter R. Groce of High Point, the Rev. W. Wilbur Groce of Eden, Dr. John W. Groce of Ohio and Donald R. Groce of Charlotte; sisters, Mrs. Lelia McCain of Orangeburg, S. C., Mrs. Etta Bayls of Atlanta, Mrs. Buford Trammell of Greenville, S.C. and a brother, W. O. Groce.

HARDIN TO RECEIVE HONORARY DEGREE



Paul Hardin, III, president of Wofford College, will receive the Doctor of Humane Letters degree at Clemson University's commencement on May 8.

Hardin became Wofford's eighth president in 1968, following ten years on the faculty of the Duke University Law School. He is the son of United Methodist Bishop and Mrs. Paul Hardin, Jr., of Columbia.

A prominent layman in the United Methodist Church, Hardin was one of the United Methodist representatives on the COCU committee which drew up the proposed Plan of Union.

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Children's Page

Mrs. Catharine Vick

Dear Girls and Boys:

After Jesus had left his followers, they liked to meet together to think about Jesus and plan ways to do as he had taught them and to carry on his work. This was the beginning of the Church — people coming together to find ways to care for and help other people. The church today is not a building or an institution, it is **PEOPLE.** This week in St. Louis, **PEOPLE** (The United Methodist Church) will be coming together to meet in a General Conference. They will be trying to find the best ways to carry on Jesus' work today. Will you pray for these people and for the people who are the church in your community?

Aunt Cay

A MAN WHO SOLD HIS FIELD

A company of Jesus' friends were meeting at Peter's house at Jerusalem. They were planning ways they might carry on the work Jesus had begun.

"Some of our company are hungry and cold. They need food and clothes. Some have much more than others, more than they need. We should think about this," said one friend.

Then Peter spoke. "I have a plan. Some of our company have fields they do not need; others are without even food and clothing. Let each one who has land, sell it; let him bring the money here to be used for those who are in need."

All of the company agreed that the plan was a good one. All were willing to follow this rule.

Before long some of the compan came to Peter. "I have sold som land," said one. "Here is the price tha I received." And he gave the mone to Peter.

One day a young man named Ba nabas came to Peter's house. "I woul like to be a friend of the teache Jesus," he said "May I join you group?"

"Yes," answered Peter. "We ar trying to be unselfish and kind to on another. Those who own land are sel ing and bringing the money to be use for those who need food and clothin Do you own any land?"

"I have a field which I could sell Barnabas replied

Barnabas left the house. He sold th field he owned. He wrapped the mon ey he received in a large piece o cloth. Then he returned to Peter house. "I have sold my land," he said "Here is the money paid me. Give t to those in need."

"You may never have seen th Master, but you are one of his friend We will work together so that other may become his friends, also," sai Peter.

Adapte

A CRYPTOGRAM

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CAROLINA BRIEFS

¶ Rev. Earle R. Haire, pastor of Aldersgate United Methodist Church, Shelby, will be guest preacher in revival services at the Wilkesboro United Methodist Church, April 26-30, at 7:30 p.m. daily.

¶ Dr. Merle N. Young has resigned as Director of Ecumenical Relations at the Lake Junaluska Assembly. He plans to return to the University of Edinburgh in Scotland to complete his Ph.D. studies in the theology of Emil Brunner, the Swiss theologian. Dr. and Mrs. Young will sail for Scotland June 6. A retired Navy chaplain, Dr. Young is a member of the Western North Carolina Conference.

¶ Rev. Jean Hood, pastor of the Hookerton-Rainbow Charge, will be the guest evangelist at Cokesbury United Methodist Church, Raleigh, May 3-6.

¶ Mrs. Nick Grant, whose husband is Program Council Director of the North Carolina Conference, lost her father by death recently. He was Isaac I. Henderson of Graham, who died on April 6 at the age of 83 after a year of failing health. The funeral service was conducted at First Church, Graham, where he had been a member of the Administrative Board for many years. Among the other living relatives are his widow, Mrs. Essie Cotten Henderson, and a son, Holt Henderson of Graham.

¶ East Rockingham United Methodist Church, East Rockingham, is holding its annual spring revival this week. It will conclude on Friday evening. The Rev. Thomas McLean, a former member, is the guest preacher for the services.

Notice To All Boards, Committees, Commissions And Councils of The Western North Carolina Conference

In order to get the Program and Reports Booklets into the hands of Lay and Clerical Members of the Annual Conference one week prior to the first session of the Conference, it will be necessary for me to have your report, in duplicate, not later than May 6.

W. T. Medlin, Jr.
Conference Secretary

¶ John M. Roberts, Jr., son of the Rev. and Mrs. John M. Roberts of Faison, received the Leadership and Service Award for Men for 1969-70 at N. C. Wesleyan College, Rocky Mount. The award, given by the college chaplain and considered one of Wesleyan's top honors, was presented Apr. 9 at the Annual Honors Awards Convocation. Roberts, who is president of the Student Government Association, is a senior chemistry major and will enter medical school next fall.

¶ A groundbreaking ceremony was held Sunday morning at the Jamestown United Methodist Church, signaling the start of a $372,800 building program. The proposed plan calls for a new sanctuary with a seating capacity of 400, a children's building with 6 classrooms, plus church offices, maintenance and restrooms. This new building is one of three units to be constructed in the total building program. E. H. Nease, Jr., High Point District superintendent, led the ceremony assisted by the pastor, Rev. Don Bridges.

HERE and THERE

Recently when someone presented an American flag and a Christian flag to the H. E. Spence Bible Class of Duke Memorial Church, Durham, the occasion was noted with ceremony. The Rev. H. E. Spence brought a a meditation on "The Flag and the Cross". General J. W. Helsinger led in the pledge of allegiance to the colors of the United States, and the Rev. Dr. W. Arthur Kale led in a similar pledge to the Christian flag.

Before the latter could be done, a pledge statement had to be composed, and Dr. Spence himself came up with this. Here is the pledge to the Christian flag which he composed: "I pledge allegiance to the Christian Flag, and to the Church Universal for which it stands; serving all humanity of every color, caste and creed, and emblematic of the saving grace of its Founder, Jesus Christ our Lord." There are occasions when such a pledge ceremony is appropriate, and Dr. Spence has indicated that anyone may use it at will.

Some of us remember Dr. Spence from our student days at the Duke Divinity School with affection and appreciation. Through his teaching, writing and preaching, he has made a remarkable contribution to Methodism and to North Carolina. Now nearing his 88th birthday, it is good to know that he is still at work.

Anybody looking for a Director of Christian Education? We have a letter from Miss Jan Moore of 1231 Clairmont Rd., Apt. 34-D, Decatur, Georgia 30030 stating that she would like to find placement in North Carolina. She states "As a senior working on my master's degree in Christian Education, I am very interested in any positions available in either of the North Carolina conferences. My special interest is youth work, but I am concerned with finding a job as a Director in the total program of Christian Education."

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CYNICISM AND SELF-REVELATION

by Harley M. Williams

Much is being said and written about the relevance of the church in today's world. Our new curriculum is full of it. In gatherings of ministers you often find the church's severest critics. While it is well for us to explore honestly the state of the church, we run the risk of losing something in our judgment and becoming vindictive in spirit.

Relevance, a term used by some to describe the church's ability to "get with" this modern, sophisticated generation, often loses its meaning in the attitude of the critic. Judgment with charity is not the mood of this relevance-seeking generation. The church needs, by all means, to undergo careful self-examination that it may overcome its obstacles and serve with effectiveness. I am fearful, however, that in "fighting the monster (of irrelevance) we will become monsters," totally incapable of meeting with love and understanding either those who differ with us, or the crying spiritual needs of this generation. The critics seem to recognize the symptoms of irrevelance but offer no clues as to what constitutes a relevant church ministry.

Many people today look at the church (and society) as though it were an organism apart from themselves, and they blame on it their personal moral failures. Jesus would say to us, "Here in you are the ideas, attitudes and immoralities that, massed together, make every social sin there is."

We need not fear the fall of the church. It has gone through centuries of criticism and ridicule and always eventually emerges with the same power to redeem. Every day mankind becomes intermeshed in a nervous system in which what happens anywhere is felt everywhere. If you ask what is wrong with society or the church, the answer is obvious —the massed interior attitudes of individuals. The trouble is in ourselves. Listen to people talk and note the littleness, the hatred, the cynicism, the envy, the nationalism. These are the barriers to world community. Get the picture: the church struggling to move forward and held back by the multiplied attitudes of individuals like us.

Many people I talk to are cynical about the world. "In such a world," they ask, "how can you expect to be decent and honest and devoted to high aims?" As they pour out their disgust one is driven to say this unpalatable thing: "You are not telling me anything about the world but a great deal about yourself. The world is what it is, some ways better, some ways worse, than it used to be. What you're really telling me is a lot about yourself, what you're letting the world do to you." If people understand that cynicism about the church carries no news about the church at all but tells a lot about the cynic, their approach would be different. Disillusioned denunciation is mostly self-revelation.

Let us remember that the better the church or social order we achieve, the finer personal character will be demanded to sustain it.

The Rev. Mr. Williams is minister of West Market Street United Methodist Church Greensboro.



In this Home, made possible by the Methodists of the North Carolina Conference, 200 retired people with an average age of 81 are receiving Tender, Loving Care.

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NORTH CAROLINA
christian advocate

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A Prayer For . . .

Spiritual Strength

by Walter Lee Lanier

Our Heavenly Father, come and enter into our hearts through the door of love. In the quietness of this moment of prayer, help us to let go all fear and worry thoughts, all tense nerves and muscles, all feelings of resentment, and all memory of injury done to us by others.

Make gentle our words. Deliver us from the hurt of unkind language or cutting remarks. Fill our hearts with love so our tongues will express Thy kindness.

Bless those whose hearts are full of sorrow. Take their hunger for lost loved ones and transform it into a fellowship with the Eternal. Purify the thoughts of loved ones from all human error. Lift memories into moments of joy, love, and peace.

Be the constant companion of all those who serve through the healing ministries. Instruct the doctor; guide the nurse; seal the lips of the "too helpful" friend; give patience, love and understanding to the family. May all that is done or said carry Thy healing to those who are sick.

We ask in Jesus' name. Amen.

The Rev. Mr. Lanier is minister of First United Methodist Church, North Wilkesboro.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

May 31-June 4—World Meeting of the International Prayer Fellowship
June 5-7—WNC Wesleyan Service Guild Annual Meeting
June 10-14—Western North Carolina Annual Conference
June 14-26—Special Children's Lab
June 16-18—WNC Women's Society of Christian Service Annual Meeting

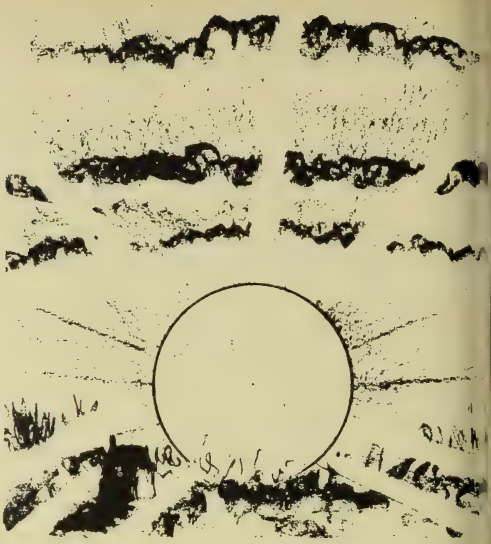
NORTH CAROLINA CONFERENCE

May 1—Louisburg College Board of Trustees Meeting
May 4-18—District Workshops on Ministers' Reserve Pension Plan
May 5—Methodist College Board of Trustees, Annual Meeting
May 17—Louisburg College, Baccalaureate Sermon and Commencement Exercises
May 23—North Carolina Wesleyan College Alumni Day
May 24—Methodist College Baccalaureate Sermon, 11 a.m.
May 24—North Carolina Wesleyan College Baccalaureate Service, 11 a.m.
Commencement Exercises, 4 p.m.
May 25—Methodist College Graduation Exercises, 10:30 a.m.
June 2-5—North Carolina Annual Conference, Jarvis Memorial, Greenville

WESTERN NORTH CAROLINA CONFERENCE

May 1—Statesville District Check-up Meeting, Abernethy Church, Newton, 10:30 a.m.
May 1—Board of Social Concerns, Hudson Church, Hudson, 10 a.m.-4 p.m.
May 2—Board of the Laity, Executive Committee, Methodist Building, Statesville, 10 a.m.
May 3-8—Cabinet Meeting, Lambuth Inn, Lake Junaluska
May 8-9—Guidance and Testing Clinic, Greensboro College, 5 p.m.
May 14—Marion District Briefing Sessions, Rutherfordton, 7:30 p.m.
May 17—Charlotte District Briefing Session, Dilworth Church, Charlotte, 3 p.m.
May 18-21—Cabinet Meeting, Charlotte
May 20—Board of Managers, The Methodist Home, Charlotte, 12:30 p.m.
May 21—Board of Trustees, The Children's Home, Winston-Salem, 10:30 a.m.
May 21—Statesville District Business Meeting, First Church, Hickory, 7:30 p.m.
May 24—Winston-Salem Northeast District Briefing Session, Stokesdale, 3 p.m.
May 25—Salisbury District Briefing Session, Trinity, Kannapolis, 7:30 p.m.
May 26—High Point District Briefing Session, Mount Vernon Church, Trinity, 7:30 p.m.
May 28—Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
May 28—Thomasville District Briefing Session, Memorial Church, Thomasville, 7:30 p.m.
May 31—Asheville District Briefing Session, Haywood Church, Asheville, 3:30 p.m.
May 31—North Wilkesboro District Briefing Session, First Church, N. Wilkesboro, 3 p.m.
June 2—Waynesville District Briefing Session, Cullowhee Church, 7:30 p.m.
June 4—Albemarle District Briefing Session, Central Church, Albemarle, 7:30 p.m.

ABOVE THE CLOUDS



by M. Dewey Tyson

The sky was dark and overcast, threatening clouds hung low over the airport, and sheets of rain were slowly falling, not thick and blinding as it sometimes is, but thin and constant. It was the kind of rain that would drench you before you realized what was happening, and just cold enough to chill you to the bone. I was standing in line with a host of other people waiting to board my flight from St. Louis to Kansas City, and I was very much aware that this was not ideal flying weather.

Nevertheless, in just a few minutes we were all into our seats, and the big jet rolled out to the end of the runway awaiting the signal from the tower. When the signal came, the pilot pushed the throttle forward, the powerful engines responded like a giant bird in pain, and in a matter of seconds we were airborne, streaking toward the sky like a rocket reaching for the sun. A few minutes later, the Captain's voice came over the loudspeaker, "Ladies and Gentlemen: We are now at 30,000 feet, and our cruising speed is 600 miles an hour."

At that altitude, there was sunlight, and a natural beauty that took your breath away. The thick blanket of clouds remained, but now they were beneath us, not over us, and that made a tremendous difference in the looks of things. With only a slight sensation of motion, I saw the world from a new perspective, and I thought to myself: "I ought to learn something from this experience," and I did. I learned that the problems of life are not nearly so formidable when you are able to rise above them, and look down upon them instead of up toward them.

You see, you and I spend most of our time on the ground, both physically and spiritually. We are earthbound in more ways than one, and from this position the broad skyline of life is often covered with a blanket of clouds, clouds of fear, worry, and anxiety, and the blanket is so thick that it shuts out the sunlight. No matter how far you look in any direction, there is no break anywhere, and so we sit around in life's air terminals waiting for a change in the weather; grumbling, complaining, fearing the worst.

But is that any way to live? Not on your life it isn't, especially when God has put wings on our souls, and made it possible for us to rise above our circumstances. What is more, this possibility is not optional with us if we hope to live with any degree of

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The Rev. Mr. Tyson is minister of First United Methodist Church, Roanoke Rapids.

poise and power, for as long as we stay on the ground, our vision, and our world view, will remain limited and threatened. We will see nothing but the clouds of human suffering and need, struggles and strife, that threaten to engulf us. God beckons us to spread our wings of faith in His care and providence. He bids us to set our faith into motion so we can be lifted to higher levels of confident trust, for only then can we evaluate life from a new perspective.

This is the positive approach to things, but it is not mere optimism. It is faith in action; faith in God, in his sovereignty and power, his Fatherly love and concern. Of course, it is much simplier and easier just to sit in our solitude, and wait for the weather to clear. But that is not the posture of faith. Faith says, "Arise, and let us be going." It sees the light in the darkness, and it knows that above the clouds there is a new world where God is moving, and once we reach the airstream of his Spirit, we can move with Him. So what we really need is the courage to get off the ground. We have the ability and the potential, and nothing can stop us except the fear of failure. So God is at the controls, and this is no time for caution. It is the time for courage, and an abiding conviction that we are always in His hands.

A STATEMENT OF FAITH

by Mrs. Henry Tucker

I BELIEVE in God — God the Creator, God the loving father, God the ever-present companion. I cannot believe in God the all-powerful, in the sense that He can, at will, set aside His own natural laws. I believe His work must be done within the framework of those laws, and through the efforts of us, His children.

I BELIEVE that in Jeus we see what God is like, but that through the years the Christian Church has so encrusted the birth, life, and death of Jesus with theological impedimenta, that we sometimes lose sight of the beautifully simple message that He is trying to bring us — the message of love — love of God and our fellow man, and the promise of eternal life. We must be less concerned with building temples of steel and brick and mortar, and give our attention to the building of temples in the hearts of men.

I BELIEVE in freedom and equal opportunity for all men, but that freedom must be accompanied by responsibility.

I BELIEVE nothing in my religious beliefs to be incompatible with all that science has taught us. With each new scientific discovery we learn a little more about God.

I BELIEVE that good can come from suffering, and that we can become stronger by being "forged on the anvil of adversity." I may feel as if I were walking on the edge of a precipice, but I know that underneath are the Everlasting Arms.

Mrs. Turner is a member of Ardmore United Methodist Church, Winston-Salem. Recently the church has been using in its worship service creeds written by Ardmore members.

EDITORIAL . . .

THE ASTRONAUTS' ACHIEVEMENT

Astronauts James Lovell, Fred Haise and John Swigert, Jr. did not succeed in fulfilling their mission. This was to land upon the moon, make numerous experiments, collect specimens and leave certain pieces of equipment. The mission was washed out by serious damage to the command module. Their very lives were placed in jeopardy. There was every possibility that they would die a slow and lonely death out in space.

But this did not happen. The prayers of a world of people were directed to God on their behalf. The team of skilled technicians at the Houston Space Center arose to the challenge of the emergency. But also, the three men most concerned, Lovell, Haise and Swigert showed themselves to be men of magnificient courage and superb discipline.

Only such men could have come through that crisis. We do not know the details about their background: the circumstances under which they grew up, the environmental factors which shaped their characters; the disciplines under which they developed. But we have an idea that somewhere along the line they got shortchanged on this idea that children ideally should be reared in an atmosphere of extreme permissiveness. Dr. Spock got left out of the picture.

The astronauts stand in sharp contrast to a large segment of our people, many now in middle life. This large mass of people never learned the meaning of discipline. Do what you want to when you want to do it. If you don't have the cash, then charge it. Have a good time; enjoy yourself. Life is one big bowl of cherries. These were the concepts which they ate with their pablum. They grew up to be big, healthy outgoing, undisciplined pleasure-seekers. Astronauts and achievers in general are not made of stuff like that.

Men like Lovell, Haise and Swigert stand out in sharp contrast to many of their run-of-the-mill contemporaries. The difference is not in their potentials as compared with the potentials of so many others. While these three are no doubt excellently gifted people to start with, there are literally thousands of others whose gifts were equally great, but who somehow never came through. The motivation was not there; the character was lacking; the willingness to make sacrifices to forego self-indulgence, was in short supply.

The astronauts were assigned a job to do. In the performance of that job due to circumstances beyond their control, they had to make a complete reversal of plans. They did not crack up they did not lash out at an unkind fate they did not "gripe" about possible human mistakes which may have placed their lives in jeopardy. They remained in control of themselves; they worked in close coordination with the mission control center; they followed instructions, working as members of a larger team.

The United States today desperately needs men of this type. They are needed in government, in the church, in industry, in every field of activity. The problems we face as a nation are gigantic, and they will not be solved by a soft, sensate, pec-

(Continued on page 9)

What the Bishops Said

Following long established tradition, the General Conference of the United Methodist Church began with a Communion Service. The next major item on the agenda was the presentation of the Episcopal Message. Read by Bishop J. Gordon Howard of the Philadelphia area, the statement was the formal, official pronouncement of the Council of Bishops. Composed of almost 100 bishops, active and retired, (all of whom endorsed the statement), the Episcopal Message is a state of the church evaluation. While being only advisory and suggestive to the General Conference, it nevertheless usually sets the tone of the conference and frequently becomes the basis for legislative action.

This version of the Episcopal Message was wide-ranging. It touched on most of the current problems of the United States and the world. Included among these were race relations, Vietnam, social disorder, narcotics, pollution, overpopulation, education and the revolt against the "establishment."

Worthy of note is the fact that it touched only lightly upon the Consultation on Church Union (COCU). On most of the controversial issues of the day, the Message took a middle course, being neither radical nor reactionary. It called upon United Methodists to rise above partisanship and partial or fragmentary solutions, and pointed toward the higher motive and mission of the Christian Church.

It stated near its conclusion: "There is a gulf we need to bridge, and that is the gulf between those who stop after prayer and those who begin without prayer. In striving to bring into being a new Church for a new world, some seem to be saying, 'Get down on your knees and pray!' as though that were enough. Others seem to say 'Take to the streets and demonstrate!' as though that were sufficient. Somewhere between the praying and the doing there must be the 'warm heart'.

"The Church need not be frightened every time a new or raucous voice is heard. But the Church is well advised to listen at least long enough to distinguish the valid prophetic voice from the voice which is merely loud and demanding."

The bishops seemed to be anticipating the possibility of disruptive tactics in stating: "The General Conference has been planned with suitable agenda, stated programs, and orders of the day, and the presiding officers are instructed to follow the accepted procedures of parliamentary law and special rules."

"Every point of view will have an opportunity to be heard in an orderly manner. The smallest minority will have the privilege of the floor. No one need resort to unseemly measures in order to make a point, and it should be remembered that truth cannot be measured accurately in terms of decibels assaulting the eardrums."

On Vietnam, the bishops stated that "what began ten years ago as an effort to assist a friendly nation on a modest scale has become a fiasco which presently is impossible to justify and from which we are striving honorably to extricate ourselves." The message called for upgrading the Paris peace talks. It commended the plans to withdraw American military forces as rapidly as

possible "without jeopardizing the safety and welfare of civilians and armed forces in Vietnam and in all nearby nations."

In striking at war itself as being "a lingering relic of ancient barbarism" the Message said, "The barbarism of war is illustrated in Southeast Asia by communist terrorism, Cambodian slaughter of Vietnamese innocents, saturation bombing of villages and hamlets, and 'search and destroy' tactics which make My Lais inevitable . . . . War must be discarded completely and finally unless we deliberately desire to incinerate ourselves in one final blast and a mushroom cloud."

Turning to problems of race relations, the bishops stated, "Racism denies the truth that men are created equal, and violates the Judaic-Christian affirmation that God creates all men in his own image. We can no longer tolerate a second-class status for any segment of the human race."

However recognition of progress toward solutions is indicated. "During the last fifteen years there has been progress in race relations, and advances can be measured. This is only a beginning, and it is not enough. There is much more to be done not only to catch up and compensate for past racist evils but also to find a solution for contemporary unhappy and unchristian relationships."

The Message goes on to say "Advances in eliminating racism do not come easily. Those in control do not readily relinquish privileges they have enjoyed, and they exert pressures and restrictions which often are cruel. The underprivileged understandably become impatient and driven to desperation. Some feel they have no means of redress but violence. The way of goodwill is preferable. If we reject goodwill, the way of anger will surely follow, which means mo misunderstanding, more hatred, mo alienation, more violence and mo destruction."

Speaking about pollution, th bishops pointed out that since tw years ago this problem had "leape to the forefront" of our national ar international concern. "To ignore po lution for even one day" they adde "is to hasten the possibility of di consequences . . . Pollution is a matt of insensitiveness to good stewardshi We are grossly misusing the natur resources which a generous God h lavishly bestowed on his children."

Noting the "widespread availabili and use of narcotic drugs even amon grade-school children" the Messa stated that "parents and the agenci of education and religion must do f more and do it better, if we are keep narcotic drugs from 'hookin new addicts every day."

While acknowledging that "The O Testament admonishes man to l fruitful and multiply and fill th earth", the bishops pointed out th the Old Testament writer did n forsee the day when "fruitfulness a multiplication would become a liab ity." They pointed out that "Statis cians affirm there must be a slow pace in reproduction or people literal will crowd themselves off the earth."

On housing, the Message deplor unjust landlords and expressed awar ness of seriousness problems relat to displacing people to make way f new housing, high building cos "sheer lack of ground space in ov crowded urban areas" and "lethar governmental agencies". "We affi the values of open housing" the bis ops said, "as a method of solving ma racial problems and as a means enriching the patterns of commun life."

Taking note of widespread dis

chantment with the "Establishment" by young people and also by some older people, the bishops warned against too radical measures. "There are those who preach instant anarchy, the overthrow of all that now exists, with only the vaguest notion of anything better that should take its place. There are those who preach the less dramatic and more gradual way of reform whereby the establishment will be shaken up but not shaken down. . A wise establishment constantly engages in self-examination and research to avoid the eroding or undermining effects of smugness, complacency, and heedlessness to the needs of the very people who should be served and benefitted."

Education came under the scrutiny of the bishops. They said in part, "The classroom seems to have become a setting for pumping into the student a vast amount of encylopedic knowledge. It is against this mechanical 'pouring in' that students have been rebelling. As a result, administrative officers and faculties have reordered their goals and methods to make the classroom more a forum for dialogue and a joint search by teacher and student for exciting new facets of truth."

The message asserted that goals of full employment were not enough. "The higher goal is employment which takes account of every person's ability and his or her emotional and intellectual patterns, and makes work the fulfillment of personal happiness and the source of creative social living."

In assessing the fact of social disorder the Episcopal Message stated "Accusations are made on all sides. There are declarations that parents have abdicated; police officers are lax; courts are lenient; education is too permissive; moral codes are ignored; religious sanctions are diluted. On the other hand there are reports that excessive discipline and harsh law enforcement arouse defiance and encourage revolution."

The situation could lead to ominous eventualities, thought the bishops. "Society never tolerates either chaos or tyranny indefinitely. If the record of history means anything, after a period of widespread self-indulgence and social turbulence there comes a time when the pendulum swings the other way. The danger is that the swing will be all the way toward a police state with dictatorial powers under hard leaders who exercise authority without mercy to restore some degree of order and law observance."

J.C.S.

The Astronauts' Achievement

(Continued from page 6)

ple bent upon ease and comfort.

We need men and women who will think less about what they can get out of life and more about what they can give to life. We need more people who are just as concerned about meeting their responsibilities as they are about achieving their rights and liberties.

Such people do not just happen. They grow up out of the soil of faith in God, and their lives are rooted in the idea that have a job to render, a service to perform. Perhaps our greatest task of all is that of building such men and women.

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Ministers Needed to Host Tours

RECONCILIATION AT WORK



Except for the sign out front, you might mistake the neat white house for a residence. Once inside, though, you would see the word "reconciliation" translated into action.

The Robeson County Church and Community Center, located two miles west of Lumberton, was granted $30,000 for three years from the Bishops' Fund for Reconciliation of the United Methodist Church. This was the first such project in North Carolina funded by the national church. The North Carolina Conference Fund for Reconciliation has committed $14,000 to the Center over a three-year span. The project began officially December 1, 1969, with a staff of three.

Rev. Robert L. Mangum is the director; Mrs. Matilda Locklear Hocker, counselor-case worker, and Mrs. Nancy Thompson Ford, secretary-receptionist.

The Rev. Mr. Mangum said, "For years I have yearned and prayed for a means to see people better served who were in desperate need in this county and now this Center has come into being to help fulfill that dream."



Center building

The services of the center are sixfold:

- The first is to refer persons in need to available services, such as vocational rehabilitation, job training, social security services, and the public health and welfare departments of the county.
- The second area of operations is the mobilization of volunteer services. For example, students from Pembroke State University are being recruited to help tutor prison inmates. Volunteers are needed in the clothing program, and in other phases of the work.
- To provide a Social Services Directory and a compendium of socio-economic date on Robeson, in cooperation with PSU, is another service the Center hopes to furnish.
- The Center also hopes to stimulate establishment of services needed, where not yet existing, such as Day Care Centers, Alcoholics Anonymous, etc.
- The Center wants to stimulate dialogue on social problems across racial, class and denominational lines and to endeavor to work out solutions to these problems.
- Pastoral counselling is provided in pre-marriage, marriage, and crisis situations. Mangum hopes that it will be possible to expand the counseling program as local ministers volunteer

their services.

Emergency aid in the form of food, medicine and clothing is also provided.

As typical of cases handled by the Center, Mangum cited a family in which a widow was trying to care for five children, hold a job and care for a complete invalid. Her lack of knowledge of the helps available had greatly accentuated her problems. The Center was able to steer her to the proper agencies.

Although primarily funded by the United Methodist Church, on the national and conference level, the Center is interdenominational in scope and is receiving active cooperation from many churches and community organizations. For example, under the auspices of the Center, youth from the First Baptist Church of Lumberton are repairing and installing plumbing in a house which had been condemned by the city. The family living there has been deserted by the father and is in dire need.

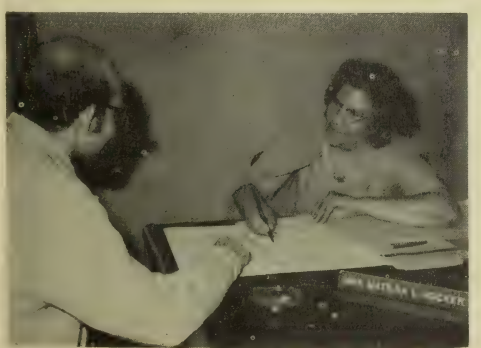
Heading the board of the Center is Adolph Dial, professor of political science at Pembroke State University, with Rev. James Bailey, pastor of Chestnut Street United Methodist Church, Lumberton, as vice chairman, James F. Cummings, a teacher in the Lumberton school system, as secretary, and Howard Cooper, part-owner of the Southern Marble Works, as treasurer.



Rev. Robert L. Mangum, Center director, is a member of the North Carolina Conference.

As outlined in its application to the Bishops' Fund for Reconciliation, the purpose of the Center is to promote "Christian brotherhood in service together" and to foster brotherhood between classes and races.

Want to see reconciliation in action? Drop by the Robeson County Church and Community Center for a visit.



Mrs. Matilda Hocker, counsellor-case worker, interviewing a person seeking aid at the Center.



Looking for clothing to purchase in the Used Clothing Room.



Rev. and Mrs. L. D. Hayman have come to inquire about retiring in The Home.

WHY SHOULD THE CHURCH BE CONCERNED WITH PROVIDING CARE FOR ITS RETIRED MEMBERS? Christ was vitally concerned with meeting the needs of people. In fact, he insisted that one entered the kingdom of heaven by having concern for his neighbor. His dying command from the cross to His disciples was to care for His mother. The early church caught this concern for the first offers taken by the church were to care for the widows of Jerusalem.

The founder of our Church, John Wesley, in 1748, "converted the old foundry in London into a home to care for nine widows, one blind woman, two children and two servants."

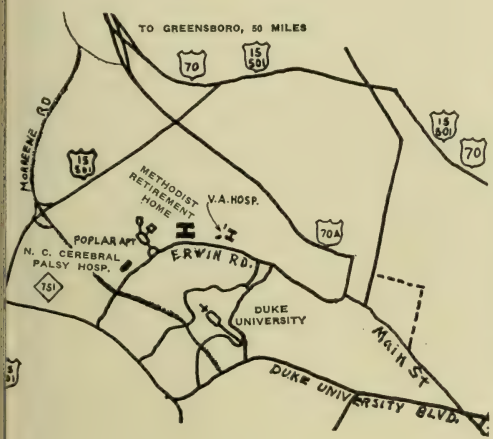


WHO OWNS AND OPERATES THE METHODIST RETIREMENT HOME?

The North Carolina Conference of the United Methodist Church in its concern for the needs of all its members realized that there were ministers, ministers' widows, and lay people who after long years of service to the Church and the community were spending the latter years of their lives with no one to care for them.

The North Carolina Conference accepted the challenge and on September 1, 1955, the Home in Durham was opened. Its capacity has increased from 40 to 200. The Home has domiciliary facilities for 125, 42 apartments and 46 beds for skilled nursing care.

The Home is operated by a Board of Trustees elected by the Conference. Though much support has come through gifts from individuals and through bequests, the major financial support has come through an item in the budget of the Churches of the North Carolina Conferences. This is used for construction and benevolent work.



WHERE IS THE HOME LOCATED?

The Home is located on a beautiful 39-acre tract of tree-studded, gentle rolling hills, just inside the western limits of the city of Durham, and adjacent to the beautiful Duke University campus, making all of its facilities available to the members of The Home. It is between the North Carolina Cerebral Palsy Hospital and the Veterans Hospital on Erwin Road and only nine miles from the University of North Carolina.

WHAT ARE THE BASIC REQUIREMENTS FOR ADMISSION?

The minimum age is 65 (62 for apartments); there is no maximum age limit. A life of service to the Church and the community and the need for the services The Home has to offer are the basic requirements. Preference is given to Methodists who are members of the North Carolina Conference of the United Methodist Church. Eighty-five per cent of the members in The Home are members of the North Carolina Conference. The other 15 per cent are in The Home because they have made a real contribution to their church and community or their children are active in the North Carolina Conference of the United Methodist Church.

Approximately 15 per cent are men. This is average for homes that do not cater to men.

MEDICAL REQUIREMENTS:

Though the decision is left to The Home's medical committee after an entrance physical examination, the rule of thumb has been for the member to be able to keep his room with weekly maid service, dress himself, and go to the dining room. ONCE THE HOME ACCEPTS A MEMBER, IT KEEPS HIM FOR LIFE. Twenty-five per cent of the members will be receiving nursing care at any one time.



Mrs. Louise Goodyear, supervisory nurse, assists Dr. William Poe, the Home's physician, with an entrance examination on Mrs. Florrie Byrd, a new member.



Miss Mattie Lyon, right, who serves as the Home's librarian, explains to another Home member the services available in the library.

WHAT HAPPENS SHOULD A MEMBER NEED HOSPITALIZATION?

The Home has an excellent relationship with Duke University Medical Center and unless the member requests otherwise, he will be sent to Duke Hospital when hospitalization is needed. He will be returned to The Home as soon as he is released from the hospital.

The Home has an excellent staff physician in the person of Dr. William Poe, who has regular office hours and is on call, and the best of nursing care is provided under an excellently trained and qualified staff.

WHY WOULD A PERSON DESIRE TO ENTER A RETIREMENT HOME?

Older people are looking for economic security, care in health and in sickness, freedom from loneliness, and an opportunity to make their lives purposeful by sharing with other people.

Approximately one-half of the members of The Home have no living relative closer than a niece or nephew in North Carolina.

It has become almost impossible to find employees to come into one's home to look after an elderly or sick person. The members of the younger generation work and many live a transient life. This does not give security to the older person nor can the older person afford to pay for care within his own home.

Members who have been active in their church and community now, because of age, infirmities, and the lack of relatives who are able to help from day to day, find themselves cut off from their church and community. In a retirement home they can find all the things that give security and meaning to their lives.



Rev. Tom Cramer, a local Methodist minister, is welcomed by Mrs. Bessie O'Neal and Mrs. Bessie Cox, two of many of the Home's members who serve as hostesses.



Rev. and Mrs. L. D. Hayman make an application to enter The Home. On the left is Dr. J. F. Coble, Administrator. On the right is the Rev. Harvey B. Johnson, Administrative Assistant.

HOW WOULD I GO ABOUT MAKING APPLICATION FOR MEMBERSHIP IN THE HOME?

You will file an application which will place you under no obligation. On the application you will list your personal and health history, give references and a financial statement. The Admissions Committee of The Home will consider your application and if you meet the basic requirements, you will be accepted tentative to there being a vacancy, the approval of The Home's physician after an entrance physical examination and the working out of financial arrangements.

What Does It Cost a Person To Live In The Home?

The Home operates like the church, with members paying according to their ability. The Board of Trustees sets the rate at the current operating costs exclusive of depreciation or interest on investment. This is considerably less than the actual total cost of maintaining a member in The Home but is an amount that a reasonable number of people can pay. The actual charge for an individual is based on the member's ability to pay, the member's physical condition at the time of entry, that is, how soon The Home's physician feels the member might be moving more or less permanently to The Home's infirmary, and the member's life expectancy. Some members pay more than the rate per month, either because they have the ability and desire to do so, or because they are requiring an unusual amount of medical and nursing care. There are those who cannot pay as much as the monthly rate. They receive Old Age Assistance and their care is supplemented through the benevolent program of the Church and through special gifts and bequests. Less than thirty per cent of the members of The Home have sufficient assets to keep them at the current rate for their life expectancy.

Forty-five per cent of the members in the main building are Old Age Assistance recipients. No one has been turned away because of lack of finances. The cost of caring for an older person is increasing, not just with the general cost of living, but also with hospital costs. Industry can become mechanized but there is no way to speed up or mechanize the giving of a bed bath, spoon-feeding a person, or dressing or walking a crippled or handicapped person. There is no way to mechanize TENDER LOVING CARE which means so much to older people. This means that when salaries double, the employee will not give twice as many baths, but each bath will cost twice as much.

WHAT SERVICES ARE AVAILABLE TO A MEMBER?

Whatever the payment, the member receives room, board, laundry, dry cleaning, maid service, the services of The Home's physician, the routine medications and nursing care in The Home's infirmary when needed.

There is a well-rounded program of religious and social activities both in the nursing care center and in The Home at large. There are worship services in the chapel and in the infirmary on Sunday, daily devotionals, and Bible class on Friday. There are movies, song services, programs of entertainment by visiting groups, and organized parties and programs put on by the members. There are shopping trips and groups attend programs away from The Home. There are recreational activities, from organized recreation to fishing in The Home's lake, and walking on The Home's grounds or working with flowers. The members unanimously agree that "there are not enough hours in the day."

WHAT DOES "LIFE CONTRACT" MEAN TO A MEMBER OF THE HOME?

A majority of the members in The Home who have assets are in The Home on a life contract. Some who entered The Home on a monthly boarding basis in the past have asked to change to a life contract. Along with the services which the members in The Home receive, a life contract gives the member complete security. On a life contract, The Home agrees to keep the member for life regardless of the cost. In exchange, the member sets up all or part of his assets in the care account which is held in trust as directed by the Board of Trustees. In addition the member agrees to apply for and accept any funds including Old Age Assistance and all the benefits under the Social Security Health Program including Medicare and Medicaid, etc., which

may become available for his care along with reimbursement for drugs or nursing services furnished by The Home and available from insurance policies and turn these over to The Home.

The earnings of all moneys held in the care account accumulate interest at net rate earned by the trust account. The Home does not have power of attorney but the contract does authorize The Home to draw on this account to pay the member's care in The Home, member's personal spending money, and medical expenses. The money held in trust belongs to the member and will be refunded should the member decide to leave The Home. There will be no penalty during the first year but there will be a modest penalty should the member leave The Home after the first year. Should the member's assets become exhausted, The Home will continue to keep and care for the member. Should there be assets in the care account at the time of the member's decease, this money will be pro-rated after all funeral expenses, etc. are paid, with one-half coming to The Home and the other half turned over to the executor of the member's will. This gives the members who have sufficient assets the opportunity to pay back a part of the approximately $100 per month that The Home has put into the member's care for interest on investment and depreciation. This is particularly true of those who have spent time in The Home's infirmary where the cost is approximately three times greater.

Though many who do not have sufficient assets to keep them for their life expectancy at the current monthly rate have been accepted on life contract, those who have sufficient assets are expected to set up enough in the care account to care for them for their life expectancy at the current rate and in addition to leave assets to The Home. The fixed income of the member which is to be turned over to the care account is taken into consideration when the amount to be set up in the care account is determined.

DOES A MEMBER HAVE TO TURN ALL OF HIS MONEY OVER TO THE CARE ACCOUNT TO ENTER THE HOME ON A LIFE CONTRACT?

Not necessarily. If he has only sufficient assets to keep him for his life expectancy multiplied by the estimated cost per year, he will be expected to deposit this amount. If he has more than enough assets to keep him for his life expectancy, he will be expected to share part of this but will be allowed to retain part of his assets.

The Home has been criticized occasionally for requiring persons desiring to enter The Home to set up sizable trust funds for their care. The feeling exists among some that persons who are of sound mind should be permitted to manage their own affairs and to enter The Home on a monthly basis with the understanding that they would leave a portion of their remaining assets to The Home by will. The Admissions Committee has considered carefully its policy regarding this, and does not feel this to be a wise course for The Home to follow. Most persons who come into The Home are of very sound mind and are perfectly able, provided they have had the experience, to manage their own affairs. Unfortunately, many who live to an age beyond normal expectancy will experience some deterioration of their ability to think rationally. With some, this aging process is more apparent and more disabling than with others. Our experience has proven that persons who reside in The Home ,on the average, will exceed normal life expectancy.

It is a very difficult matter to determine just when a person becomes incapable of managing his own affairs, and it is even more difficult to convince persons that they have reached that stage of life. Should The Home accept members without depositing reasonable amounts in trust, The Home would be totally at the mercy of decisions the member might make regarding disposition of his assets, because, as a benevolent institution, it would hesitate to turn away a member.

We do not feel that it is fair to the Methodist Church and the people who have given so liberally to the Methodist Retirement Home to take people with abundant assets, to have them dissipate those assets, and to permit them to become dependent upon the Church for their care.

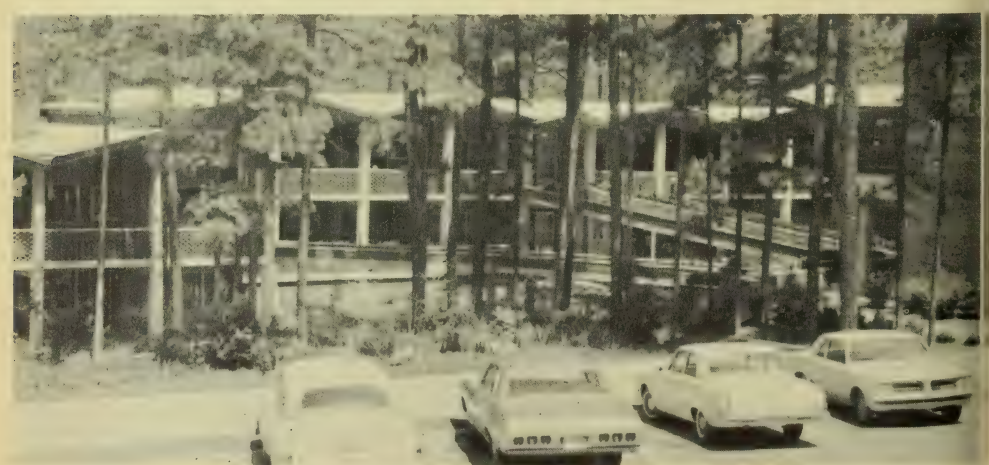
If The Home is to give SECURITY to its members, it must remain financially solvent. If the member gives money to his relatives and depends upon the Church for support, he is only taking money from the Churches' budget and giving it to his relatives.



Mr. E. B. Dingus admires the flowers in front of his apartment.



Shopping trips and rides in The Home's bus are always joyous occasions.



Some of the apartments, as seen from one of the Members' parking lots.

What Do The Home's Apartments Have To Offer?



Mr. and Mrs. Charles Byrd Wade, Sr., formerly of Morehead City, in the living room of their apartment.

For those who want more room and privacy there are apartments. Located just a few feet away from the main building, these offer all the privacy found in living in any community, plus all the protection of a Retirement Home. Each apartment is self-contained with outside entrances. They are of fire-resistant construction with circulating hot water heat. Each apartment includes 1,000 square feet, with a screened porch, living room, kitchen complete with stove, refrigerator, sink, and cabinet, two bedrooms and full tile bath with tub and shower and generous closet space.

Members living in the apartments no longer have to worry about finding a maid, a cook, or someone to fix a leaking faucet. The problem of what to do if one should no longer be able to look after oneself is taken care of, for care in The Home's infirmary is a part of the services available. The members can eat in The Home's dining room or cook in their apartments.

The apartment truly becomes "home" when it is furnished with the resident's own furniture — a home without the fears of living alone. Extended visits can be made away from The Home without the worry of who will mow the lawn or whether the pipes will freeze. The fellowship found with other apartment residents in the working of flowers, and the sharing of coffee breaks, cannot be found except in this type of environment.

Should a misfortune send a member to The Home's infirmary, there is still the same familiar staff to care for his needs and the same friends to visit him. When the member is able to return to normal living, apartment life can be resumed.

WHAT ARE THE REQUIREMENTS AND COSTS FOR OCCUPYING AN APARTMENT?

To occupy an apartment the member or members will make a capital gift in the amount of $10,000 which will give them the right to occupy an apartment as long as they are members of The Home. Apartment members may later move into the main building or infirmary on their request or on doctor's orders. In addition, apartment members make the same financial arrangements as paying members in the main building and receive the same services as members living in the main building. The members may be asked to move into the main building should their assets become exhausted.

Why Are Members Sometime Unhappy and Families Disturbed?

A medical doctor and a psychiatrist were asked to meet with the Admissions Committee to try to reach a conclusion as to where to draw the line physically and emotionally for members to be accepted into The Home. It was generally agreed that each case will have to be considered on its own merits. It was recognized that some members will cost more to care for than others.

The two doctors were asked how The Home can better serve its members and meet unrest on the part of a few of the members and their families. Both doctors felt that in the infirmary the staffing is above average and that an excellent job is being done with the members. The doctors were questioned about what to do when the families of members are overly concerned. The doctors pointed out that often much of the unrest on the part of families is a feeling of uncertainty and guilt on the part of the children and that everyone concerned should do everything possible to reassure these people of the fine care their loved ones are receiving.

On the question of unrest among a few of the members of The Home, the psychiatrist pointed out the fact that many of the members come to The Home with resentments against their families or other persons, that they bring these resentments with them, and that these resentments are expressed against The Home, its staff, and administration. It was agreed that members do not change after they come to The Home so that if The Home is not to have these, it will have to be more selective and not take into The Home people that are known to have these resentments.

When it was suggested that someone must listen to the complaints of members, the psychiatrist pointed out that the staff should do this. He stated that complaints are often a means, however, of getting attention and that when done for this purpose listening can only encourage them to think up things to complain about to get more attention. He stated that we must learn to reward the majority of well-adjusted, happy members and ignore the few who seek attention by complaining.

As to members who come into The Home and soon become disturbed he pointed out that many of these come with deep concern and uncertainty about making changes and that by nature older people are suspicious and mistrustful. He stated that in this process of readjustment even suggestions from others can disturb quite deeply.

In order to meet these basic needs of members and their families, the Retirement Home is staffed with a special kind of person. The employees have technical skills but they also have concern for the needs of the members, a sense of humor, an unlimited amount of patience, and are willing and able to day-by-day share the love of Christ with those who are served by the Retirement Home.



Mrs. Esther Hamlett, beautician, assists Mrs. Gertrude Edwards, a minister's widow, in making retirement at its best.



Miss Emma Cassell, organizer of an art class at the Home, right, explains one of the paintings to Mrs. Etoie Williams, a member of the group.

RETIREMENT AT ITS BEST!



Rev. French R. Lowry, a member of the North Carolina Conference, at age 101, still enjoys the company of attractive women like Mrs Cornelia Helms.

Mrs. Ann Barr, a minister's widow, enjoys refreshments at a Golden Wedding Anniversary in The Home.

Dr. Hersey Spence helps to celebrate Halloween.





Sunday School Lesson
FOR MAY 10

By Dr. Raymond A. Smith
(International Lesson Series)

Sent Out By The Holy Spirit

Background Scripture: Acts 13 and 14

Lesson Scripture: Acts 13:1-5, 14-21b-28

We have noted earlier that a dominant theme of Luke-Acts is seen in the place given to the work of the Holy Spirit. We should expect, therefore, to find that Luke attributes the launching of the great Mediterranean mission to the promptings of this Holy Spirit. This mission, which was destined to change the entire Western world, did not come from a group of promoters using the methods of modern advertising. There were no blueprints, and no "paper planning." We are told that it came straight out of the worship experiences of the church at Antioch: "While they were worshiping the Lord and fasting, the Holy Spirit said 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then, after fasting and prayer, they laid their hands on them and sent them off" (Acts 13:2, 3).

Sometimes the assertion is made by critics of the church that nothing much ever comes from our meeting together for prayer, praise, and instruction. How is it that so much came from this early worship service, when so many of our modern services appear to be barren of any concrete results? This is not a new problem. The prophet Isaiah (see 1: 14f), speaking for the Lord, said: "New moons and sabbaths and assemblies, sacred seasons and ceremonies, I cannot endure . . . they have become a burden to me, and I can put up with them no longer . . . Cease to do evil and learn to do right, pursue justice and champion the oppressed; give the orphan his rights, plead the widow's cause" (New English Bible). This, o course, does not mean that there is n place in worship for individual com fort and help. We need to remembe this. But we also need to see that ou of true Christian worship there ca come the dynamic for social change.

In the second part of the lesso Scripture there is an account of the re turn to Antioch and the report of th apostles' experiences. This report ha the effect of strengthening the congre gation's convictions regarding missio But the report implies that the missio was not accomplished without hard ship. They had discovered that "through many tribulations we must enter the kingdom of God." Paul, him self is a good example of one who ha to overcome innumerable obstacles carry out his mission (read II Corin thians 11:24-29). It has been said th the early church won its victory ov the world because it "out-thought ther outlived them and outdied them." B we could add that it also "outsuffere them." The fellowship of suffering one of the greatest bonds that can uni men. From the reports of athletic co tests on the sports page of our newsp per we can sometimes find the explan tion for victory in the words: "they ju kept on hanging in there." In Christi symbolism the crown is pictured wi a cross right in the middle of it. In ma ing a god of the "American way of lif with all its comforts and luxuries, might forget that symbol!

In Acts 14:24-28 we find another report of a mission: "They sailed back to Antioch where they had been commended to God's favor for the work which they had now finished. When they arrived there they called the church together, and reported how *God had worked with them,* and how he had opened the way to faith for the heathen" Amer. Transl). Again we notice that these early missionaries were careful not to claim any credit for personal bravery or persistence; it was God who had opened the way.

Much could be written about what is now often referred to as the "cult of personality." This is just a new phrase for the old human habit of hero worship. It seems to be capable of lasting forever. We see it every day in the various communications media . . . . newspapers, magazines and television. Today's public darling is forgotten tomorrow in favor of a new one. We love a winner, and "nothing succeeds like success." Paul found this "cult of personality" in the Corinthian church—and deplored it. Moffat's translation of I Corinthians 1:10f gives a striking account of the matter: "Brothers, for the sake of our Lord Jesus Christ I beg of you all to drop these party-cries . . . I mean that each of you has his party-cry, 'I belong to Paul' and 'I belong to Apollos' and 'I belong to Cephas' and 'I to Christ.' Has Christ been parcelled out?"

When Adlai Stevenson visited Africa someone asked him, on his return, what impressed him most. "The graves," he said, "I mean the graves of all the forgotten missionaries who died out there." They never sought personal glory; but they are not forgotten. So it was with the many unknown companions of Paul and Barnabas—"they gave God the glory."

Carolina Briefs

¶ Rev. D. B. Alderman will be guest preacher for a series of revival services at Canaan United Methodist Church, Winston-Salem, May 10-14. Services will begin at 7:30 p.m. Mr. Alderman is minister of Central United Methodist Church, Kings Mountain.

¶ Christ United Methodist Church, Greensboro, will have a formal opening and service of consecration for its new sanctuary May 3 at 11 a.m. Open House will be observed from 3 to 5 that afternoon.

¶ Center United Methodist Church, Catawba, completed a successful Lay Witness Mission April 17-19. Roy Swaringer of West End was the coordinator for the ten-member team who came from North and South Carolina to take part.

¶ Mt. Olivet United Methodist Church, Concord, will observe Homecoming Sunday, May 3. Rev. J. J. Powell, pastor of Sedge Garden United Methodist Church, Kernersville, will preach at 11 a.m. A basket lunch will be served at 12:30. All members, former members and friends are invited.

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SILER CITY, N. C.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

METHODIST WOMEN TO BE ON TV

Two top leaders of the Women's Division of the United Methodist Board of Missions are scheduled to appear on NBC-TV's "Today" show on Monday, May 11.

Mrs. Wayne W. Harrington, Omaha, Nebraska, Division president, and Miss Theressa Hoover, New York, associate general secretary, are scheduled to be interviewed on the nationwide program, which originates in New York. "Today" is telecast live from 7 A.M. to 9 A.M. EDT Monday-Friday. Interested viewers may check local listings for time and station in their community.

Mrs. Harrington and Miss Hoover will appear on the "Today" show in connection with the 1970 Assembly of the Women's Society of Christian Service and Wesleyan Service Guild, to be held May 7-10 in Houston, Texas. The Women's Division is the national policy-making body for about 1,800,000 United Methodist women in 38,000 local units of the Society and Guild in all 50 states.

TWO WNC WOMEN ATTEND GENERAL CONFERENCE

Two women from the Western North Carolina Conference are in the delegation attending the meeting of General Conference in St. Louis, April 20-25. Mrs. Leslie Barnhardt, Charlotte, was one of the 12 elected lay delegates, along with 12 ministerial delegates. Mrs. W. Frank Redding, Jr. Conference president of the Women's Society, was sent by her society.

ANNUAL MEETING — GASTONIA DISTRICT

One hundred thirty-six women were present for the Annual Meeting of the Women's Society of the Gastonia District at Asbury United Methodist Church, Lincolnton, on April 9.

The Rev. and Mrs. Robert Little presented a program on, "Focus on Life and Meaning," saying "We need to get our hands dirty, seeing people as they are and accepting them as they are." The Rev. Little is pastor of Bethesda United Methodist Church.

Mrs. W. Frank Redding, Jr., Asheboro, Conference president, installed the newly elected district officers. These included Mrs. Oscar Moore, Stanley, president; Mrs. Arnold Black, Belmont, vice-president; Mrs. Leste Carpenter, Belmont, treasurer; Mrs. Gordon Goodson, Lincolnton, Christian Social Relations.

Mrs. Edwin Ford, Shelby, Missionary Education; Mrs. Robert Little, Gastonia, spiritual growth; Mrs. Dwight Costner, Shelby, program materials, and Mrs. Kenneth Beam, Cherryville, nominations.

Sub-District chairmen are Mrs. Gen Blanton, Shelby, for Cleveland County; Mrs. F. H. Cunningham, Sr. Gastonia, for Gaston Co. and Mrs. S. Ray Lowder, Lincolnton, for Lincoln Co. Chosen as members-at-large

were Mrs. Randolph Shives, Jr. Lincolnton, and Mrs. Robert Costner, Stanley.

Mrs. Ted Hosick, Gastonia, district president, presided at the meeting.

WNC WOMEN TO ATTEND ASSEMBLY

Sixty-five women from the Western North Carolina Conference will attend The Assembly of the Women's Society of Christian Service and the Wesleyan Service Guild in Houston, Texas, May 7-10.

Mrs. W. Frank Redding, Jr., Conference president, will lead the WNC delegation. She will leave on May 6 for the meeting. With her will be Mrs. Fletcher Nelson, Morganton, Mrs. Fred Hall, Mrs. Leslie Barnhardt, Mrs. Carl Worthy and Mrs. C. C. Herbert, Charlotte, Mrs. Ray Simpson, Kannapolis, and Mr. and Mrs. Donald Little, Thomasville.

Thirty-three will leave early May 7. These include Mrs. Tom Harrell, Jr., Mrs. H. H. Kleppel, Mrs. Howard Johnson, Mrs. Julian Lindsey, Mrs. Jerald Jasperse, Mrs. Reginald Cooke, Mrs. Ned Gibbs, Mrs. W. H. Edmundson, Miss Rose Badgett, Mrs. B. H. Groce, Mrs. Van Dillon, Mrs. Raymond Butler, Mrs. N. E. Lefko, Mrs. Virgil Penn, Mrs. Robert H. Stamey, Miss Martha Horne, Mrs. Harold Moag, Mrs. Oscar Moore, Mrs. Pearl B. Stanley, Mrs. Carter Hudgins, Mrs. Russell Marshall, Mrs. Joseph Wishon, Mrs. Harold Rhodarmer, Miss Laura Johnson, Miss Mary Bethea, Mrs. Evelyn Holder, Mrs. John DeMarcus, Mrs. W. D. Krisher, Miss Fannie McCallum, Miss Lorena Kelly, Mrs. Jay D. Kizer, Mrs. Charles Hines, Mrs. E. D. Chandler, Mrs. James S. Price, Jr.

Others are Mrs. J. H. Womack, Mrs. Denny Choplin, Mrs. Harry Nunn, Mrs. George Phillips, Mrs. Elizabeth Manant, Mrs. June Key, Miss Alma Browning, Mrs. Kenneth Jones, Mrs. Ted Hosick, Mrs. Jack Miner, Mrs. A. R. Cross, Miss Sallie Herbert, Mrs. F. H. Cunningham, Mrs. Carl King, Mrs. Kimball Miller, Mrs. John Wright, Mrs. Arnold Black, Mrs. Mark Rose and Mrs. James Ringley.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

FAYETTEVILLE DISTRICT

The annual spring meeting of the Women's Society of Christian Service of the Fayetteville District was held April 7 at Hay Street United Methodist Church with one hundred fifty members and guests in attendance.

Mrs. J. W. Barnes, president of Hay Street WSCS, opened the morning session with a welcome to the group, after which Mrs. Ron Hailey, Fayetteville District Spiritual Growth chairman, gave the devotions. Mr. Ernest Geddie, organist, directed the music.

Taken from the theme of the meeting, "From Here to There," the Rev. Robert Mangum, director of Robeson County Church and Community Center, Pembroke, spoke on the first part of the theme, "From Here." He told of the many things that are being done to help care for the 39.2% of the people in his county who are considered in poverty. The chief purpose of his work is to help a person stand on his own feet with pride and dignity, instead of hav-

ing to rely on Social Security, welfare, and charitable organizations. The center also provides for an immediate fund to help those in dire need.

The Rev. Wallace Kirby, pastor of Hay Street United Methodist Church, presented Mr. and Mrs. Seavy Carroll, Fayetteville, returned missionaries from Rhodesia, who addressed the group on the latter part of the theme, "To There." Each told of his experience and likened the effect of the work of the church upon the people, eager for spiritual help, to transforming night into day.

Mrs. Ivan Welborn, district president, conducted the business meeting. The roll was called by subdistricts and the Cumberland-Hoke Subdistrict had the largest representation.

The district officers were recognized and the subdistrict leaders, Mrs. R. L. Mangum, Robeson, Mrs. Luther Dawson, Harnett, and Mrs. B. T. Cottingham, Cumberland-Hoke, were presented.

District officers for 1970-71 installed by Miss Ethelynde Ballance were Mrs. Clarence Cade, Fayetteville, president; Mrs. William Davis, Lumberton, vice president; Mrs. Rhoda McMillan, Parkton, secretary; Mrs. Earl Peterson, Fayetteville, treasurer, and the ten chairmen of program areas.

Following the benediction by the Rev. Wallace Kirby, the meeting adjourned. A social hour, given by the ladies of the host church, preceded the meeting.

Mrs. Louis D. Howell
Chairman Public Relations
Fayetteville District



FAYETTEVILLE DISTRICT EXECUTIVE BOARD, 1970-71

Front row, left to right: Mrs. Ronald Hailey, chairman, Spiritual Growth; Mrs. Louis Howell, chairman, Public Relations; Mrs. Clarence Cade, president; Mrs. W. W. Davis, vice president; Mrs. A. C. Edens, Jr., chairman, Missionary Education; Miss Ethelynde Ballance, deaconess; Mrs. William Seymore, chairman, Program Materials; Mrs. Earl Peterson, treasurer; back row, left to right: Mrs. H. C. Turlington, past conference president; Mrs. E. O. McLaurin, district secretary Wesleyan Service Guild; Mrs. Rhoda McMillan, secretary; Mrs. James Pate, chairman, Nominating Committee; Mrs. Penny Bowen, chairman, Christian Social Relations; Mrs. T. B. Upchurch, Jr., historian; Mrs. Iva Welborn, Conference chairman, Public Relations. Absent: Mrs. H. L. Ashe, Member-at-Large, and Mrs. James McKeithan, Conference Executive Committee member (Photo by Dudley).



Vanderburg United Methodist Church

VANDENBURG CHURCH TO OBSERVE CENTENNIAL

This year will mark the 100th Anniversary of Vanderburg United Methodist Church in Mooresville, North Carolina.

The first church, known as "old blue door church", was located approximately one mile north of the present location, and the church cemetery is maintained at this location. It was started as a Methodist Protestant Church but in 1894 was purchased by the Methodist Episcopal Church. In 1914 the location of the church was changed and a new church building was built at the present location in the Shepherd Community.

In 1941, under the pastorate of Rev. A. Glenn Lackey, a new church was built. Just one year from the last service in the old church, the congregation had its first worship service in its completely new and entirely debt free house of worship. In 1957 the congregation built a new parsonage, and it was free of debt in one year.

There have been 34 pastors of Vanderburg, beginning with a Rev. Mr. Peebles, in 1870. The present pastor, Robert W. Combs, is completing his fourth year.

The Centennial Observance will take place on Sunday, May 10. The Rev. Jerry D. Murray, Statesville District superintendent, will preach the anniversary sermon at the 11:00 o'clock worship service. The Rev. A. Glenn Lackey, Marion District superintendent, will preach at the 7:30 p.m. worship service.

During the entire month of May there will be special anniversary services as former pastors of the church return to preach for the Sunday night services. On May 3, Rev. Homer A. Barker will preach; May 17, Rev. O. C. Loy; May 24, Rev. Charles Reichard, and May 31, Rev. R. L. Phillips.

All friends of Vanderburg are invited to visit the church during this time of celebration. The families of all former pastors are extended a special invitation.

THE CHILDREN'S PAGE



MRS. CATHARINE VICK

Dear Girls and Boys:

Recently I read a bit of advice in a short statement. No one knows who wrote it but it does contain some wisdom which may help you as you live each day. I want to share it with you.

The Six Most Important Words:
"I admit I made a mistake."

The Five Most Important Words:
"You did a good job."

The Four Most Important Words:
"What is your opinion?"

The Three Most Important Words:
"If you please."

The Two Most Important Words:
"Thank you."

The One Most Important Word:
"We."

The Least Important Word:
"I."

WE can do much together in our family, the neighborhood, the community, the nation, the church. *WE* can change things. But the *WE* cannot be effective until "I" get involved. Ask God to help you work with others to bring about his kingdom on the earth.

AUNT CAY

HE WAS LOYAL

It happened in England during the days of the Duke of Wellington whom everyone loved and revered. It took courage for an unnamed lad to do the thing he did. Here is what happened.

The young boy worked for a poor, struggling farmer in the English countryside. One day as the farmer was hard at work in his fields, he saw some horsemen come riding up to his farm. The farmer recognized the men as hunters and he knew that they would ride across his fields with no concern for his crops. The farmer had one field that he did not want them to cross. The crop would be badly damaged by the trampling horses.

The farmer rushed to his young farm hand and told him to run and close the gate. "Then stand guard at it," he commanded. "Make sure that no rider passes through."

The boy ran as fast as he could and closed the gate just as the first of the horsemen arrived. The rest of the hunting party followed close behind. The leader cooly approached the gate. "Unfasten the bars of that gate," he ordered.

"No, sir, I cannot do that," the young boy answered.

Some of the members of the party began to threaten the lad. When they saw that this would do no good, they offered him money to let the gate be opened. One horseman after another rode up to the gate, trying to get the boy to let them pass through, but it was all of no use.

The boy could not be shaken.

Finally, one of the most distinguished members of the party came up. In an impressive voice he asked, "My boy do you know who I am?"

"No, sir," replied the lad, "I do not know who you are."

"I am the Duke of Wellington," the man declared. "I am not used to being

isobeyed. I order you to open the gate
that my friends and I may pass
rough."

The boy lifted his hat politely and
ood before the great soldier whom all
ngland honored. At the same time he
oked the Duke straight in the eye
d answered:

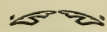
"I am sure the Duke of Wellington
ould not want me to disobey orders.
y master told me to keep this gate
ut, and I can't let anybody pass
rough without his permission."

The Duke dropped his head and an
derstanding smile came upon his
ce. He was amazed at the courage
d sincerity of this young boy. The
d warrior lifted his own hat and
oke before all his friends.

"I honor and respect the boy or man
ho cannot be bribed or frightened
to doing wrong." He reached into his
cket and gave the boy a glittering
nglish sovereign. Without another
ord, he led the hunting party away
m the farm.

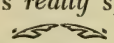
The lad gazed at the coin in his hand
d slowly turned from the locked gate
d returned to his master.

—*Adapted*



SPRING

Grass growing greener,
Longer daylight hours,
Warm rain and sunshine,
Brightly dressed flowers,
I see trees budding,
I hear birds sing,
All these are saying,
"Now it's *really* spring."



JUST FOR FUN

Ronnie: "What are you doing?"

Bonnie: "Writing to a friend."

Ronnie: "But you don't know how to
rite."

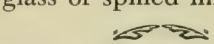
Bonnie: "That's all right—he can't
ad."

* * * * *

"I just saw something running across the floor with no legs."

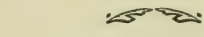
"Goodness! What was it?"

"A glass of spilled milk."



ANSWER FOR LAST WEEK

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A word is missing. Fill in the blanks to discover what it is.

G R E E— E
A N G— L A
P O R T— G A L
F R A— C E
V I E— N A M
G E— M A N Y
C H— L E
S W— D E N
R U— S I A

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Church .....



SEVENTEEN SCOUTS EARN AWARDS

ne of the most meaningful experiences of the conference year at Mount Pleasant United ethodist Church, Greensboro, was the awarding of the God and Country Award to young men from Troop #208. Information from the General Greene Council of outing ascertains that this is the largest group ever to complete this work at one ne. From left to right are: Clyde Gann, Roger Sockwell, Mike Payne, Gene Shoffner, n Payne, Randy Gann, Larry Overbey, Darrell Cobb, Jeff Sockwell, Back row: Percy arr, Ronnie Sockwell, Bryan Plemmons, Marc White, Tommy Payne, Steve Fruh, eve Cobb, Jimmy Watkins.



GOD AND COUNTRY AWARDS

ichael Kinney (center), son of Mr. and Mrs. Bill Kinney, and Doyle Dennis (right), n of Rev. and Mrs. Paul M. Dennis, received the God and Country Scouting Awards ring the worship service at Trinity United Methodist Church in Lexington on March The awards were presented by their pastor, Rev. Paul M. Dennis (left).

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Retirement? The Church's Problem?

In eastern countries old people are venerated and their wisdom is sough and their advice heeded. They are the adornment of every home. Children a brought up in the presence of grandparents.

This was true in our country for many generations, but increasingly ol people live in retirement homes and are separated from their children and gran children except on festival occasions when they go home for visits. Most them are happy in it. When a retirement home is Christian it provides all t love and care one would normally find with the family.

It is appropriate, therefore, on Mother's Day that we think about our Met odist Retirement Home in Durham. Many of you have parents and loved on there. Some of you are planning to make that your home in the evening yea

I hope today we remember that institution with our prayers and gifts.

Bishop William R. Canno

There are twenty million people in the United States over 65 years of ag This number will double within the next few years. Approximately 25,000 me bers of the North Carolina Conference are over 65 years of age and at least 6,0 are daily requiring someone to care for them.

With it becoming increasingly less possible to find someone to go into a p vate home to care for an aging or sick person, people must turn to a boardin nursing, retirement home or hospital to find care for their loved ones. With terr ically increasing cost more will depend upon the government or a benevole organization to provide these services. In the foreseeable future thousands members of our Conference will seek these services in a home provided by t church, for the church home offers a "plus" which Christian people need and d serve.

Many people have been misled in thinking that Medicare will provide for a nursing care when needed. This is far from the truth and as people discov this they are turning to the church. If our church is to meet the needs of its feeb old and lonely members, it must make additional facilities available.

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NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., May 7, 1970 No. 19

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A SCENE FROM GENERAL CONFERENCE

During the presentation of the cause of blacks and other minorities, a group f supporters, in silent witness were permitted to come on the conference floor nd stand in a circle around the auditorium. The persons seated in the fore-round are, left to right, J. Nelson Gibson, Walter F. Anderson, and L. Stacy Veaver, all lay delegates of the North Carolina Conference.

WHERE IT IS

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by Norwood L. Jones

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by James C. Stokes

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by Bishop Earl Hunt, Jr.

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24 Sunday School Lesson

28 Children's Page

30 Carolina Briefs

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

May 31-June 4—World Meeting of the International Prayer Fellowship
June 5-7—WNC Wesleyan Service Guild Annual Meeting
June 10-14—Western North Carolina Annual Conference
June 14-26—Special Children's Lab
June 16-18—WNC Women's Society of Christian Service Annual Meeting

NORTH CAROLINA CONFERENCE

May 4-18—District Workshops on Ministers' Reserve Pension Plan
May 10—Dedication of Camp Rockfish (Rt. 1, Parkton, N. C.) by Bishop William R. Cannon, 3:30 p.m.
May 17—Louisburg College, Baccalaureate Sermon and Commencement Exercises
May 23—North Carolina Wesleyan College Alumni Day
May 24—Methodist College Baccalaureate Sermon, 11 a.m.
May 24—Dedication of Camp Chestnut Ridge Staff House (RFD, Efland, N. C.) by Bishop William R. Cannon, 3:30 p.m.
May 24—North Carolina Wesleyan College Baccalaureate Service, 11 a.m. Commencement Exercises, 4 p.m.
May 25—Methodist College Graduation Exercises, 10:30 a.m.
June 2-5—North Carolina Annual Conference, Jarvis Memorial, Greenville
June 13—Opening of Renovated Waterfront Facilities, Camp Don-Lee (Arapahoe, N. C.) by Bishop William R. Cannon, 11 a.m.

WESTERN NORTH CAROLINA CONFERENCE

May 3-8—Cabinet Meeting, Lambuth Inn, Lake Junaluska
May 8-9—Guidance and Testing Clinic, Greensboro College, 5 p.m.
May 17—Charlotte District Briefing Session, Dilworth Church, Charlotte, 3 p.m.
May 18-21—Cabinet Meeting, Charlotte
May 20—Board of Managers, The Methodist Home, Charlotte, 12:30 p.m.
May 21—Board of Trustees, The Children's Home, Winston-Salem, 10:30 a.m.
May 21—Statesville District Business Meeting, First Church, Hickory, 7:30 p.m.
May 24—Winston-Salem Northeast District Briefing Session, Stokesdale, 3 p.m.
May 25—Salisbury District Briefing Session, Trinity, Kannapolis, 7:30 p.m.
May 26—High Point District Briefing Session, Mount Vernon Church, Trinity, 7:30 p.m.
May 28—Marion District Briefing Sessions, Rutherfordton, 7:30 p.m.
May 28—Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
May 28—Thomasville District Briefing Session, Memorial Church, Thomasville, 7:30 p.m.
May 31—Asheville District Briefing Session, Haywood Church, Asheville, 3:30 p.m.
May 31—North Wilkesboro District Briefing Session, First Church, N. Wilkesboro, 3 p.m.
June 1-2—Board of Ministry, full board meeting, Lake Junaluska
June 2—Waynesville District Briefing Session, Cullowhee Church, 7:30 p.m.
June 4—Albemarle District Briefing Session, Central Church, Albemarle, 7:30 p.m.

GUEST EDITORIAL . . .

"ORDERS" FOR LAYMEN

by

Norwood L. Jones

The resurgence of the laymen during the last decade is one of the most excitingly optimistic events that is happening in the church. It is hoped that we have experienced merely the beginning of this layman's stirring up the church and that the movement will gain momentum.

I feel that laymen would be encouraged to play a greater role in the church and its mission if they were provided opportunities to develop knowledge and skills in churchmanship and if they received recognition according to their training and the skills they developed. This belief leads me to suggest that serious thought be given to establishing "orders" for laymen comparable to the "orders" of ministers. The first step in making the transition from layman to that of becoming a minister is obtaining a Local Preacher's License. From this position, he progresses to the Probation Relationship, then to that of Deacon, Elder, and for a few, Bishop. Each advance in the minister's duties and orders is the result of additional educational training and experience. Each advance grants the minister more responsibility and more opportunities. A similiar arrangment would challenge the laymen. An example of how this plan could possibly be developed is suggested in the general outline that follows.

Upon confirmation in the church, the layman would be made to understand that this relationship admits him to the church community, permits him to receive communion, gives him the right to vote on business matters if he is eighteen years old, and makes him eligible to participate in all the church activities he chooses. As a member in this relationship, he would be given the privilege of showing his commitment to the church by taking part in special study opportunities, indicating his loyalty, dependability, and willingness to work. Also, he would be preparing himself to advance to the second stage in growth in laymanship.

After at least one year, if the qualifications have been met, a service of recognition, held in the layman's local church, would declare he had advanced in churchmanship and now would be given opportunities for more and different service and growth. In this "order" he would be permitted to do such services as teach in the church school, serve on the Administrative Board, be a member of committees in the local church, be a member of a work area, and represent the church in community organizations.

After two years of doing a satisfactory job in this role and if the course of studies were continued, he would be eligible to advance to the third "order." Again an appropriate service of recognition in the local church would take place, and the layman would now be permitted to assume such positions as Charge Lay Leader, Chairman of The Administrative Board, or Charge

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The Rev. Mr. Jones is minister of Louisburg United Methodist Church.

Delegate to the annual conference. Having served in this order for two years or longer, along with carrying out the recommended course of studies, and efficiently performing the assigned duties accorded this "order" he would be eligible to advance to the highest layman's "order".

In this "order", he would be privileged to serve in all the before-mentioned capacities, with the added possibility of serving on boards, committees, or agencies of the conference, and in other positions such as a trustee to a college and one of the homes, such as the children's home and the retirement home. He would also be eligible to represent the conference at The General Conference and Jurisdictional Conference and to serve on General Conference or Jurisdictional Conference boards and agencies. As a member of this "order", he would also be eligible to become a Certified Lay Worker. Each advance in "orders" would be duly noted on the church records: and, when there is a transfer of church membership, the order would be indicated and continued automatically effective in the new church.

The course of study would need to be developed by The Board of The Laity, along with recommended standards for advancing to each order. The Board of Laity would devise appropriate terminology for each of the ranks in layman's "orders". In the local church the Lay Leader could be the chairman of a special committee that would arrange the study opportunities, assign the service projects, review the progress each layman made, and recommend to the charge conference those who would advance in each "order".

I see exciting possibilities for a plan of this type as a means of keeping the layman active and alert in his role in the church. As a minister, I would be thrilled at having competent, interested, and dedicated laymen assisting in developing the mission of the church.



Pictured are some of the visiting laymen who took part in a Lay Witness Mission at First United Methodist Church, Conover, the weekend of April 10-12. Robert Ingram of High Point was the coordinator of the Misssion.

HIGHLIGHTS OF THE CONFERENCE

The needs of minority groups, including Mexicans, Puerto Ricans, and Orientals, were given special attention.

The World Service Budget, which is about $25 million per year, was adjusted for the next two years, to allocate $2 million of it for special services to disadvantaged peoples. All of these funds to be administered through the United Methodist Commission on Religion and Race. (No allocations to any militant or ad hoc group outside the structure of the church). The World Service budget remains the same.

Black colleges will get some desperately needed financial help, to be raised on Race Relations Day and on Worldwide Communion Sunday.

COCU Plan of Union approved for study.

Bishop John Wesley Lord elected president of the Council of Bishops. Bishop Paul Hardin, Jr. named president-elect to serve for 1971-72.

Charles C. Parlin honored at a special dinner meeting.

Youth gain recognition, and control of Youth Service Fund.

First use was made of a computer to tally ballot vote.

Delegates voted down a constitutional amendment that bishops be allowed to assign one of their number to full-time secretarial duties.

For first time in over a hundred years a General Conference closed for lack of a quorum.

What Happened at General Conference

by James C. Stokes

One of the last acts of the General Conference of 1968 in Dallas was to authorize the calling of a special session in the spring of 1970. At the time, there were voices raised in opposition, and long before April of this year, the General Conference of 1970 had come to be widely branded as " the conference nobody wants". The Council of Bishops and many other official bodies had looked into the possibility of calling it off. But the final word was given by the Judicial Council of the United Methodist Church: the conference must go on.

So delegated representatives of United Methodist annual conferences gathered at St. Louis during the week of April 19. However, instead of covering a normal span of ten or more days this special session was only to last five days.

Why this special session? It was called in order to smooth out rough places in the organizational framework of the newly merged United Methodist Church; and to receive a progress report on how the elimination of racial structures was moving along.

As it turned out, the conference was presented with much that was not in the nature of "old business" or concerned with perfecting the organization of the church newly structured at Dallas in 1968. This was probably inevitable in view of the rapid processes



This is the scene as the General Conference began its first plenary session. The stage design was created by a Mrs. Dolores Gwinn, a young housewife and mother who lives in St. Louis. The words ore "Love bears, believes, hopes, endures all things." She selected the passage from I Cor. 13:7, she says because "I felt that this was God's message to his people, and that I was being used as an instrument of His message."

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of change that are going on.

The St. Louis General Conference was mainly involved with two things: the funding of assistance programs for minority groups and for black colleges; and the increased empowerment of minorities. Both lines of movement parallel thrusts and developments on the larger national scene. They reveal that when United Methodists get together for a conference they are quite likely to be dealing with the same problems that are faced by educators, social agencies, and governmental organizations.

The most articulate groups to make their pleas for increased funds or for greater representation in the power structure of the church were the Black Methodists for Church Renewal, and the Council on Youth Ministries, with its "youth caucus". The United Methodists for Church Renewal, a social action and political strategy planning group which has wide membership among ministers in some sections of the country, acted as a base of support and unity for these groups. The Commission on Religion and Race, in its report. also gave strong support.

The main body of the conference seemed to recognize that there was need to "reorder priorities" in relation to the World Service budget. But the main body seemed equally resolved not to approve any increase in the World Service asking at this time. Moreover, the majority of the delegates seemed determined that any funds allocated for assistance to black and other minority groups should all be handled through official United Methodist organizations.

The General Conference had the feeling that the youth of the church should have fuller representation in the councils of the church; that they should have more "say so" in the handling of their Youth Service Fund. The conference also went along with their request to be severed from the Board of Education and set up as a United Methodist Council on Youth Ministry and related to the Division of Coordination, Research and Planning of the Program Council.

Other matters of great importance which the conference took up had to do with Lay Pastors providing the Lord's Supper to their congregations and action with reference to the Consultation on Church Union (COCU).On the former, the Conference ruled that a Lay Pastor may be ordained deacon upon completion of the Introductory Studies and the studies of the first year. He would then be eligible to perform all of the functions of the ministry upon his charge.

On the latter, the Conference received the Plan of Union proposed by COCU but only for study at this time. It also provided funds and authorized the Commission for Ecumenical Affairs to set up an ad hoc committee to

continue in the Consultation. Dr. Wilson O. Weldon, who was chairman of the Committee on Interdenominational Relations, which offered the resolution, stressed that the action "in no way intimates either approval or disapproval of any plan by a future General Conference." Also the delegates deleted the word "negotiate" in describing the work of the ad hoc committee.

A decision of special interest to North Carolinians was the designation of Whitaker's Chapel, near Enfield in the eastern part of the state, as a National Historic Shrine of the United Methodist Church. Established in 1740 as an Anglican place of worship, it was taken over by the Methodists in 1776, and played a significant part in the establishment of the Methodist Protestant Church.

The conference did its work in the traditional way. By setting up what it calls legislative committees, and referring almost all matters of substance to one or another of these. There were 14 such committees, with each delegate serving on one. These committees were organized on the opening day of the conference and immediately began work on nearly 2,000 petitions or proposals which had been sent in from all over the church. The largest number of petitions, 305, concerned the question of whether a Lay Pastor should have the right to administer the sacraments. These were referred to the Committee on the Ministry. The next largest number, 171, dealt with requests that the Division of Curriculum Resources of the Board of Education produce curriculum materials that are more evangelical in nature.

One hundred fifty petitions, a large proportion from New Jersey, asked for retention of historic doctrines of the church. A goodly number asked for revision of the non-violent civil disobedience statement which had been approved two years ago in Dallas. Several petitions asked that the United Methodist Church withdraw from the National Council of Churches and from the Consultation on Church Union. Other petitions dealt with these topics: printing a version of the communion service in modern English; not contributing funds to "militant groups"; greater authority to the Council on Youth Ministries; concern about Vietnam; and a variety of social concerns topics.

The possibility of militant groups using disruptive tactics was in the minds of delegates as they arrived in St. Louis. Some of them had been in Detroit several months ago, when the sessions of the National Council of Churches' General Assembly meetings were thrown into parliamentary confusion by such tactics. The firm resolve of these guiding the conference, plus a willingness to listen to dissenting groups, served to prevent such happenings.

This was in spite of the fact that pre-conference events seemed to point to trouble. At a meeting of the Council of Bishops on Saturday, April 18, there was staged what Bishop John Wesley Lord, the incoming president of the Council, called a "lock-in". The dissident group involved was the Black Methodist Youth and Young Adult Task Force. When some of the bishops headed for the exits at the conclusion of their meeting, they were not aware of the fact that the "lock-in" was in effect. When they met opposition at the doors, there was some scuffling, and two bishops, one from Pakistan and the other from India, were slightly injured. Tension was dissolved when leaders of the Council of Bishops arranged a meeting for the next day at which four of the leaders of the black group were heard.

Another pre-conference event which augured ill was an event at the Sunday morning (April 19) service of worship at Centenary United Methodist Church in downtown St. Louis. Bishop Roy Short was scheduled to preach and there were numerous bishops and delegates present. Also present were members of a group known as the Submarine Church. Gathered from over the country they had been holding a "camp meeting" in East St. Louis since April 17. During the service several of them interrupted the ordered plan of worship. "I have great sorrow". . . "I have a concern . . ." "May I testify . . ." were some of their requests. The police were called in to terminate the disruption, and 23 persons were arrested, as the service broke up in disarray.

As for the General Conference itself, there were no efforts made to contravene the smooth procedure of activities. The conference listened to what the Black Methodists for Church Renewal had to say on Tuesday morning. Under the chairmanship of its president, the Rev. James Lawson, pastor of Centenary United Methodist Church in Memphis, the BMCR conducted a temperate if somewhat self-righteous interpretation of its program.

It then made certain demands upon the General Conference. They were as follows: 1) 25% of the World Service dollar to go to the BMCR (not to be less than $5,500,000 annually); 2) designation of the entire balance of the amounts subscribed to the Fund for Reconciliation (including the $2 million earmarked for rehabilitation in Vietnam) to go to BMCR for economic development, the total to be not less than $5 million; 3) an annual guarantee of not less than $10 million to the twelve black United Methodist institutions of higher education; 4) a million dollar scholarship and loan fund for minority group high school seniors; and 5) a minimum quota of 30% black representation on all general boards and agencies and in all conferences, including annual, jurisdictional and the General Conference itself.

The main body of the report itself pointed up the fact of racism in our midst and some of the deplorable consequences. It called for repentance on the part of the Church. The delegates received what was said with due regard for much of its truthfulness. It then proceeded through its committees and finally by action on the floor of the conference to instrument some changes in its budget and program in recognition of evident needs.

The conference heard progress reports from a number of committees and commissions which were set up by the 1970 General Conference. These included the Structure Study Commission, the Social Principles Study Commission, the Theological Study Commission on Doctrine and Doctrinal Standards and Cosmos. The Council on World Service and Finance brought in a study on minimum salary support in the annual conferences.

In spite of an extremely tight schedule, special periods were reserved for worship. Bishop William R. Cannon was one of the officiating ministers for the Communion Service on Monday morning. Worship services were conducted each morning. Bishop Earl G. Hunt, Jr. brought the message for Thursday, April 23.

At 6:35 on Friday evening of April 24, the conference adjourned while approximately 170 petitions and resolutions were still pending. The conference simply ran out of time. Scheduled to conclude at about noon on Friday, the delegates continued on into the late afternoon. However, many of them were forced to leave in order to

meet previous schedules, and because the reservations on their rooms had run out and they were compelled to vacate. As a consequence, when a call for a quorum count was made at about 6:30 p.m. the conference was twenty short of the required number. Thereupon all business ceased. Bishop Kenneth Goodson was in the chair at the time, and after consultation with other bishops, he declared the conference officially adjourned. Thereupon, Bishop John Wesley Lord, newly elected president of the Council of Bishops, brought a closing message to the delegates.

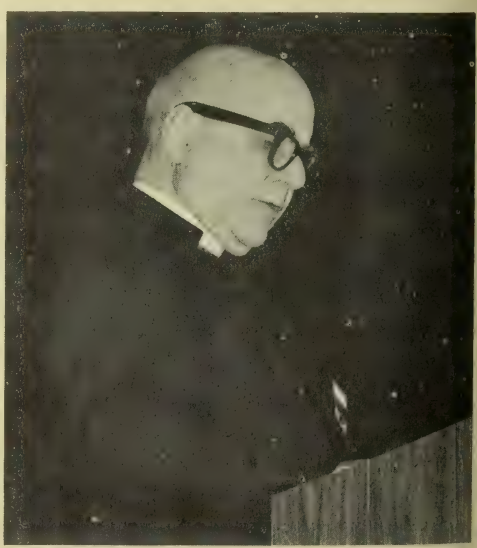
Much of the unfinished business had to do with social concerns issues, some of which would have called for lively debate. The amazing thing is not that the conference did not finish all of its work. Rather, that it was able to accomplish so much in five days.

The General Conference at Dallas in 1970 found the representatives from two streams of related religious tradition coming together and getting acquainted. At St. Louis, they developed a fine sense of oneness. The delegates manifested a large degree of maturity, of calm restraint, of Christian patience as they were confronted with potentially explosive encounters. The contagion of this spirit of reasonableness spread and had a salutory effect upon some who came to St. Louis expecting, and perhaps, wanting, trouble.

All United Methodists, of course, will not agree with what their elected representatives did at St. Louis. Given the conditions and circumstances of our times, however, none should find too much over which to quarrel. And all should find a great deal for which to be thankful.



Bishop Scott Allen presided at the celebration of the Lord's Supper. One of the assisting bishops shown kneeling at the table is Bishop William Cannon, Raleigh. Other bishops are shown seated together on the platform.



Delivering the Episcopal Address is Bishop J. Gordon Howard, Philadelphia.



One of the minority groups to gain the attention of the conference was Hispanic-Americans. Some of their representatives are shown here being presented. They asked for "top priority" in assistance for leadership development, economic development, improved salaries, scholarships and improved facilities for churches and institutions.



Charles C. Parlin, prominent layman from Englewood, N. J., receiving award for distinguished service, particularly in connection with the Methodist-EUB merger in 1968. Making the presentation is Bishop Prince Taylor (left) Princeton, N. J., while Dr. Otis Young, master of ceremonies, looks on.

This is how the conference looked just before it adjourned for lack of a quorum at 6:32 p.m. on April 24. Not since 1868 had such an ending come to a General Conference.



May Means Graduation Time at Colleges

May is traditionally graduation time in North Carolina, and the campuses of the nine United Methodist-related colleges will be busy with commencement activities during the latter part of this month. Brevard, Louisburg and Pfeiffer colleges will lead off with exercises set for May 17. A resume of activities for each college is given below:

BENNETT COLLEGE

Bishop Alfred G. Dunston, Jr., of Philadelphia, Pa., will give the baccalaureate sermon at Bennett College on Sunday, May 31, at 4 p.m. He is presiding bishop for the Eleventh Episcopal District of the African Methodist Episcopal Zion Church.

The speaker for commencement exercises at 10:30 a.m. on June 1 will be Dr. Anita F. Allen of Washington. She is president of the Board of Education of the District of Columbia.

BREVARD COLLEGE

The baccalaureate sermon to the graduating class of Brevard College will be preached by Dr. James T. Laney, dean of the Candler School of Theology at Emory University, Atlanta, Ga. A United Methodist minister, he came to Emory in 1969 from the faculty of Vanderbilt Divinity School.



LANEY

The baccalaureate service will be May 17 at 11 a.m. in the sanctuary of First United Methodist Church of Brevard.

The commencement exercises will be that afternoon at 2 p.m. in Boshamer Gymnasium on the campus of Brevard College. As is traditional, the president of the college, the Rev. Robert A. Davis, will deliver the commencement address. He assumed the presidency of Brevard College on June 1, 1969.

DUKE UNIVERSITY

Duke University has scheduled its baccalaureate Sunday, May 31, at 11 a.m. Commencement exercises will be at 10 a.m. on Monday, June 1.

Dr. W. Waldo Beach, professor of Christian Ethics in the Duke University Divinity School and director of the Master of Theology Program, will preach the baccalaureate sermon.



BEACH



PARKER

Dr. Harold T. Parker, also a member of the Duke University faculty, will be the commencement speaker. He is a professor in the Department of History at Duke.

Duke will again hold class reunions on the campus a week after commencement, with "Alumni Weekend" opening on June 4 and continuing through June 7.

GREENSBORO COLLEGE

Rep. Richardson Preyer of Greensboro, who is serving his first term in Congress, will address the members of the 1970 graduating class of Greensboro College in Odell Memorial Au-





PREYER MOBBERLEY

ditorium on Sunday, May 31, beginning at 3 p.m.

The baccalaureate will be preached by Dr. David G. Mobberley, Greensboro College president, in Odell Auditorium at 11 o'clock that morning. He was elected president of the college in 1969.

Music for both events will be by the Greensboro College Chorale, directed by Dr. Frederick Beyer of the Music Department.

HIGH POINT COLLEGE

There will be no guest speaker at the High Point College commencement service; instead Brian Ditzler, president of the senior class from Chevy Chase, Md., will speak. The program will begin at 3:30 p.m., Sunday, May 24, in Alumni Gymnasium.

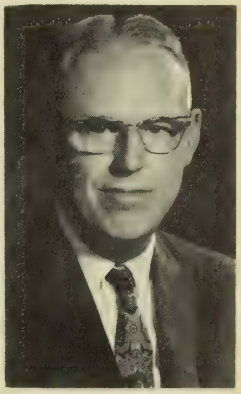
The baccalaureate sermon will be that morning at 11 o'clock in Wesley Memorial United Methodist Church, High Point. The speaker will be announced later.

Two United Methodist ministers, the Rev. Harley M. Williams and the Rev. Nicholas W. Grant, will be awarded honorary degrees during commencement exercises Sunday afternoon (see story on Page 17).

LOUISBURG COLLEGE

The Honorable Brooks Hays, congressman from Arkansas for sixteen years and now director of the Ecumenical Institute at Wake Forest University, will give the baccalaureate ser-





HAYS CANNON

mon Sunday, May 17, in Louisburg College Auditorium at 11 a.m.

Commencement exercises will begin at 2:30 p.m. that afternoon in the auditorium with Bishop William R. Cannon of Raleigh speaking.

The traditional President's Reception will follow in the Cecil W. Robbins Library.

Dr. Cameron West of Raleigh, director of the North Carolina Board of Higher Education, will be the principal speaker at the Alumni Banquet Saturday, May 16 at 7 p.m.

METHODIST COLLEGE

Ambassador George V. Allen, a veteran of thirty years in the Foreign Service of the U. S. Department of State, and the Rev. Dr. John M. Lewis, pastor of the First Baptist Church of Raleigh, will be the principal speakers for the seventh annual





LEWIS ALLEN

commencement exercises at Methodist College.

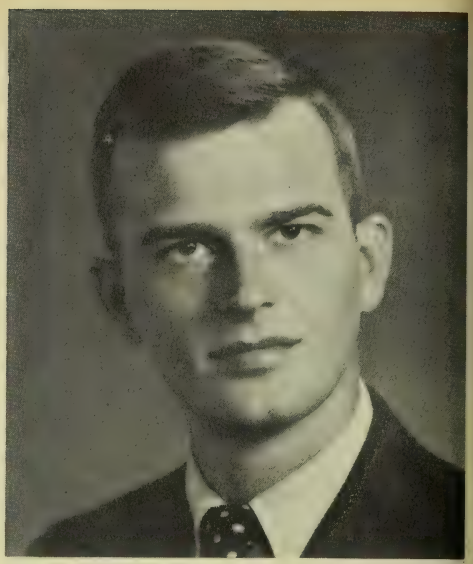
Dr. Lewis will preach the baccalaureate sermon Sunday, May 24, 11 a.m., and Ambassador Allen will deliver the commencement address at the graduation exercise May 25 at 10:30 a.m.

Other weekend activities include: May 23—Alumni Banquet, fifth year reunion for the class of 1965, installation of 1970-71 Alumni Association Officers, and May 24—President and Mrs. Stacy Weaver's reception for the seniors and their families at 4 p.m.

NORTH CAROLINA WESLEYAN COLLEGE

Dr. Jack J. Early, newly inaugurated president of Pfeiffer College, will deliver the baccalaureate sermon for N. C. Wesleyan's graduating class of 125 candidates Sunday, May 24, at 11 a.m. in Everett Gymnasium on the college campus.

Melvin L. Gay, a 1967 graduate of N. C. Wesleyan, will address the graduating class at the 4 p.m. commencement also scheduled for May 24 in the gymnasium. Gay, perhaps the youngest commencement speaker on record, was selected by N. C. Wesleyan's Cal-



MELVIN L. GAY

endar Committee composed equally of students and faculty members. He is a counselor and faculty member at Central Piedmont Community College in Charlotte.

Commencement activities will begin on Alumni Day, Saturday, May 23, with a 9 a.m. Board of Directors meeting, followed by an 11:30 a.m. Annual Meeting. The President's Reception for seniors, their parents, and alumni is scheduled for 4 o'clock, with the Alumni Banquet to follow at 7 p.m. The final event of the day will be a presentation of "Man of La Mancha," produced by the Music and Theatre Departments of the college.

PFEIFFER COLLEGE

Pfeiffer College's 1970 commencement exercises will be held Sunday, May 17, with the baccalaureate service scheduled for 10:30 a.m. and the commencement set for 3 p.m.

The baccalaureate sermon will be



ROBB



KNIGHT

preached by Dr. John L. Knight, president of Wesley Theological Seminary in Washington, D. C.

The commencement speaker will be Dr. Felix C. Robb, director of the Southern Association of Colleges and Schools with headquarters in Atlanta.

The largest class in the history of the college—196 seniors—are scheduled to receive degrees.

Three honorary degrees will be awarded at the commencement (see story on Page 26).



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MAN'S
THOUGHTS OF A ~~HOUSE~~WIFE
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. . . "other aspects I do enjoy, . . . like sleeping with a husband who still makes me feel like a bride; having babies and watching them grow . . ."

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Pfeiffer College President Inaugurated

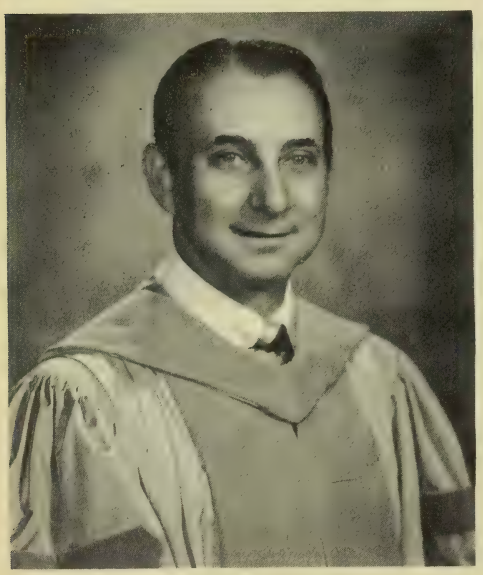
MISENHEIMER — Jack Jones Early was inaugurated the sixth president of Pfeiffer College Sunday, April 26. The inaugural address was given by the Honorable Clifford Hardin, U. S. Secretary of Agriculture and a former Chancellor of the University of Nebraska.

Paul R. Ervin, Charlotte, chairman of the Pfeiffer Board of Trustees presided at the ceremony which was attended by over 160 representatives from colleges and learned societies.

Raymond A. Jones, Jr., chairman of trustee committee on The Presidency, presented Dr. Early in the induction service. Mr. Ervin gave the charge.

Bishop Earl G. Hunt, Jr., Charlotte, led in the act of installation. Mr. Ervin conferred the official Pfeiffer Presidential medallion upon Dr. Early.

The Pfeiffer Concert Choir under the direction of Richard H. Brewer sang Randall Thompson's "Alleluia" as the inaugural anthem and also Lloyd Pfautsch's anthem "Reconciliation," which was commissioned for the Dallas General Conference of The Methodist Church.



Dr. Jack J. Early

The Rev. Julian A. Lindsey, Greensboro, gave the invocation with the benediction given by the Rev. Ernest F. Fitzgerald, Winston-Salem, both members of the Pfeiffer Board of Trustees.

The Inaugural Day Morning Worship service in the Pfeiffer Chapel had as liturgists Mrs. W. Frank Redding, Jr., Asheboro, Western N. C. Conference Women's Society President, and Dr. J. Elwood Carroll, Superintendent of the Albemarle District.

The sermon "The Mislaid Mission" was preached by William H. Faggart, College Chaplain.

A 1:15 p.m. inaugural luncheon, attended by some 450 delegates, faculty members, trustees, and inaugural committee members was held in the Student Center.

During inaugural week, three special programs were staged. These included a lecture by Henry Margenau, Yale University Professor of Physics and Natural Philosophy; Rabbi Israel J. Gerber, Temple Beth El, Charlotte; and Dr. Cameron P. West, Raleigh, Director, State Board of Higher Education.

On Thursday night members of the student body honored Dr. Early at an "R & R" social. Student members of the inaugural committee on Friday night sponsored an inaugural ball.

On Saturday night, some 140 Albe-

narle and Stanley County citizens attended a dinner in Albemarle honoring Dr. and Mrs. Early. On April 22, members of the Albemarle Woman's Club, the Albemarle Junior Women's Club, and the Albemarle Business and Professional Women's Club honored Mrs. Early at a reception at the home of Mr. and Mrs. Henry Culp, Jr., New London.

TWO MINISTERS WILL RECEIVE HONORARY DEGREES FROM HIGH POINT

High Point College will bestow honrary degrees on two North Carolina Jnited Methodist ministers during ommencement exercises on the colege campus May 24.

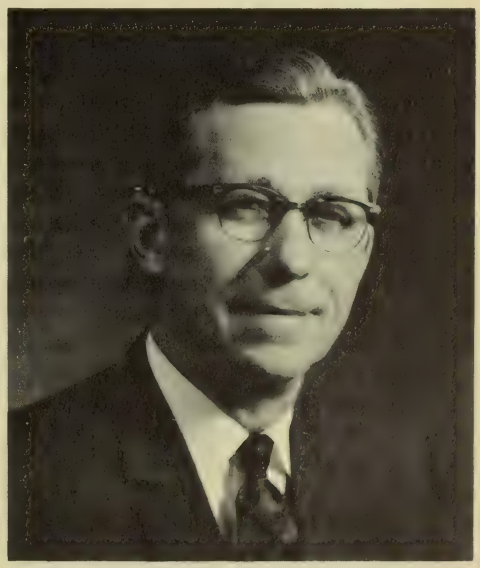
To be honored with Doctor of Divity degrees will be the Rev. Harley Morrison Williams, pastor of West Market Street United Methodist Church in Greensboro, and the Rev. Nicholas Warnum Grant of Raleigh, irector of the Program Council of he North Carolina Conference of the Jnited Methodist Church.

The Rev. Mr. Williams, who began is ministerial career in 1944 as an ssociate minister at the church which e now serves, is a graduate of High oint College and Duke University Divinity School. Other pastorates include Oak Ridge, Davidson, Park Street in Belmont, Central Terrace in Winston-Salem, Central in Monroe and Memorial in Thomasville.

The Rev. Mr. Grant, a native of Garysburg, received his bachelor's degree from Duke University and his bachelor of divinity degree from Duke University Divinity School. From 1964 until he began his current work with the Program Council, he was superintendent of the Raleigh District. His pastorates include Marvin Memorial, Rocky Mount; Warren Charge, Warrenton; Rich Square Charge, Rich Square; Bethel; First, Washington, Fairmont, Raleigh, and St. Paul in Goldsboro.



Rev. Harley M. Williams



Rev. Nicholas W. Grant

THE BROAD SCOPE

PLIGHT OF YOUTH DIAGNOSED

A Protestant monk from the famed monastery at Taize in Southern France, Brother Robert Giscard, has stated that many young people, both Catholic and Protestant, have received "only a religious formation of practices, of laws and moralisms." He goes on to say that "for the majority, this kind of religion is nothing and when they face the challenge of human reality, in the university or in some other areas, they realize the emptiness of this form of religion. Then they are confronted with a crisis of faith which must be met with a truly Christian answer of life that they had really never learned."

Brother Giscard said that "some remain in a vacuum, but others with a great desire to fulfill themselves move to a realization of the authenticity of Christianity." Giscard's analysis was made in the course of an "Encounters with Youth" dialogue.

CHURCHES TOLD TO STUDY THE FUTURE

Religious groups today "seem to be spending time rushing ahead to solve yesterday's problems tomorrow", commented Earl C. Joseph of the Univac Federal Systems Division of Sperry Rand Corp. He made the statement recently in an address to clergymen of the American Lutheran Church in Minneapolis. Joseph said that technological advances will bring new questions for the Church to answer.

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A Junior College for Women

Raleigh, North Carolina

WATCHTOWER OPERATION EXPANDING

The Watchtower Bible and Tract Society, operated by Jehovah's Witnesses, has acquired the huge ten-building complex of the Squibb pharmaceutical plant in Brooklyn, N. Y. Located near the administrative offices and the missionary school of Jehovah's Witnesses, the new buildings will be used to house 39 forty-ton presses. Other printing plants are located in Canada, England, Germany, Switzerland, South Africa and in Scandinavian countries.

GRAHAM BRANDED AS "HYPOCRITE"

Billy Graham was blasted as a hypocrite while addressing a group of 500 Lutheran ministers during his recent European Campaign. A youth who would identify himself only as a student, forced his way into the meeting. After a brief scuffle with officials near the podium, he was granted five minutes to address the gathering. He criticized the outlay of money for the Crusade, and said that it should have been spent on social causes.

WHAT PRICE FOR A BIBLE?

A Bible has been placed upon the market at a price of $2,500,000 to $2,750,000. It is one of 13 Gutenburg Bibles in the United States, and has recently been in the possession of Arthur A. Houghton, Jr., president of Steuben Glass, who provided funds for Harvard's Houghton Library.

The book was recently purchased by

BOARD APPROVES EXPANSION PLANS AT LOUISBURG

Purchase of a 21-acre tract adjoining the Louisburg College campus and plans for the improvement of dormitory facilities for men, to be provided for by "Project Attainment" funds, were approved by the Louisburg College Board of Trustees in its spring meeting May 1.

The 21-acre tract, known as the A. V. Person property, was purchased recently at a cost of $80,000. Also from "Project Attainment" funds, which now total $430,000 plans were made to provide new bathrooms for Franklin Dormitory during the summer, and approval was given to proceed with the plans for construction of a 96-bed dormitory for men on the recently acquired property.

President Cecil W. Robbins, reporting on "Project Attainment," said that since last fall $110,000 had been paid in pledges and that the program will continue until the goal of $850,000 is reached.

In other business the board adopted an operating budget of $1,671,633 for the fiscal year beginning June 1.

New trustees were nominated and include: T. W. Heath, Kinston; Willis W. Nash, Louisburg; and Rev. A. F. Fisher, Goldsboro. Others renominated to succeed themselves include: Rev. J. V. Early, Greenville; S. Thomas Gaddy, Raleigh; John H. Hodges, Louisburg; Dr. James H. Semans, Durham; Hal A. Thompson, Raleigh; and Edward F. Yarborough, Louisburg.

Three trustees whose combined service totaled 75 years asked to assume the emeriti relationship. They are Dr. James E. Hillman, Raleigh, former president of the board; C. S. Bunn, Spring Hope; and Judge Marshall T. Spears, Sr., Durham.

In other action the board elected David E. Daniel as administrative vice-president of the college.

E. Hoover Taft, Jr,. of Greenville, president of the board, presided at the meeting.

Hans P. Kraus, a rare book dealer, who promptly placed it upon the market. Few of the 200 Bibles printed by Johann Gutenberg around 1450 A.D. are in private hands; most are in libraries or museums.

STANLEY JONES ON THE FUTURE

Now a sprightly 86 years of age, Dr. E. Stanley Jones had some thoughts recently on what the church would be like in 2,000 A.D. "There will be but one church of Jesus Christ", he said. "Churches will be grouped together in a federal union and will work as the federal government does."

He thinks the present stress on social action will continue. "But we need something more. If we lose God we lose humanism. We cannot believe in man if we do not believe in God."

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

Methodist Mission
International Post Office
Box 1182
Seoul, Korea
February 1970

Dear Friends:

This past Christmas brought us three very special gifts, all pictures, which we now have hanging in our home. The pictures are surprisingly similar in that all three are of vases and yet unlike in that each is done in a different medium that is somehow particularly expressive to us of the giver.

The first gift Jack brought home from the orphanage at Ilsan one evening, and we gathered around to admire the oil painting of Korean vases. It was all the more surprise to us that the painting is just a hobby of the young doctor who painted it. When Jack came to Korea in 1956 he taught an English Bible class where he met a talented boy who had been made fatherless and destitute by the war. Thanks to scholarship help this boy was able to finish our Methodist Pai Chai High School and entered Yonsei University's six-year medical course. Since we administered the scholarship funds, we saw this student often, sought to encourage him in times of difficulty, and shared our faith during his times of questioning.

The young man graduated, served his years in the ROK Army as a doctor, and returned to do a residency in pediatrics at Severance Hospital. An American pediatrician, who volunteered her services part-time at the Ilsan orphange, arranged through Severance to supervise a resident at the orphanage. With 600 babies and children some in very weak condition, and the medical facilities of Seoul an hour away, this seemed like an answer to prayer. But then the problem came in finding a resident willing to take the job. At Ilsan, five miles south of the Demilitarized Zone, living would be hard and prestige considerably less than in Seoul. In a country like Korea which has known such great suffering and deprivation, understandably though regrettably, getting ahead professionally and economically has become the goal of so many young people. Then the young doctor with whom we had kept in contact through the years asked to go saying it was the least he could do in appreciation for the education he had received. The lives of the babies he has saved is the real gift he has given, but the painting, a symbol of that gift and of the fruits of our Christian mission schools and scholarship students, we are proud to hang in our living room.

On Christmas Eve morning three young men knocked at the gate. Barbara has been in bed since early November with hepatitis, but when she heard who was here, she insisted on getting up and receiving them in the living room. For these were former students who had graduated from Kwang Sung High School in 1965. One

oung man had just returned from two ears with the ROK Army in Vietnam, iet with his buddies, talked over old mes, and suggested they see if the heises were still around. The second working his way through college and as another year to go. The third young an, older than the rest of the class ecause he did his military service nd then worked his way through igh school, works in the circulation epartment of a Seoul newspaper. He yly said he would like to invite us his wedding in the Spring, taking measure of pride in the fact that he ould be the first of the class of 1965 marry. These boys brought a gift hich is very popular in Korea these ays—a wood carving of a vase mount- l on a dark green velvet background t in a mat of light green silk. They st an eye around to see where we ight put it, and it is now hanging in e entrance way where it reminds us we go and come of the promise of e students we teach or work with ch day and of the long reaching im- ct Christian teachers and schools n have.

The last gift arrived late, several ys after Christmas. One of our mix- l-race high school girls had been lling us for some time that she was aking us a gift in needlework class school. She was here at the house veral times during the holidays, and we teased about the long-awaited gift. When her handiwork was at last completed, she presented it shyly and beamed over our exclamations of delight. And it is lovely, not the traditional silk embroidery on black satin, but a modern, cheerful design of vases done in gay colors on large weave natural silk. It seems so right for our dining area, and we just pray that its creator, a red-haired fair faced girl who stands out in any crowd because she is so different, might find a place where she can fit as rightly in Korean society.

The Theises have appreciated your greetings during the recent Christmas season, as we have appreciated your prayers and support through the years. Barbara still has to rest in bed most of the day but is hopeful of getting out again out again before long. Matt and Jay are growing up fast, first and second graders; Deborah and Patricia-are-into-everything, one and two year olds. So you can imagine that Jack has been especially busy these last months overseeing their activities in addition to his responsibilities at Holt Adoption Program (704 adoptions in 1969, making it a record year).

Your missionaries in Korea,
The Theis Family
Barbara, Jack, Jay, Matt
Patricia and Deborah.

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

WINSTON-SALEM FORSYTH DISTRICT MEETING

Mrs. W. Frank Redding, Jr., Conference president, was speaker at the Annual Meeting of the Women's Society of Christian Service of the Winston-Salem Forsyth District at Central Terrace United Methodist Church, Winston-Salem, on April 16. Mrs. Redding discussed "Changes Church Women Face Today."

Mrs. Fletcher Nelson spoke on the place of women in the church, Mrs. Virgil Penn on a woman's responsibility to her family and Mrs. James Ringley discussed the role of young people in today's revolution.

Mrs. Ringley was reelected district president. Other officers chosen to serve during the next two years are Mrs. L. M. Mayfield, vice-president; Mrs. Judy A. Law, secretary; Mrs. Norman Martin, treasurer; Mrs. Howard Chafin, assistant treasurer; Mrs. David U. Law, Christian Social Relations; Mrs. Eleanor C. Mills, Missionary Education; Mrs. Larry Wilkinson, Spiritual Growth; Mrs. Myvriam Roberson, membership cultivation; Mrs. Virgil Penn, nominations; Miss Blanche Westmoreland, program materials; and Mrs. Jack Atkins, Public Relations.

STATESVILLE DISTRICT

A program on "The Adventure of an Open Life" was presented by a group of Yokefellow Volunteers at a meeting of the Statesville District Women's Society on April 16 at First United Methodist Church, Lenoir.

Mrs. Garland Stafford, district president, spoke on, "The Quest for an Open Life," after which Miss Virginia Miller, Church and Community Worker for Caldwell County, described the Yokefellow work in the county. Three volunteers, Mrs. Ann Segars, Mrs. Susie Grist and Mrs. Annie Harper, told of their adventure in the work.

Mrs. Joseph Wishon, Hickory, was chosen as the new district president. Others elected for two year terms are Mrs. Royal Wooten, vice-president; Mrs. Paul Morrow, secretary; Mrs. Conrad Crouch, treasurer; Mrs. Carroll Arndt, program materials; Mrs. S. E. Knowles, spiritual growth; Mrs. John Gambill, Missionary Education; Mrs. Alger Harper, Christian Social Relations; Mrs. Jettie Morrison and Mrs. Jack Ellison, members-at-large; Mrs. Thomas R. Sigmon, Nominations; and Mrs. C. J. Hall, Mrs. Charlie D. Murray, Mrs. Bryan Drum and Mrs. Thomas C. McLean, sub-district chairmen.

MISS ELIZABETH CALLIS ON FURLOUGH

Miss Elizabeth Callis, Methodist missionary in Malaysia, arrived in Charlotte on April 23 to spend four months on furlough "spending as much time as possible in Charlotte", she said. After September she will be at Garrett Theological Seminary, Evanston, Ill. for nine months of study.

In her letter to friends, she said "Leaving here is not easy. The years have flown oh so fast, roots are deep and ties strong. But at the same time it is good to think of seeing family and friends on yon' side of the world again for a while. I solicit your patience and help concerning re-entry adjustments

Hope to see many of you somewhere, ometime."

While in Charlotte her address will e:

Miss Elizabeth Callis
% Mrs. Grover C. Ritchie
1260 Roanoke Ave.
Charlotte, N. C. 28205

WNC DISTRICT PRESIDENTS — MRS. JAMES RINGLEY

Helen Shuler Ringley, vivacious PK orn in a parsonage at Rural Retreat, a., is the vivacious leader of the Vomen's Society of the Winston-Sa- em Forsyth District, following in the otsteps of her minister father and edicated mother.

There is not a phase of work at onnoak Hills United Methodist hurch, Winston-Salem, that has not een helped by her enthusiastic sup- ort, from organizational work when he church was first established in 1957 her current job in Membership ultivation.

Her other church responsibilities ave included adult Church School eacher, membership on the building ommittee for the new church and arsonage, counsellor for M.Y.F., hairman of the Commission on Wor- hip, work on the Com. of Education nd Supt. Youth Department.

In the Women's Society she has serv-



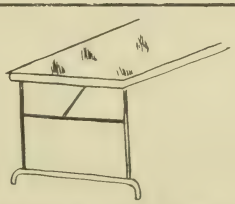
Mrs. James Ringley

ed in every office, completing her term as president while working as district president.

In the community organizations she plays a valuable part in the Winston-Salem Woman's Club, Home Extension Clubs, Y.W.C.A. and other civic groups. While her children were in school she was an ardent P.T.A. member, Girl Scout and Cub Scout counsellor.

The Ringleys have three children, Mrs. W. A. Webb, Jr., Wilson, and sons, James Shuler and Giles Philip of Appalachian State University, Boone.






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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR MAY 17

LAW VERSUS GRACE

Background Scripture: Acts 15:1-35; Galatians 2

Lesson Scripture: Acts 15:1-6; Galatians 2:15-21

In this lesson we shall be dealing with one of the central themes of Protestant doctrine, salvation by faith alone. In our lesson scripture we see evidence of a struggle in the early church between two types of belief. The first of these is the result of the habit of thinking of salvation as being achieved by "attainment", that is, the obtaining of acceptance by God because of success in keeping the law. The second is belief in salvation by the grace of God through faith alone, claiming no merit or worthiness whatsoever on our part.

Apparently a considerable number of members in the early church still clung to the notion of religious faith as attainment. One recalls the example of the young man who asked Jesus what he should **do** to attain eternal life. When Jesus reminded him of the law he replied that he had kept it perfectly since childhood. The conservative members of the Jerusalem church, while believing that Jesus was the promised Messiah, still believed they were required to observe the law as given in the Torah (first five books of the Bible). They could cite one of the sayings of Jesus to support their position: "I came not to destroy the law, but to fulfil it." They considered the law as God's gift to provide them a way of acceptance. So they reasoned that the Gentiles who were coming into the fellowship must likewise be taught the law and required to obey it.

Paul, and others associated with him, had come to feel the law was a burden, and a heavy one at that. Furthermore they felt that Gentiles could come into the church without first becoming Jews. Many of the new converts were people who had developed an interest in Judaism, attending the meetings in their synagogues as "observers" only; being attracted by the Scriptures of Judaism and especially its noble conception of an unseen God. However, they could not bring themselves to the point of embracing this faith in their own. Many of the laws of the Jews evidently seemed senseless to them. Besides, they did not want to identify themselves wholly with a group which had suffered so much persecution and exile.

Now when Paul, and the other missionaries, presented to these Gentiles a plan by which they could find acceptance with God without having to come through the door of Judaism a great many of them gladly accepted this opportunity. When the news that Gentiles were coming into the church reached Jerusalem, the conservatives were alarmed. A conference was called to thrash out the matter. The conference is reported in Acts 15 and also in Galatians 2:1-10 where Paul gives his own account of the meeting. A careful comparison of these two accounts will show some interesting differences. The Acts account gives the impression that the matter was settled

amicably. The Galatians account indicates that tempers flared and charges and counter-charges were made. Paul publicly rebuked Peter because he had apparently reverted to the conservative position regarding admission of the Gentiles.

The differences between the two accounts mentioned above have led some Bible students to the conclusion that the Acts account refers to some other, and later dispute. Be that as it may, the conflict of views was evidently there and led finally to a sharp break between the parties, and of Paul's decision to make his life-work the conversion of the Gentiles, leaving others to continue the work among the Jews. However, Paul evidently continued to make contact with the synagogues on his missionary journeys.

Needless to say, had there been no appeal to the Gentiles the history of the church would be very different from what it actually is. Perhaps it would have emerged only as an obscure Jewish sect. However, the success of the work among Gentiles was not accomplishd without overcoming many obstacles. Some of Paul's critics accused him of making the way of salvation too easy; indeed, some thought such a doctrine as he preached really encouraged men to sin, knowing they could easily obtain forgiveness. Others thought that the doctrine of salvation by grace through faith was actually too good to be true! Paul's letters reflect his answers to these criticisms. There is no space available to list them all here; however, Galatians 5:13-6:5 is an example of the way Paul dealt with this problem. It will merit the reader's careful study.



Page

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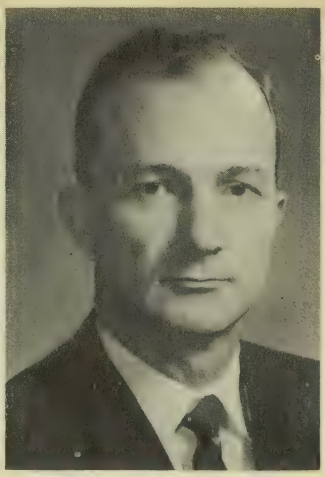
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PFEIFFER COLLEGE TO AWARD THREE HONORARY DEGREES

Three honorary degrees will be conferred by Pfeiffer College during commencement exercises Sunday, May 17.

Mrs. Helen Taft Vaughn, Charlotte, will be awarded the Doctor of Humane Letters degree. A resident of the Methodist Home but formerly of Columbus, Ohio, Mrs. Vaughn has been treasurer of the Pfeiffer Board of Trustees since 1951. Vaughn Residence Hall at the college is named after Mrs. Vaughn and her late husband, Harry C. Vaughn.

The Doctor of Divinity degree will be conferred upon the Rev. Robert A. Davis, president of Brevard College, Brevard. A member of the Western North Carolina Annual Conference, the Rev. Mr. Davis was appointed Brevard College president in 1969. For seven years he was an associate director of the Division of Higher Education of The United Methodist Church, Nashville.

Miss Michiko Yamakawa, president of Seiwa Woman's College in Japan, will be granted the Doctor of Pedagogy degree. A prominent Japanese Christian, she is well known to many American Methodists through platform and conference appearances during visits to the United States.

Two Candler Faculty Members Named

Two additions to the faculty of Candler School of Theology, Emory University, have been announced by President Sanford S. Atwood.

Dr. Grant S. Shockley, executive secretary of the Interboard Committee on Christian Education Overseas, The United Methodist Church, has been named professor of Christian education. He is a freqent author of articles and curriculum materials for United Methodist Church school publications.

The Rev. Charles V. Gerkin, director of chaplaincy services at Grady Memorial Hospital, Atlanta, has been named professor of clinical pastoral education at Candler. The appointment is effective Sept. 1, 1970.

Prayer Conference Speakers Announced

LAKE JUNALUSKA — Dr. Harry Denman has announced some of the outstanding speakers who will participate in this year's World Meeting of the International Prayer Fellowship. Dr. Denman is general secretary of the international prayer group which will meet at Lake Junaluska, May 31 to June 4.

Among those who have already accepted invitations to address the conference are Dr. Okgill Kim, President of Ewha University, Seoul, Korea; Dr. Dongill Kim, Former Dean of Yon Sei University, Seoul; Dr. George Schweitzer, a professor of nuclear chemistry at the University of Tenn., Knoxville; and Dr. Myron S. Augsburger, President of Eastern Mennonite College, Harrisonburg, Va.

Also scheduled to appear on the program are Dr. Charles Boddie, President of the American Baptist Seminary, Nashville, Tenn.; Dr. Harold Hong, President of Methodist Theological Seminary, Seoul; Dr. J. Manning Potts, Executive Director of the Lake Junaluska Assembly; and Rev. Maurice King, Dean of the Upper Room Chapel, Nashville.

Dr. Denmam has also announced that the Prayer Conference will open on Sunday morning, May 31, with a sermon by Dr. George Butterick, well-known preacher residing now in Nashville.

On Sunday afternoon at four o'clock, a Memorial Service will be held for Dr. Helen Kim, who passed away earlier this year. Dr. Kim was formerly president of the International Prayer Fellowship.

For further information about the Conference, contact the Program Department, Box 67, Lake Junaluska.

SUSGA Leadership Posts Go To Pfeiffer Men

MISENHEIMER — The president of the Pfeiffer College student body and the College's Dean of Students have been elected to top leadership posts of the Southern Universities Student Government Association (SUSGA).

Roger Gramling, a senior from Orangeburg, was elected national president of the student organization at their annual conference held in Memphis April 23-25.

The Pfeiffer senior was elected on the first ballot and will coordinate the SUSGA program for over 150 colleges and universities in 12 southern states.

Dean Bill J. Briggs was elected the executive secretary of the organization. He will head the central office for the group which is to be moved to the Pfeiffer College campus.

The Pfeiffer Dean has served on the executive council of SUSGA over the past several years. He has also attended numerous conferences and seminars of this group and was the advisor for the 1970 North Carolina State SUSGA Conference.

Gramling is the son of Roger W. Gramling, Route 1, Orangeburg, S. C. He is listed in Who's Who Among Students, was program co-chairman for the North Carolina SUSGA State Conference, and is a member of Phi Delta Sigma (Pfeiffer honor scholastic society). He ran unopposed in the spring student government elections for the presidency of the Pfeiffer College student body.

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Children's Page

MRS. CATHARINE VICK

Dear Girls and Boys:

Let's celebrate Thursday! This is the only Thursday, May 7, 1970, that any of us will ever have so we ought to do something very special with it.

We could learn one new thing. We could send a greeting to a friend. We could do one job we have been putting off. We could do a kindness. Sing! Celebrate! "This is the day the Lord has made. Rejoice and be glad in it."

Aunt Cay

GROWING UP

Tom lived in a home with many other children and he did not know when his birthday came. This bothered Tom, for in his church school class they celebrated birthdays. There was a special song and Miss Davis talked about growing up. There was a picture on the screen of Jesus when he was a boy and Miss Davis read from the Bible. The birthday child had special work to do. Tom had never had a birthday celebration.

One day as he returned from church school very slowly, he met Daddy Jim, the superintendent of his home. "Daddy Jim," said Tom "I wish I knew when my birthday came."

"Well," said Daddy Jim, "birthdays are all right, but it's growing up that counts, not birthdays."

Tom wondered how anybody could tell that you were growing up if you didn't have birthdays.

"Has anyone you know had a birthday lately?" asked Daddy Jim.

"Yes," replied Tom. "Ned, a boy in class at church school."

"If you hadn't known about his birthday, could you have told that he was growing up?" asked Daddy Jim.

No, Tom couldn't. He and Ned had been a little sillier than usual in class today.

Daddy Jim stopped at the corner to wait for the traffic light. That morning Tom and Ned had run ahead. That wasn't growing up. Daddy Jim was grown up and he obeyed the rules. As they entered the gate to The Children's Home, a bell rang.

"It's dinner time," said Daddy Jim grabbing Tom's hand as he ran toward the building, "we'll have to hurry."

"You're grown up," said Tom. "You don't have to be there on time."

"Maybe I don't, but I choose to," answered Daddy Jim. "I'd hold back the whole dinner if I were late. You think of such things when you're grown up." As they reached the dining room he added, "It's the way you choose to act that shows whether you're growing up."

Tom ate his dinner thinking, "It's the way you choose to act that shows whether you are growing up." All that day he chose to be courteous and quick to help. He saw the matron looking at him once or twice and when he popped into bed that night before

anyone else, instead of stalling, he heard her say, "I believe Tom is growing up."

The next Sunday Tom was in his class early. When the teacher came, she was surprised to see that he had arranged all the chairs around the table. Ned came and gave him a friendly punch. This was usually the beginning of the hitting back and forth that lasted all through the session. But today Tom paid no attention. Ned pulled Tom's chair from under him, but still Tom did not hit back or start to play. Tom asked the teacher if he could help her. He distributed the crayons and started a page for the class book. It was surprising to see how well the class work went and how much was done with nobody holding back. When the teacher suggested that they go out into the park, Ned put his arm through Tom's and started ahead.

"Come on," he said, "let's cut across the street ahead of the others!" But it was a rule that they should keep together. Tom thought of Daddy Jim and stood still. "I choose to wait," he said.

It was four Sundays after that Miss Davis pinned on the screen the picture of Jesus when he was a boy.

"Somebody's had a birthday," Tom thought. "She's getting the Bible to read the growing-up verse."

Miss Davis did read it: "And as Jesus grew older he gained in wisdom and won the approval of God and men." But then instead of asking a birthday child to come forward, she asked for Tom.

"I'm sure you have all noticed how fast Tom has been growing lately," he said when he joined her, wonderingly. "I don't know when his birthday was, but I know he must have had one, for he is no longer the little boy he used to be. He has grown tall and strong and helpful, 'in favor with God and men.'"

Adapted

MOTHERS AND BABIES

Fill in these blanks to discover the baby and then tell who the mother is.

You'll find me in wool but not in worm ———
I'm always in farm but not in firm
———
Then I'm in master but not in faster
———
I'm in black but never white ———
What's my mother
I'm found in fleet but never in sleet
———
In rain but not in snow———
I'm found in weather wet not dry——
And in the mountains you know———

WHAT'S MY MOTHER

———

HOMES

Birds live in nests
Up in the tree.
Fish live in water
In lakes or the sea
Ants live in hills
They build in the ground.
Bees live in hives
Filled with humming sounds.
I live in a house
With my family
That's how God planned
For creatures and me.

———

RIDDLES

What is too much for one, just right for two, but nothing at all for three?

A secret

What animal has the head of a cat, the tail of a cat, the ways of a cat, and yet isn't a cat?

A kitten

ANSWERS FOR LAST WEEK:
Countries.

CAROLINA BRIEFS

¶ A District Youth Rally will be held Wednesday, May 13, at the Wesley Memorial United Methodist Church in High Point at 7:30 p.m. The rally will feature Eddie Kilbourne, nationally known youth leader and folk singer.

¶ Bishop William R. Cannon will preach at Chestnut Street United Methodist Church, Lumberton, Sunday morning, May 10, and will dedicate the church's new organ. That afternoon at 5:00 Dr. R. Peak will give a dedicatory recital on the organ.

¶ Miss Lorena Kelly, missionary to the Congo, will visit Lebanon United Methodist Church, High Point, Sunday, May 17. She will speak at the morning worship service, meet with the young people and Council on Ministries for a snack supper and show slides at the 7 p.m. service. Miss Elizabeth Callis, missionary on furlough from Malaysia, will speak at Lebanon on Sunday night, May 24.

¶ Dr. Harry Denman of Lake Junaluska was the visiting preacher for Family Week revival services at Long's Chapel United Methodist Church, Lake Junaluska, May 3-8.

¶ The Rev. John H. Barnes, pastor of Race Street United Methodist Church, Statesville, will be the guest preacher at the spring revival May 17-20 at Boulevard United Methodist Church, Statesville. Services will be at 11 a.m. and 7:30 p.m. on Sunday and 7:30 p.m. Monday, Tuesday and Wednesday.

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Country Club, Greenville, N. C. on Thursday, June 4, at 12:00 noon. The cost of the meal will be $2.50 and you are asked to send a check in this amount, made payable to Mrs. J. V. Early, 605 E. Tenth St., Greenville, N. C. 27834. Your check will be your reservation and must reach her by May 25th.

¶ Weldon United Methodist Church is planning a dedication service for its memorial room May 31. Pictures are needed of the following former pastors: William Grey, John N. Andrew, J. Hunt, Oscar Brent, Marcus Thomas, T. B. Kingsbury, J. G. Gannon, W. [illegible] Simpson, A. R. Raven, J. M. Rhodes, W. L. Cunninggim, W. B. North, [illegible] Page Ricaud, B. B. Culbreth, L. [illegible] Holden, J. B. Carpenter, J. A. Lee, J. C. Green, R. P. Troy, Oliver Ryder, J. D. Bundy, W. W. Rose, H. A. Hurley, S. E. Mercer, J. A. Hornaday, [illegible] W. Perry, and J. O. Long. The present pastor, Rev. J. B. Parvin, asks that the pictures be sent to him by May 15. Even small photographs and snapshots are requested, since these can be enlarged.

¶ The current study in the Junior High Church School material is written by Dr. Garland Knott, associate professor of religion at Methodist College, Fayetteville. He is a member of Hay Street United Methodist Church.



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WF Officers Elected at Raleigh

Officers for 1970-71 were elected recently by Raleigh Wesley Foundation members. They are:

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Vice president, Gerald Yokeley, N. C. State University (Lexington).

Secretary, Coleen Garska, Peace College, (Raleigh).

Treasurer, Kenneth Boone, N. C. State University (Graham).

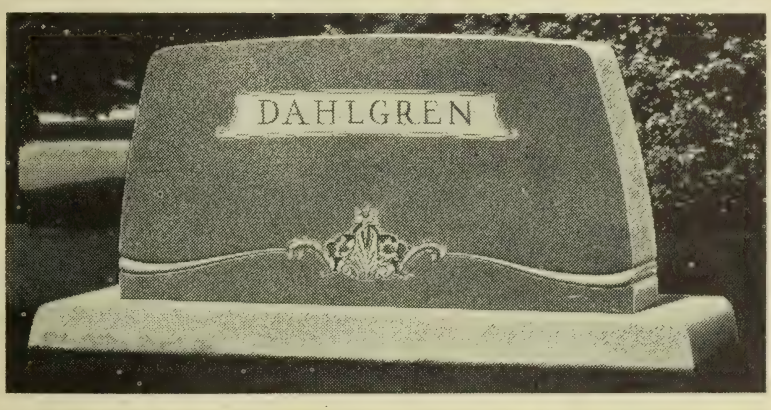
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Chairman, Ministry of Special Functions, Larry Johnson, N. C. State University, (Charlottesville, Va.)

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Rev. Neal V. McGlamery is director of the Foundation.

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IN THE COUNTRY OF THE YOUNG

by Bishop Earl G. Hunt, Jr.

Young people, with or without their own awareness or acknowledgement actually are on the trail of *something essentially spiritual in nature*. They know, perhaps better than their elders in this world, that man "does not live by bread alone."

Dare we who ourselves have been tormented by the Church's theological confusions and its uncertain trumpets; dare we deny that the failure of the community of faith to live by its own religious professions and to relate its message significantly and meaningfully to youth culture, has allowed to develop *a dangerous vacuum* into which alien elements and forces have moved with sure swiftness?

As one modern thinker suggests in current theological idiom, our young people may be actually revolting against the *experience of the absence of God* at this moment in human history, and against an institutional church which has dared to offer itself in place of its Lord and has given a stone when men have asked for bread!

As one minister, I am convinced that the only adequate answer to all the longings and searchings of contemporary youth is to be found in the fullness of the gospel of Jesus Christ. I am convinced further that young people today are magnificently susceptible to the winsome pleas of the gospel, provided the church can master the delicate new skills required to present it to their generation.

. . . . In my judgment the bridge of fresh communication across the generations cannot be built "in the country of the young" apart from our willingness to listen, to understand and to become deeply and redemptively involved in the radical remaking of human society after values of the New Testament instead of the materialism implicit in a purely economic interpretation of man.

Only thus may we avoid being, in Jude's vivid language, "clouds that bring no rain," and only thus may we help our youth, in another's words, to come upon the "figure of that strange man hanging on his cross."

As it was true for us, so is it for them. In our Lord Jesus Christ can they find that identity, meaning, mission and hope which they seek for the living of these days.

Excerpts from the devotional address delivered by Bishop Hunt at the General Conference on Thursday morning, April 23.

Duke

NORTH CAROLINA
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Vo. 115 Greensboro, N. C., May 14, 1970 No. 20

THE HOLY SPIRIT AND AN EVANGELICAL APPROACH TO SOCIAL ACTION

Robert G. Tuttle, Jr.

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THEY WENT IN PEACE

W. Lane Kerr

WHERE IT IS

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10 They Went in Peace
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by Mitchell Faulkner

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28 Children's Page

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

May 31-June 4—World Meeting of the International Prayer Fellowship
June 5-7—WNC Wesleyan Service Guild Annual Meeting
June 10-14—Western North Carolina Annual Conference
June 14-26—Special Children's Lab
June 16-18—WNC Women's Society of Christian Service Annual Meeting

NORTH CAROLINA CONFERENCE

May 4-18—District Workshops on Ministers' Reserve Pension Plan
May 17—Louisburg College, Baccalaureate Sermon and Commencement Exercises
May 23—North Carolina Wesleyan College Alumni Day
May 24—Methodist College Baccalaureate Sermon, 11 a.m.
May 24—Dedication of Camp Chestnut Ridge Staff House (RFD, Efland, N. C.) by Bishop William R. Cannon, 3:30 p.m.
May 24—North Carolina Wesleyan College Baccalaureate Service, 11 a.m. Commencement Exercises, 4 p.m.
May 25—Methodist College Graduation Exercises, 10:30 a.m.
June 2-5—North Carolina Annual Conference, Jarvis Memorial, Greenville
June 13—Opening of Renovated Waterfront Facilities, Camp Don-Lee (Arapahoe, N. C.) by Bishop William R. Cannon, 11 a.m.

WESTERN NORTH CAROLINA CONFERENCE

May 17—Charlotte District Briefing Session, Dilworth Church, Charlotte, 3 p.m.
May 18-21—Cabinet Meeting, Charlotte
May 20—Board of Managers, The Methodist Home, Charlotte, 12:30 p.m.
May 21—Board of Trustees, The Children's Home, Winston-Salem, 10:30 a.m.
May 21—Statesville District Business Meeting, First Church, Hickory, 7:30 p.m.
May 24—Winston-Salem Northeast District Briefing Session, Stokesdale, 3 p.m.
May 25—Salisbury District Briefing Session, Trinity, Kannapolis, 7:30 p.m.
May 26—High Point District Briefing Session, Mount Vernon Church, Trinity, 7:30 p.m.
May 28—Marion District Briefing Sessions, Rutherfordton, 7:30 p.m.
May 28—Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
May 28—Thomasville District Briefing Session, Memorial Church, Thomasville, 7:30 p.m.
May 31—Asheville District Briefing Session, Haywood Church, Asheville, 3:30 p.m.
May 31—North Wilkesboro District Briefing Session, First Church, N. Wilkesboro, 3 p.m.
June 1-2—Board of Ministry, full board meeting, Lake Junaluska
June 2—Waynesville District Briefing Session, Cullowhee Church, 7:30 p.m.
June 1-2—Full Connection and Probationary Member Candidates' Retreat, Lake Junaluska
June 4—Albemarle District Briefing Session, Central Church, Albemarle, 7:30 p.m.
June 7-10—Cabinet Meeting, Lambuth Inn, Lake Junaluska
June 10-14—Annual Conference, Lake Junaluska

The Holy Spirit and an Evangelical Approach to Social Action

by Robert G. Tuttle, Jr.

There is a need for an evangelical approach to social action. This can be demonstrated by the failure of many so-called evangelicals and those frequently associated with social action to combine a personal faith with a vital concern for man's needs, individual **and** social. As a result one group rarely listens to the other and rather than complement each other's strengths, they merely expose each other's weaknesses.

Question: In a technological world where many conservative evangelicals have lost much of the impact of their witness for Christ by failing to recognize man as a social creature, how might one best serve a God of infinite love? Likewise, in an increasingly sin-sick world where many of those most concerned with social action have lost sight of the total thrust of the gospel to change men's lives by failing to see man as an individual in need of a personal faith in Jesus Christ, how might one best serve a God of infinite mercy?

Must the Church always find herself swinging helplessly at the end of a monstrous pendulum, pausing only for a moment at the extremities of the well-worn arc? Must Christians always find themselves standing hypnotized before this pendulum watching it swing back and forth, back and forth . . . ? Surely there is some basis for a genuine synthesis involving both a concern for individual salvation and social justice.

THE WEAKNESSES OF A PURELY EVANGELISTIC MINISTRY.

Have many evangelicals been hopelessly duped by the words of the old gospel favorite, "This world is not my home, I'm just a passing thru, my treasures are laid up somewhere beyond the blue; the angels beckon me from heaven's open door, and I can't feel at home in this world anymore?" Will their orientation continue to be (for the most part) an "other-worldliness?" Have evangelicals on the whole taken the words of Browning far too seriously: "Leave now for dogs and apes! Man has forever."

Many evangelicals are jittery. They have rightly suspected the social involvement of many because of its moral and spiritual breakdown; but nonetheless, it is time for the evangelical to come down out of the tree. His (in some cases) almost "total" reaction against the social gospel has made "social concern" (even as an outgrowth of genuine Christian love) a negative term among so many evangelicals. Evangelicals have over-reacted indeed. God forgive us if we are in fact the modern priest and Levite by-passing suffering humanity.

The Rev. Dr. Tuttle is minister of New London United Methodist Church, New London.

THE WEAKNESSES OF A PURELY SOCIAL MINISTRY

The Church in much of its social thrust has failed to acknowledge the vital need for personal salvation. The question now is: will it continue to be oriented (for the most part) by its "this-wordliness?" Must it be hopelessly lost in a social emphasis without focus upon Christ, without the responsibility of personal morals to guide social morality, and without the Holy Spirit? Much of social action today, like Martha in the tenth chapter of Luke, has become "distracted by much serving" and is "anxious and troubled about many things."

This is not to disparage a noble attempt; it is simply to say that in its self-employed "busyness," social action has lost perspective. It has no solid point of departure; it has no ultimate goal in mind. There are ultimate goals under consideration, however, and a vital social ministry must examine its own goals in light of the Christian faith. With Wesley's oft quoted words: "There is no religion but social religion; no holiness but social holiness," (which incidentally is an objection against mystic solitude as a means of purifying the soul) should also follow this statement from Wesley's sermon, 'Justification by Faith:"

> All truly **good works** (to use the words of our Church) **follow after justification;** and they are therefore good and 'acceptable to God in Christ,' because they 'spring out of a true and living faith.' By a parity of reason, all **works done before justification are not good:** in the Christian sense, **forasmuch as they spring not of faith in Jesus Christ. . .**

If social action is to speak to the needs of man by the power available through faith in Christ it must re-examine its foundation. It must come to honor God's Spirit through faith that its labor might rewarded as the fruit of the Vine.

THE HOLY SPIRIT AND SYNTHESIS

The foregoing statement is of course an over-simplification and there are exceptions to this general rule; but most would agree that the problem does exist. **Somehow a sound basis for a synthesis must be found to unite the fire of the evangelical with the boldness of a social ministry.** The evangelical needs to gain added vision with regard to throbbing social concerns and the great majority of those most concerned with a social ministry need the enabling faith of the evangelical. Many social action leaders, like the disciples prior to the filling of the Holy Spirit have the vision, but are functioning feebly and intermittently. When social action is not spiritually stabilized its output is meager. Its proponents are largely half-souls trying to produce a whole service. It is demand without dynamic.

Surely then the Holy Spirit (as with the disciples at Pentecost) is the basis for the sorely needed synthesis between evangelism and social action. To be sure, when social action is limited to man's initiative alone he has so very little to offer in comparison with the one who draws upon the infinite power of the Holy Spirit. Furthermore, it is the personal commitment to Jesus Christ and the experience of evangelical Christians which effectively taps the immeasurable reservoir of the Holy Spirit. Unless, however, this power is both received and applied, not only will the social ministry continue to be lost in frustration, but the evangelical will be held accountable for the "talent granted" but left unused.

Many have been greatly encouraged to see that the 1969 Congress on E-

(Continued on page 13)

EDITORIAL . . .

The Disruption at Centenary, St. Louis

What happened at Centenary United Methodist Church in St. Louis a few scant hours before the opening of the General Conference deserves some close and candid scrutiny. While the General Conference had not yet gotten under way, and while Centenary Church was not the seat of the conference, it bore a more than ordinary relationship to United Methodism on that particular Sunday.

St. Louis, during that short span of time—April 19 to 24—was in some sense the capital of United Methodism. And Centenary is widely known as the "Cathedral Church" of Methodism in St. Louis. All of this is significant—for a proper appreciation of what happened at the church during the Sunday morning worship service on April 19.

One of the greatly respected senior bishops of the church was scheduled to preach, Bishop Roy Short. Among the visiting worshippers were numerous other bishops and delegates to the General Conference. Also present among the visitors was a fair sized group of people usually identified as the "submarine" church. Mostly young people and young adults, they had come together at St. Louis on or about April 17.

While our knowledge about them is quite scant, our impression is that they are deeply dedicated persons, who at the same time have largely lost faith in the church as presently structured. They are convinced, as we understand them, that the visible structures of the church must be razed and a new church constructed upon the foundations. They are spread around the country in some twenty groups. However, there are many other persons who are kindred spirits, and who feel that the visible church needs to undergo radical restructuring.

The fact that members of this group were at Centenary on that Sunday morning, of course, was no accident. Moreover, what took place was far from spontaneous. The interruptions to the planned program of worship were themselves seemingly planned. Apparently, church officials had gotten warnings of possible disruption of the service . The ready availability of the police in considerable numbers would seem to indicate this.

What were the motives of the "disrupters"? We wish we knew for sure. Some will say that they came to the church to break up, deliberately, the worship service. Others are of the opinion that they saw this situation as a prime opportunity to gain entrance to the central bastion of United Methodism's ecclesiastical structure; there to make their witness; there to get close enough to the sources of power to have their voices heard; there to shake up this great church to its very foundations.

Still others see in their conduct a cheap play for publicity, a deliberate course of action calculated to get themselves arrested and to bring discredit upon the church; or the ex

pression of a martyrdom complex.

In evaluating this happening, we should avoid both naivete and bombast. Moreover, we had better not brush aside this happening as inconsequential. Here, if ever, is a situation where Christians are called upon to be as wise as serpents and as harmless as doves—not one or the other, but **both.**

The area of concern here is mined territory. It is checkered with pitfalls. If Christians do not see this, then they are shortsighted, and they could be stepping into disaster. Moreover, it is important that we carefully work our way through to good decisions, avoiding the minefields; because such confrontations as took place at Centenary, St. Louis, could happen anywhere in this country.

We don't propose to give definitive answers, but we would like to throw out some questions and suggestions which seem to us to be relevant. First, are our worship services so tightly structured that we have practically squeezed out all possibility of spontaneity? (One person present at Centenary, St. Louis, was heard to protest on this point, as he publicly tore up his printed order of service bulletin to demonstrate his conviction.) According to one account, someone in the congregation got up and asked "May I testify to the Lord?" and received the answer "We are having a worship service. Be quiet."

This further question, then: are **all** interruptions of a planned order of worship to be frowned upon? May there not be some breaking into the planned service by one or more members of a congregation that are Spirit-led, and therefore wholesome? What would be the reaction in **your** church if on next Sunday morning, someone got up and declared that God had spoken a word to him which he wished to share with his fellow worshipers. Would you instinctively react by thinking if not saying "Be quiet. We are having a worship service?"

Perhaps the greatest objection in the Centenary happening pivots around the fact that the disrupters were strangers. How would the regular congregation of the church have reacted if the youths who got up to speak had been from among their own young people?

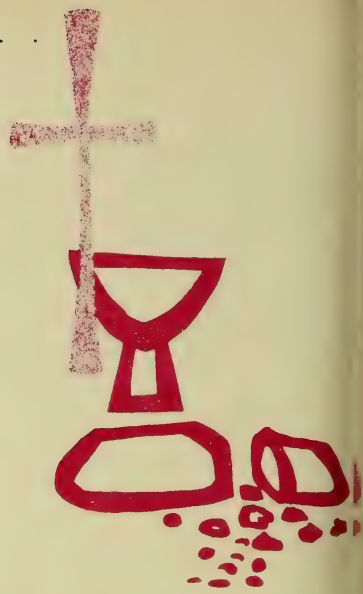
Perhaps local congregations have developed too much rigidity. Perhaps they are so firmly wedded to conformity and the conventional that they make no proper allowance for the unexpected and the unconventional. In the process, the Holy Spirit, who sometimes comes in unusual circumstances and places and persons, might be ruled out of order. It is certainly something to think about.

Pursuing the matter further, what courses are open to a pastor if the service of worship which he is leading is interrupted by persons wanting to speak? He can do one of three things: deny the request; grant it; or he can ask the congregation whether it wishes to hear the person at that time, and for how long. If the congregation says no, then the would-be speaker has no justifiable grounds for persisting. We would not subscribe to the idea that any congregation is inherently obligated to listen to any would-be speaker at any time that he appears in the sanctuary and asks for the floor.

In facing up to a problem such as this, we should never forget whose we are and to whom the Church belongs. Nor should we forget the life and mission to which we have been called. The fulfillment of that mission should have top priority.

GUEST EDITORIAL . . .

UP-TIGHT AND HUNG-UP



by Milford V. Thumm

Being Up-Tight is a modern Hang-Up.

It causes heart attacks; it produces ulcers; it gives people back troubles; it makes churches churn in dissension and spiritual unrest; it often takes the real joy out of living.

What is the major cause for our being Up-Tight? Our sins find us out!

The Evil of maintaining status-quo is a major Hang-Up of church people—a sin that has found us out, which we have been unable gracefully to let go. Yet, the church is in a changing, flowing matrix, always moving from stage to stage, in struggle, searching for the perfect will of God. It has never found that Will. It never will. But it must move unswervingly in that direction.

We are especially Hung-Up today on a traditionalism, Up-tight over something we cannot even define: The Old-Time Religion! These words mean something different to every generation! Viewpoints are constantly changing: stance varies. Tragically, yesterday's faith becomes a hang-up about which we get uptight. Can we not see the faith of each generation as a stepping stone to the next generation? Are we really unwilling that today's faith give way to a more enlightened faith tomorrow? Must we be hung-up and up-tight because the mode of expression changes?

It is closed hearts and closed minds which produce uptight people . . . . people hung-up on their very uptightness. The Way, the Truth, and the Life can only be found by way of Mind and Will. Emotions are too much tied to the past only Mind and Will can break loose and thrust into tomorrow.

Who really wants the will of God?

Up-tight for God, Jesus was hung up-on a cross.

The Rev. Mr. Thumm is minister of Grace United Methodist Church, Charlotte.



St. Matthews Opens Cornerstone

At the conclusion of the Sunday morning service on April 26, the congregation of St. Matthews United Methodist Church in Greensboro participated in the opening of the church's cornerstone. Shown above are Mrs. Grace D. Lewis and Clarence W. Winchester as they display items which have just been removed. They include a bottle containing the ashes of the mortgage which was burned when the edifice, built in 1903, was paid for; a copy of the 1912 edition of the Discipline of the Methodist Episcopal Church; a Bible; a copy of the May 21, 1921, issue of the Southwestern Christian Advocate (which later became the Central Christian Advocate) published in New Orleans.

The present structure on the corner of W. Lee and Ashe streets is due to come down to make way for a new street. The congregation's new building at E. Florida and Asheboro streets is now under construction, and is due to be finished in December, at a cost of $359,000.

The final service was held in the church on May 3, at which time the pastor, Rev. Joe Bethea, preached. The congregation then remained for dinner on the grounds. Until it moves into the new building, the congregation will worship in the chapel of Bennett College.

WRITERS

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They Went In Peace

by W. Lane Kerr

HIGH POINT — Wednesday, May 6, was a warm, smell of onion grass type spring night, on the High Point College campus.

The day had been a long one. Some students were "up-tight." While many agreed with a speech made earlier in the day during which the "Unconventional" student was chastised, others felt the speaker's remarks were an affront to their individual philosophy.

And final examinations begin next week; term papers are due now. There's work to be done.

At the morning assembly, a simple announcement was read:

"There will be a memorial service in front of the fountain on front campus tonight honoring the four students killed at Kent State University. Those interested in attending are welcome."

By late afternoon, what had been announced as a "memorial service" had become a "demonstration" and new media were questioning those on campus as to just what exactly was going on.

And they were told. A memorial service.

The flag by the Administration Building was at half-mast just before sundown.

The students came. Singly and together. Not marching. They wore their "Jesus" sandals, their hair long, their ponchos and wide brimmed, floppy hats, their beads. And they wore their Nettletons, their Brooks Brothers double breasteds with the latest in wide ties. The professors and their wives were there. Staff members were there. The president was there.

And the press, of course.

The simplicity of some things is indescribable. So it is with High Point College's "demonstration" which never got off the ground.

What happened then?

Well, as one newsman said when questioned as to what happened at the Wednesday night "demonstration" said, "I wasn't at a demonstration."

"Where were you, then?"

"At one of the most beautiful religious services I've ever witnessed."

And a hard-nosed news photographer, who has been down all the roads —murders, tragedies of every sort, experiences with men like Billy Graham, coverage of racial riots, one in which he was wounded—said Thursday morning to a friend.

"That was one of the most moving experiences that's ever happened to me. It was beautiful."

What happened then?

Nothing, really.

Unless you still believe that prayer is something special.

The Rev. Roland Mullinix, chaplain of this Methodist-related college of 1,200 students, was more or less in charge. He spoke briefly at the fountain and led the prayers for the four slain students, for their families, and for the men who must bear responsibility for the tragedy.

Then, as the night began to fall, the crowd of approximately 200 walked slowly across campus to a vale nestled by the side of a busy road.

Here, students read from "The

Prophet." A young boy stroked a soft guitar singing the plaintive religious-folk lyrics of "Oh, Mary." A young lad offered his original composition written after the slayings:

Blood is bright red and warm
Then, dark and sticky
Finally dried.
Fire is bright red and hot
Then black and intense
Lastly cold
Blood stains.
Fire burns.
And no one wins
If life is lost.

And then, with candles glowing in the twilight, the word came:

"Go with love in your hearts. Go in peace."

And they did.

So—was there a story to tell?

ROZZELLES HONORED ON GOLDEN WEDDING

Dr. and Mrs. C. Excelle Rozzelle were honored on their 50th wedding anniversary with a reception at Ardmore United Methodist Church, Winston-Salem, on Sunday afternoon, April 26. Honor guests for the occasion were granddaughters Mary Claire, Carol Suzanne and Lisa Simmons, all daughters of Mr. and Mrs. Raymond Simmons.

A large host of friends from Winston-Salem and from other towns were present for the occasion.

Dr. Rozzelle held many distinguished pastorates in North Carolina and taught in the Department of Religion of High Point College for a number of years. He and Mrs. Rozzelle live at 1018 S. Hawthorne Rd., Winston-Salem 27103.



MURRAYS GIVEN NEW CAR

Rev. and Mrs. Clyde Murray, who have lived in Franklin since their retirement from the Western North Carolina Conference in 1967, were totally surprised to receive a new Ford automobile at the close of worship service at First United Methodist Church, Franklin, May 3. In presenting the car, the local church lay leader called Clyde Murray, "our minister at large — a friend, counselor and a man of God." The car was a gift from nearly 100 persons in the Franklin church and from free will offerings in three of the rural churches in Macon County. In his "retirement," Mr. Murray preaches on regular schedule at Bethel and Clark's Chapel and also has served as pastor to Gillespie Church.

Potts Retiring From Junaluska

LAKE JUNALUSKA — Dr. J. Manning Potts is leaving the Lake Junaluska Assembly after serving the past 3½ years as its executive director.

Some months ago Dr. Potts tendered his resignation to the Board of Trustees, with the understanding that it would become effective when his successor was found. A nominating committee was then appointed to begin the search for Dr. Potts' successor, and this committee will make its report to the Trustees in a called meeting in the near future.



Dr. J. M. Potts

Dr. Potts, 74, came to Lake Junaluska following his retirement as head of **The Upper Room.**

Many things have been accomplished at the Assembly during his administration. Some of the major improvements include the new sound system and acoustical equipment in Stuart Auditorium; the opening of 7 new meeting rooms in Lambuth Inn; heating facilities for the Kern Youth Center and Memorial Chapel, as well as the new nursery at the Children's Building and 14 Junaluska Apartments; the development of Camp Adventure with 67 new camp sites for visitors; and the installation of modern addressograph equipment in a new mailing room. The beauty of the grounds has also been enhanced by lovely new gardens, a restored fountain, lights around the Lake, and a newly paved Rose Walk.

Also during Dr. Potts years of service, more than $200,000 have been paid toward reduction of the Assembly's note on Lambuth Inn.

Dr. and Mrs. Potts will reside now in Crystal River, Fla. where they already have a home.

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UMSM HAS RETREAT

"A Quest for Unity" brought about thirty-five students from across the Western Region of the United Methodist Student Movement together at Camp Don Lee the weekend of May 1-3.

Co-ordinated by the Wesley Foundation from Appalachian State University, the experience was designed mostly for fun and fellowship together as a group. A highlight, however, were the sensitivity sessions led by Dr. Ed Harrill, a clinical psychologist from Boone.

Miss Judy Lane from UNC-G was appointed to the Board of Missions to replace Rita Spragg who is transferring. Shari Handcock from Western Carolina University was named the representative to the Regional Commission of Higher Education and Campus Ministry. The council also discussed their aims for the coming year, possible programs, and the need for a council planning retreat before September.

Rose Auman

The Holy Spirit and an Evangelical Approach

(Continued from page 5)

vangelism in Minneapolis demonstrated a conscious effort on the part of many evangelicals to manifest faith through service. If this interest among evangelicals has any intention of assuming concrete form, however, it too must seriously consider the ministry of the Holy Spirit in light of its aproach. The Holy Spirit alone places social action in its proper perspective. Powered by the Holy Spirit its motive is first to glorify Christ through the manifestation of love for God and one's neighbor. An evangelical approach to social action seeks change, not only in social conditions, but in whole lives-in-community as well.

NEW TESTAMENT IMPLICATIONS

The New Testament (cf. John 16:9) seems to imply that sin finds its source in the rejection of Jesus Christ. An evangelical approach to social action, therefore, extends its ministry to man at the point of his deepest need—his alienation from God—while constantly pointing out the need for action with regard to the whole man in society. Much of Christianity has failed to to reach humanity because of its lack of concern for the issues which primarily affect it both socially and individually. For many years the Church has heard the cry, "but you don't really care for **me.**" This accusation is attested to by the work of most secular existentialists. Social action guided by the enabling power of the Holy Spirit, therefore, must deal with sin both in the relationship between man and God and between man and his society.

An evangelical approach to social action is a social action motivated and empowered by the Holy Spirit as one strengthened by faith in Christ now feels the urgency of manifesting this faith through service in his community. This faith or trust simply **gets God in the act** of a total ministry. The downfall of too much social concern has been its self-sufficiency. Henry P. Van Dusen's **Spirit, Son and Father** asserts "the theological necessity of what we call the 'social gospel', not as an incidental corollary to Christian ethics, but as a vital constituent of Christian Faith" and that very little can be done unless "the Holy Spirit be the ceaseless, tireless activity of Divine holiness and purification at work through all mankind and through all history. . . ."

Evangelicals and those most concerned with social action alike need continually to re-evaluate their ministry to the **whole** man. The Church has always sought the balance between Ephesians 2:8ff. ("For by grace you have been saved through faith. . . .; not because of works, lest any man should boast") and James 2:14ff. ("So faith by itself, if it has no works, is dead"). Surely the power of the Holy Spirit has been released through faith that faith might manifest itself through service. I remember Wesley's words: "One can never be saved by **works,** but one can never be saved **without** them either." An **evangelical faith,** therefore, should provide the foundation and motivation for a vital **social ministry** since both are necessary if we are to offer the children of God a present but everlasting hope.

Hymn Society Seeks "Hymns of Hope"

"The hope that is basic to Christianity" is the theme of new hymns which the Hymn Society of America is seeking from poets and hymn-writers as its major project in 1970.

"It is not surprising that churchmen generally are responding favorably to this writing project," says the Rev. Dr. Charles B. Foelsch, chairman of the Society's executive commitee. "Hope is a keyword in positive theological thinking today. The 'theology of hope' is in sharp contrast to the short-lived negative 'death of God' concept."

Hymn writers — and concerned ministers and laymen — are invited to submit new texts on this theme to the Hymn Society of America, 475 Riverside Drive, New York, N. Y. 10027, by October 31, 1970. A committee of judges will screen the entries and will expect to publish an approved group. New texts may be written in meters common to church hymnals, but may be submitted by the Society to composers for new tunes. All accepted hymns will be protected by copyrights by the Hymn Society of America.

During recent years the Society has secured and published more than 200 new hymns, many of which are now being used in the standard hymnals of the churches.

Report on Status of Rowe Biography

The publication of the Rev. O. L. Brown's biography of the late Dr. Gilbert T. Rowe depends upon the receipt of sufficient orders to pay for the cost of printing. All orders that have been received are being held until after the meetings of the annual conferences, where additional orders will be solicited.

Persons who are interested in ordering the book may send their order to the Rev. J. W. Lasley, chairman, Commission on Archives and History of the W.N.C. Conference, 507 Dutch Cove Road, Canton, N. C. 28716. The cost will be $5.00 which may be paid at the time of publication.

Around 200 orders are now on hand according to Mr. Lasley. A minimum of 500 orders is being sought, and it is hoped that this number can be realized by June.

ATTENTION N. C. MINISTERS AND DELEGATES

If you have not sent in your request for housing and meal tickets for Conference to be held in Greenville, June 2-5, please do so **at once! If you have misplaced the card or never received one, please notify us by letter that you plan to come.**

This is our final appeal! East Carolina University has contracted linen service with an out of town company for those who requested it by May 4, and estimates of needs were made for others.

Kindly let us hear from you if you want us to provide housing or meals for you.

J. V. Early

Longview To Have Dedication

The Longview United Methodist Church of Raleigh will have dedicatory services on May 17 at 10 a.m., followed by lunch on the grounds.

Bishop William R. Cannon will preach the dedication sermon and lead the service of dedication. He will be assisted by Rev. Leon Russell, Raleigh District superintendent, Rev. Lester Tilley of Garner, a former pastor, and the present pastor, Rev. F. Odell Walker.

The church was organized under the leadership of the late Rev. W. C. Walton, Jr.

All friends, former members and pastors are invited to share this day with the Longview congregation.

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Country Club, Greenville, N. C. on Thursday, June 4, at 12:00 noon. The cost of the meal will be $2.50 and you are asked to send a check in this amount, made payable to Mrs. J. V. Early, 605 E. Tenth St., Greenville, N. C. 27834. Your check will be your reservation and must reach her by May 25th.



BROWN'S VIEW GROUNDBREAKING

Brown's View United Methodist Church near Candler has held groundbreaking ceremonies and has poured concrete footings for a four-classroom educational unit, representing a value of nearly $15,000 *including materials, labor and equipment. Funds for the building will be raised through the building fund, launched about* 16 *months ago, and much of the labor will be furnished by members and friends of the church. Shown here are some of the officials of the church participating in groundbreaking ceremonies, Sunday, April* 12. *Holding the shovel is Alvin Guy, vice-chairman of the Administrative Board. At left are the Rev. John Emory Jones, pastor, Porter Allen, lay leader, and Mrs. Gwyn Cordell, president of the Woman's Society for Christian Service. On the right are Randy Cordell, MYF representative, Glenn Howell Sr., chairman of the Council on Ministries, Lote Netherton, trustee, and T. A. Massie, pastor-parish relations committee.*

Letters
TO THE EDITOR

WHERE WERE THE LAYMEN?

To the Editor:

I was skimming through some copies of the ADVOCATE the other day and just happened to see something that stopped me and prompted me to write.

On page 16 of the March 19, 1970 edition there is a story "Reconciliation is Working Together". This is a beautiful account of white and black United Methodists working together on the Marion District to renovate and refurbish a run-down black church. Wonderful!

I wonder how many stopped to analyze the picture and see that every white man working on the project was also a minister? Even at that there were only six or seven, there are over forty ministers on the district.

Another thought plagued my conscience—where were the laymen? While it is true that at least part of the ministers pictured came late to the ministry out of construction careers, there are hundreds of laymen on the Marion District who work in this area of employment now. They have well oiled skills that could have been invaluable. They probably had equipment that could have helped. Where were they? Could not at least one have helped? Maybe we ought to do a little thinking on the wide gulf that exists between Christ's teachings and Christian practice, between the worship on Sunday and the works of Christian love and reconciliation on Monday.

GLENN F. STEVENS
Summit Point, W. Va.

★

OFFER HELP INSTEAD OF CRITICISM

To the Editor:

While on a recent visit to a small town in West Virginia it was my privilege to visit two small United Methodist Churches. My heart "was strangely warmed" as I realized that these people were in church because they loved the Lord rather than make a "big show". It was the Sunday following Easter, and the choir was made up of children all of school age, ranging from 6 to 17 or 18, directed by a young school teacher at one church and the minister's wife at the other. The choir had sacrificed new Easter attire and had given a special offering to the Children's Home in their state. Also, they clean the church and do any number of things to help for the betterment of their community. These young people are GOOD EXAMPLES of the youth of today. If we older people were more dedicated to the "real cause" of our American heritage there would be no delinquency and/or restlessness amongst our youth today. They only need goals to strive for and things to do to keep them busy. Let us pray God's blessings on them rather than "Cast the first stone."

There is also a group of teen-agers from one of the charges in our own North Carolina Conference that have been singing to the Glory of God and sharing their hearts' desires with each other at a Meeting called "Share Group". These young people held a singing to raise money to help with an operation for a young boy in their high school! They are always willing to "share" their talents and their Christian love with each other even if it means a sacrifice. Shall we condemn all young people, because we find some who like their families before them have no morals, or shall we praise them and offer our hands and hearts in Christian love to help?

Our Lord Jesus Christ said "By their fruits they shall be known!"

LENORA L. CANNON
Fayetteville.

★

TIRED OF POPPYCOCK

To the Editor:

I've kept my Methodist mouth shut for 40 years on some of the skull-dudgery that goes on in the United Methodist Church, but news has been coming in that urges me to sound off.

I have to say "three cheers" for Stanley James, who had a letter in the Feb. 26 number of your magazine. He has positively put his finger, and tongue to the roots of much of the trouble in all our churches. I wouldn't be surprised if some of the "big wigs" of the various commis-

sions penalized him, or will, because he spoke the truth, fearlessly and uprightly.

It has been my observation that some of these "seminary" wizards are so wrapped up in pleasing and kissing the bishop's feet, that they lost sight of the job for which they were supposedly trained — preach the good news of Christ's resurrection, and His Saving Grace, Love and Spiritual Power.

This Ecumencial stuff is for the worms and the ducks. Let's quite raising the Single Figure Apportionments, and then forming some institution or committee which takes money that should go for missions and the many actually needed labors of love and of mercy. Let's extend instead, the helping hand to the unfortunate and underprivileged in our country and abroad, where needed.

All right, you can say that I am "mad." I've seen so much poppy-cock and soft soap slung around that I am pretty much fed up with all churches — their self-pity, egotism and false-fronted buildings. You don't need a $3,000,000 building to preach the word in, or to build up a big congregation. Our congregations are too big anyhow.

Where *is* the rebirth of our people? Where is their sincerity? Where can you go and find peaceful brotherhood and fellowship, other than the Kiwanis or the Lions, Masons, and the W.O.W.??

BILL STENMAN
Statesville.

★

ERROR OF JUDGMENT

To the Editor:

Your March 26, 1970, issue under Methodist News Round-Up stated a Methodist lending agency of the Board of Missions had made a loan of $250,000, to a corporation the major stockholders of which were all black.

The funds were to be used to purchase two radio stations to be used "as a training ground for black persons." The executive director of the group is quoted as saying, "We will be in a position to help train black people for major radio responsibility, and we will be able to offer programs of interest to the black community as well as to the total community."

The desire to be helpful to those less fortunate is certainly a worthy Christian objective. It is true black people have been at a great disadvantage economically due to unjust laws and attitudes. This is also true for people of other descriptions.

These are not the main considerations for the use of church funds no matter the source.

There is a serious error of judgment in this type of activity, because it is strictly secular and detracts from the overall purpose and goal of the church.

Does the Board of Missions have so much money it can go in the money lending business for an ordinary business purpose? Is it being used by those who should invest in such enterprises direct? Does this action encourage gifts to the Board of Missions to preach the gospel?

The lending of money is a banking function and it can be said to be necessary where funds are made available solely for investment with the income to accrue to the church. This has been the source of serious argument in the past about investments in the tobacco companies and other businesses where some of the membership has doubts regarding social value. A loan to a radio station could be said to have more value than a loan to a whiskey manufacturing company.

The ownership of a radio station by the church might be justified, if used solely for religious purposes in the same manner as a publishing house. The operation of such a station in the same manner as the operation of a book store performing usual commercial services is an improper use of church money. This is true since the function of the church is not to engage in business enterprises. No amount of argument that the commercial aspect is incidental will justify the investment.

The use of funds in this manner discourages the sacrifice that should be a joy in support of the Lord's work.

The Board of Missions removed funds on deposit in a New York bank, furnishing employment to blacks, because the bank made normal business loans to the government of South Africa.

The lending of church funds for business enterprises is questionable on the face of it.

The witness of an affluent church will diminish in direct proportion to its desire to be an investor in businesses.

S. A. CHALK, JR.
Morehead City

METHODIST NEWS ROUND-UP

TWO NAMED TO BOARD OF EDUCATION

The Rev. Frank L. Horton, Pittsburgh, Pa., and the Rev. Cecil Findley, Wichita, Kans., have been named to the staff of the United Methodist Board of Education's Division of Higher Education.

Dr. Horton will serve as associate director of the Division's Department of Campus Ministry with offices in Nashville, and Mr. Findley will be regional secretary for the United Ministries in Higher Education with offices in LaGrange, Ill.

Dr. Horton, a native of West Virginia, has been serving on the staff of University and City Ministries of Pittsburgh. Since 1966, Mr. Findley has been campus pastor of the United Campus Christian Ministry at Wichita State University, Wichita, Kan.

COCU PLAN OF UNION NOW AVAILABLE

A detailed plan for uniting nine American denominations in one 25 million-member church is now available for study by the churches and the general public, the Consultation on Church Union (COCU) has announced.

An initial press run of 100,000 copies of the document which could form the basis for the "Church of Christ Uniting" has been completed, and orders are being filled.

The Plan of Union, 112 pages in length, is available at 65 cents per copy, or 25 cents per copy in quantities of four or more. Orders are to be pre-paid and sent to COCU Distribution Center, P. O. Box 989, Philadelphia, Pa. 19705. The plan also will be available through the Methodist Publishing House.

SOCIAL CONCERNS GROUP TO MEET AT JUNALUSKA

The role of the church in housing, drug abuse and population control will be stressed during the Christian social concerns conference at the Lake Junaluska Assembly July 6-9 for the United Methodist Church's Southeastern Jurisdiction. The annual session will be for church leaders from nine states.

A new feature this year will be "grapple groups" to provide depth discussion of issues and possible solutions. Keynote speaker will be the Rev. Earnest A. Smith, Washington, D. C., human relations executive with the Board of Christian Social Concerns.

SE YOUTH CONFERENCE SLATED NEXT MONTH

Search for a "Christian life style" will feature this year's Southeastern Jurisdictional youth conference of the United Methodist Church June 27-July 3 at Lake Junaluska.

More than 200 high school students are expected from across the nine-state jurisdiction. The sessions are open to youth from all local churches, plus adult counselors.

The Rev. William H. Chance, director of education at First United Methodist Church, Columbia, Miss. will direct a staff consisting of both youth and adult members.

METHODIST NEWS CAPSULES

Judge Harry A. Blackmun of Rochester, Minn., nominated April 14 by President Nixon to a seat on the U. S. Supreme Court, is a member of the United Methodist Board of Publication.

The Rev. B. J. Stiles, former editor of **motive** magazine now on the staff of the Robert Kennedy Memorial Foundation, has been named chairman of the board of **Christianity and Crisis,** a fortnightly journal of Christian opinion published in New York.

HERE and THERE

Churches that are planning to build or renovate may secure without cost a set of manuals from the Department of Architecture of the National Division of the Board of Missions, 475 Riverside Drive, New York, N. Y. 10027. The manuals include "Renovation and Expansion Planning," "Church School Planning", Sanctuary Planning," "Detailed Planning," "Parsonage Planning," and "Fellowship Hall Planning." Additional copies may be secured at a cost of $1.00 each.

AN OPEN LETTER (During May and June)

To the Ministers, NC and WNC Conference:

If you were a layman, and had been blessed far beyond what you need or deserve, and were an automobile dealer for America and Germany's finest valued automobiles—which everyone is proud to own—what would you *do* for a group of men dedicated to the ministry?

This is my Silver Anniversary as a Buick dealer. We have a beautiful new dealership in Burlington—just off I-85. As I write this on the eve of Mother's Day, May can become our best month in history. Our good fortune should be shared.

You have May and June before July vacations—and perhaps a new move? Why not a new Buick or a new Opel? With a *real* price saving, for you, simply because I wish to do this!

If you can afford any new car you can afford to drive a Buick or Opel purchased from us!

Our Buicks and Opels *are* the finest-crafted automobiles made! America and Germany! *GM's lowest* priced car—Opel! Quality, German-built. Outsells VW in *Germany.* Full line, automatic transmissions. Sport sedans, station wagons, GT's. GM quality and warranty . . .

And Buick—*there's no finer car,* from Electra 225, LeSabres & Wagons, to America's Sweetheart, the intermediate Skylark.

If you're a Minister, Associate, DRE, or College President, I'm dedicated to your driving a beautiful Buick-Opel. Call or write to me or my secretary, Mrs. Wilson at Bill Price Buick. "The Happy Face Dealership", Drawer 969, Burlington, N.C., 919-584-3711 (8:15 to 5:00 P.M.)

Happily,
Bill Price

P.S. And that's not all, really. Our 25th Anniversary culminates September 16, with a gala dinner and Silver Anniversary Ball, with Guy Lombardo and his Orchestra, "The Sweetest Music This 'Side of Heaven" playing for *your* private party—just those who bought '70 model Buicks and Opels from Bill Price Buick to be held right here in Burlington.

P.S.-2 Furthermore, with your purchase, we will make a $25.00 contribution to your favorite charity in your honor.

PS-3 Our Anniversary offer is only for May and through June 30.

PS-4 Your choice is bound to be right here where we have 100 beautiful Buicks and Opels on display.

(Advertisement)

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

SALISBURY DISTRICT MEETING

Mrs. John DeMarcus of China Grove was elected president of the Salisbury District Women's Society at the annual meeting of the group held at Midway United Methodist Church, Kannapolis, on April 28.

Other district officers chosen for the coming two years include Mrs. John Christy, Kannapolis, vice-president; Mrs. Leon Whitaker, Kannapolis, secretary; Mrs. C. Douglas Walsh, Salisbury, treasurer; Mrs. Addie Rhem Morris, Salisbury, Christian Social Relations; Mrs. Caroline B. Honeycutt, Salisbury, Spiritual Growth; Mrs. John V. Arey, Concord, missionary education; Mrs. Walter Harrison, East Spencer, program materials; Mrs. N. C. Strickland, Landis, public relations and historian; and Mrs. W. J. Clayton, Kannapolis, nominations.

"Keys to an Open Life" was the theme of the meeting. Dr. Mel E. Harbin, district superintendent, moderated a panel discussion, with Rev. Kenneth Roth, Rev. W. H. Osborne, Jr. and Mrs. Fletcher Nelson presenting different areas of concern.

Special memberships were presented to Mrs. Thomas D. Harrell, Jr., Mrs. Ray Simpson, Jr., outgoing president, Mrs. Craig Hagler, Jr., and Mrs. Eddie Gouldman. Mrs. Donald Byerly was given an emblem pin.

—Mrs. Eddie Gouldman

HIGH POINT DISTRICT MEETING

One hundred fifty Methodist women attended the meeting of the High Point District Women's Society of Christian Service at Oakview United Methodist Church on April 25.

The theme of the program was "Keys to an Open Life." Mrs. Marion Wooten of Bethlehem Center, Winston-Salem, spoke on "A Key to a Better Life," and Mrs. Julian Lindsey, Greensboro, discussed "A Key to Concern."

Mrs. Bow Stafford, outgoing president, installed the newly elected officers. These included Mrs. Guy Lane, Ramseur, president; Mrs. Howard Linthicum, Randleman, vice-president; Mrs. Sylvan Routh, Franklinville, secretary; Mrs. Doris Ray, High Point, treasurer; Mrs. Clarence C. Cranford, Asheboro, Christian social relations; Mrs. H. W. Watkins III, Ramseur, missionary education; Mrs. W. H. Colonna, Jr., High Point, spiritual growth; Mrs. Glenn Lambert, High Point, public relations; Mrs. J. J. Patterson, High Point, program materials; and Mrs. Cozet Belo, High Point, and Mrs. R. W. Johnson, Franklinville, members-at-large.

—Mrs. Glenn Lambert

NEW HOPE WOMEN'S SOCIETY

The Women's Society of Christian Service of the New Hope United Methodist Church, Winston-Salem/Northeast District, had a program on "Heart and Hand House," a mission center in Philippi, W. Va., at a recent meeting.

The women were so inspired by the work at this institution that Circle No. 1 organized a project to collect things that would be useful to the center. So great was the response that the circle members had a large 40-foot trailer truck parked at the church for three days, so that donations could be brought and packed in the truck to go to Heart and Hand House. Gifts included household goods, clothing, toys, tools, electrical appliances, food — anything useful for people in need.

Husbands of the circle members conducted a pick-up service and Boy Scouts helped them pack the truck. On Saturday a *fully loaded truck* pulled out with gifts from the New Hope women and their friends.

WNC DISTRICT PRESIDENTS WINSTON-SALEM/NORTHEAST

When Mrs. Frank LeRoy Smith of Mount Airy completed her four-year term as president of the Winston-Salem/Northeast District Women's Society, she left a record of outstanding achievement in her district, a record of service that bridged an adjustment of organizing a completely new district in the middle of her administration.

Laila Wright Smith began her life's journey in Patrick County, Virginia, later moving to Winston-Salem. There her rare ability in scholastic achievement soon became known. She made the honor society at the R. J. Reynolds High School and four years later received an A.B. degree cum laude from Salem College.

She began her church work as a teacher in the Junior Department of her church, later being "promoted" to the Junior High Division. She was the first of two women chosen for the Official Board of Central Methodist



Mrs. Frank L. Smith

Church, Mt. Airy. She now serves on the Area of Education and on the Personnel Committee.

Her deep interest in mission work led her to service in the Women's Society, from circle leader to president. In the district she was vice-president for two years before assuming the presidency.

She formerly served as president of a Parent Teacher Association and as a member of the Mt. Airy and Pilot Area Girl Scout Council. She is on the County Board of the American Red Cross and a member of the local Hospital Auxiliary.

The Smiths have three children, Mrs. Betsy Ross Menefee, Charles Philip Smith, and E. Sue Smith.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

GOLDSBORO DISTRICT

On Tuesday, April 14, at St. Luke United Methodist Church, Goldsboro, the women of the Goldsboro District of the Women's Society of Christian Service were really in for a treat as we were led by Mrs. R. L. Bame of Tarboro in a program of Spiritual Growth and Renewal. The theme, "The Threshold of a New Life."

Mrs. Susan Hedson of Goldsboro, district chairman of Spiritual Growth, introduced Mrs. Bame. Mrs. Bame is our conference chairman of Spiritual Growth. Mrs. Charles Owens of Warsaw rendered special music by singing and playing on the guitar, "Spirit of God."

Mrs. Bame brought out that every person could do so many more things than they dreamed of, if we would only let God take us and use us as He would and venture out on a new Threshold of Life.

Those who were unable to attend missed one of the most inspiring meetings. The attendance was good and the quietness of the day in this time of rushing was good for all of us. There was a discussion period and several women shared with us how God had come into their lives and changed them.

There was a short break for lunch. Everyone brought a bag lunch and drinks were furnished by the host church.

After lunch, Mrs. Bame's subject was "Christ in Us and Through Us." She brought out different ways in which we could help others.

During our meeting the astronauts were in difficulty, and it was suggested that we pause for silent prayer for their safe return home. There were special prayers for our boys being held prisoners in Viet Nam.

At the close of the meeting each one present went to the altar for Communion and the meeting was adjourned. Mrs. Owens played and sang "Take My Bread" during Communion.

Mrs. A. M. Benton
Chairman Public Relations
Goldsboro District

ROCKY MOUNT DISTRICT

Amid the profusion of the new life of spring, the Rocky Mount District has just completed its sub-district meetings. On April 9 Tri-County met at the First United Methodist Church, Rocky Mount, with St. Paul as co-hostess. The Rev. O. S. Williams, Methodist minister, spoke on "The Christian Aspect of World Understanding" and Major Robert Butler of the Salvation Army spoke on "The Economic and Welfare Aspect of World Understanding." Sandy Cross won the attendance award with 33 per cent present. Approximately 90 people attended.

Calvary, Corinth and Weaver's Chapel were hostesses for the Halifax Subdistrict meeting which convened at Calvary United Methodist Church on April 14. The Rev. Calvin Knight, Baptist minister, spoke on "Being a Christian in a World Community," and Edward L. Garrison, Director of Social Services, spoke on the concerns of Social Services. Mrs. N. M. Johnston was given a special membership by th

Calvary WSCS. With 42 per cent present, Tabor won the attendance award. Approximately 90 people attended.

Then, on April 16 the South Rosemary United Methodist Church was hostess for the Northampton Sub-district meeting. The theme here was "World Understanding" with the Rev. M. Dewey Tyson, Methodist minister, and Edward L. Garrison, Director of Social Services, as speakers. Spring WSCS presented special memberships to Elizabeth Robinson and Mrs. Vernon Dickens. The attendance award was won by Bethany with 50 per cent present. Over-all attendance was approximately 120.

Mrs. Gerald Walston
Chairman, Public Relations
Rocky Mount District

AGING TOPIC FOR GREENVILLE MEETING

"There's nothing wrong with becoming aged; the aged have so much to offer," stated Frances Gross, director of programs and organizations of the North Carolina Governor's Council on Aging for the Pitt County-Greenville area, during a meeting at Jarvis Memorial United Methodist Church in Greenville.

Now in its first year of programming, Miss Gross said a home has been provided on Greene Street and a source of good programming in literature, art and music is under way.

She said there are about 6,000 aged people to reach in this area and challenged the Women's Society of Christian Service members of Jarvis Memorial to contact these people either by telephone or visit. "But," she said, "if you promise them you are going to do something, do it; if not, let them know why."

Miss Gross was the speaker at the monthly meeting of the Women's Society. She was introduced by Mrs. J. Knott Proctor, Jr., vice-president of the Society.

Following a devotion led by Mrs. Adrian Brown and the speaker's talk, the president of the Women's Society, Mrs. William H. Taft, Sr., gave a report on the annual WSCS meeting held in Wilmington recently.

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Write: Admissions, Dept. C., High Point College, High Point, N. C.

Sunday School Lesson
FOR MAY 24

By Dr. Raymond A. Smith
(International Lesson Series)

Confronting the World with the Gospel

Background Scripture: Acts 17:16-33; 19:23-41; I Peter 3:13-17

Lesson Scripture: Acts 17:16-19, 32; 19:23-29a

The world into which St. Paul was born had been deeply affected by the culture of the Greeks. Today's lesson scripture tells the story of what was presumably Paul's first visit to the place which is commonly considered the fountainhead of Greek thought, Athens. We are told that Paul was waiting there for Silas and Timothy. But the great apostle was not one to wait with folded hands. It was his habit to make use of every opportunity, whether free or in prison, to witness to the truth and power of the gospel to the preaching of which he had dedicated his life.

Evidently on a sight-seeing walk around the city Paul noted that "the city was full of idols." This experience afforded him a fine opportunity for an opening sentence as he later addressed a group of those bystanders who were willing to listen. They were Gentiles. Paul had already made contact with the synagogue. In talking with this group he would not have much difficulty in communicating. With the Greeks, however, it was another story. Paul made the most of the situation by beginning his address: "Men of Athens from every point of view I see you are extremely religious. For I as I was going about looking at the things you worship I even found an altar with this inscription: 'To an unknown God.' So it is what you already worship in ignorance that I am now telling you of." The apostle then tried to convince them of the reality of the unseen God, quoting one of their own poets who had written: "For we are also his children."

There are many who have preached sermons and written comments about this sermon of Paul's. Apparently, there were no great observable results. One reason for this may have been the audience. Their main occupation was playing with ideas. They had heard many preachers and teachers, and spent all their time "telling or listening to something new." Like many of us today, these people would rather talk about religion than to get too deeply involved in it. They had intellectual curiosity which in itself, is commendable; that is, unless one makes a career of it and does nothing else. They were "sermon-tasters," making the round from one preacher to another, but never taking to heart much that they heard. People like this seldom start riots; they never believe anything strongly enough to be thrust into the arena of life where great issues clash, and where the truth emerges only after serious conflict. But controversy has its uses in the area of learning. Some seem to feel they need to protect the gospel, as one would protect a beautiful, but tender flower. But for Jesus and Paul it was something that might get one into trouble. We read of the early Christian missionaries that they were accused of "turning the world upside down."

Paul was dealing with what we now call "the intellectuals." How does one appeal to them with the gospel? D. Ferris, in the Interpreter's Bible, h

suggested that such people are far more likely to be converted by a church that *does something* sacrificial than by a church who *thinks something* acceptable and plausible.

Paul was opposed in Athens by the intellectuals but later in Ephesus he antagonized the business interests. Here the makers and sellers of idols found the apostle's preaching was causing them to lose customers by telling them the worship of images made by human hands was not real worship. The craftsmen started a riot, something that was far from unheard of in the New Testament! It was a typical riot with some "crying one thing and some another; for the assembly was in confusion, and most of them did not know why they had come together." After yelling religious slogans for about two hours the crowd was quieted by a speech from the town clerk who advised them to "keep calm and do nothing reckless." But in spite of the fact that violence was avoided in this instance, Paul was forced to leave the city. He evidently came back, however, for we know this to be a place where he spent about two years, possibly part of it behind prison bars.

The indefatigable preacher had further plans. He was obsessed with the notion that he must make his witness in Rome, the great nerve-center of the Mediterranean world of that time. To preach in Rome was his goal, from which he hoped to push on to Spain. He realized his ambition to go to Rome, though as a prisoner. Some think he got to Spain also, but we don't know.

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IN MEMORIAM

MRS. BERTHA D. BELL

Whereas, Miss Bertha D. Bell was called to her eternal home on April 4, 1970, and that the Oak Grove United Methodist Church of the Bachelor Community and its Women's Society have lost a dedicated member and a witnessing Christian, we, the Administrative Board and the Women's Society of Christian Service, join in this resolution to her memory.

Whereas, Miss Bertha Bell served this and nearby communities as a public school teacher extending her wise leadership even into future generations, and she was one of the teachers in the first consolidated schools in Craven County, N. C. Miss Bell was born September 25, 1879, and joined our church by profession of faith in 1896, when Rev. M. T. Plyler issued a call from his pulpit. She was faithful in her attendance and devoted to her church.

Whereas, Miss Bell was a charter member of the Woman's Missionary Society, the Woman's Society of Christian Service of the Methodist Church and the Women's Society of Christian Service of the United Methodist Church, her participation in women's work has survived three historical changes in society work. By regular participation, wise counsel and with firm character she has left a heritage to this society.

Now, therefore, be it resolved by the Administrative Board of the Oak Grove United Methodist Church and the Women's Society of Christian Service that this resolution be sent to her family, placed in our Book of Memorials, and sent to the *North Carolina Christian Advocate*, as an expression of our love, and in memory of our beloved member.

HARRY TAYLOR, *Chairman*
The Administrative Board
MRS. MATT MOORE, *President*
Women's Society of Christian Service

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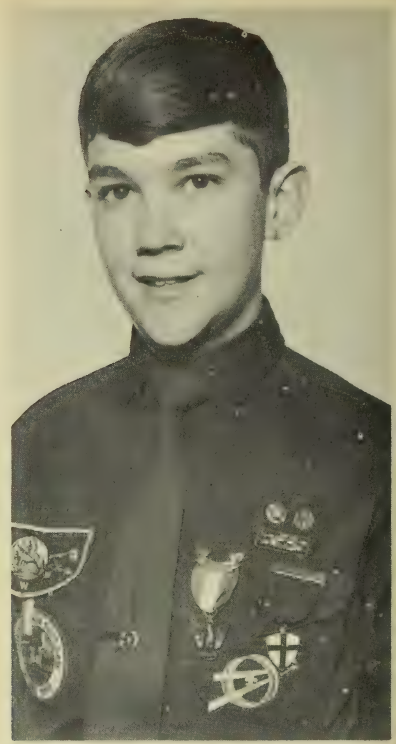


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ON THE SCOUTING FRONT



GIVEN TWO AWARDS

Explorer Scout Robert Daniel Loy wa honored recently at the First United Meth odist Church, Graham, as he became th first scout from Troop 41 to receive simul taneously both the Eagle and the God an Country Awards. He is the son of Mr. an Mrs. Robert E. Loy.



GOD AND COUNTRY AWARDS

Two scouts received God and Country Awards at Dodson United Methodist Church Dodson, during the morning worship service April 19. Pictured after the service are Jim mie Davis, scout master; Michael William McCann, Charles Lee Folger, Jr., an Rev. James R. Calloway, pastor. Both scouts are members of the Dobson church and i Troop 529.



GOD AND COUNTRY AWARDS

God and Country Scouting Awards were presented by Rev. Bill E. Bass, April 5 during the worship hour at Cokesbury United Methodist Church in Charlotte to these four scouts. Left to right, front are Gary Dodgen, Phil Dodgen, Troop 173; John McPherson, Jr. and Steve Williams, Troop 147; back, Rev. Mr. Bass.



SCOUTING AWARDS

On Sunday, March 8, at the Front Street United Methodist Church in Burlington six boy scouts received their God and Country Award for achievement in church work. Sam Powell received both his Eagle and God and Country Awards. The scouts in the picture are, left to right: David Miller, Andy Smith, Web Jones, Sam Powell, Johnny Barnes and Art Miller. The ministers are W. G. Sharpe, M. W. Lawrence, Fred Falls.



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Have you ever thought that Jesus helped all the people who needed him? He thought that it was important to help the people who needed him. He wanted to help them so he did not mind being hungry or tired. He put others first. If we are to be his followers we ought to do as he taught us.

Think back over the past day or week. Count all the times that you did something to please yourself—the times you did things just because you wanted to. Now count all the times you did something to please someone else, whether they asked you to or not. Which list is longer?

Jesus' attention was always drawn to people who needed help no matter how pressing his plans were. His activities never stopped him from helping people. To Jesus, every person was important.

Write down the names of people you live with, play with, or are with in school. As you write each name, thank God for him and ask God to help hi in whatever way he needs help. As God to help you find ways to he those who need you.

Aunt Cay

GOD'S GOOD GIFTS

John and Mark followed father in the wheat field. Where the grain ha once looked like a green lake, now had turned into waves of gold th moved when the wind passed ov them.

"The wheat is white to the harves said father. "Let us reap." In his ha he carried a sickle. He grasped a han ful of the ripe wheat and looked at The heads were heavy with grain.

Father cut the handful and dropp it to the ground. He moved on to c another and another. Mark chose t part of the field next to the one whe father was cutting. He raised his sic and cut. He, too, dropped the grain b hind him.

John and mother gleaned behi father. Ruth gleaned after Mark. Ma minded the baby who rolled on a m at the edge of the field. She had a wat jar ready to go to the well. The s was very hot. Soon father and the r would be thirsty.

John bent to pick up a bundle wheat. He saw a red poppy growi in the wheat. Father had left it sta ing. John picked the lovely flower a took it to mother. "See, Mother," said. "God does not forget. He gi us wheat for bread and poppies

make us happy because they are so beautiful."

"The earth is full of thy riches," said mother softly. "Not even our great king Solomon in his richest robes looked as fine as this flower." She put the flower into her dark hair.

Then John and mother went to work with a will. Father was singing a thankful song as he cut the grain. "The earth is full of thy riches," he sang.

Mother and Ruth sang, also. "The earth is full of thy riches."

John tied a bundle of ripe wheat. He felt the heads of grain. The harvest was good. There would be plenty of bread all during the rainy months. "The earth is full of thy riches," sang John, loudly.

Mother and Ruth and John were careful to leave the grain that fell. Father and Mark left the grain standing that grew in the corners of the fields. The poor woman whom mother often fed would come soon with her children and reap and glean what was left. The father of this family was dead. They had no fields. They had no wheat. Yes, they did. John's family was sharing wheat with them. Two families would be fed by this wheat harvest! Two families would be fed by God. Two families would sing, "The earth is full of thy riches" and "We give thanks to thee, God. We give thanks!"

Father and Mark came back to the starting place. Their faces were wet with sweat. Mary came running with cool water from the well. Father smiled at her. He looked proudly at Mark. He watched John busily gleaning. "Children are a good gift from God," said father. "Yes, the earth is full of thy riches."

—*Selected.*

GOD'S BEST

God made the flowers, the birds and the trees,
The fish and the animals, too,
Of all he created I thank him most
Because he made me to love you.

PLAY A GAME

Choose a word and write it vertically along the left margin of your paper, one letter per line. Leave a space of several inches and write the same word again down the right side of your paper except write it backwards. These letters become the first and last letters of words to be formed. Now form words by filling in letters between the two letters on each line. The winner is the player who first completes the needed words.

CHANGE A LETTER

Change the first letter of each word below and you will find something good to eat or drink.

Tear	— — — —
Reach	— — — — —
Mutter	— — — — — —
Sea	— — —
Lean	— — — —
Toll	— — — —
Rake	— — — —
Seat	— — — —
Boast	— — — — —
Claw	— — — —

JUST FOR FUN

What flower tells what the teacher did when she sat on a tack?
Rose.

"Do you use tooth paste?"
"No, my teeth ain't loose."

What does an insect travel in?
A buggy.

What is the best thing to take when you are rundown?
The number of the car that hit you.

Who is a man who always finds things dull?
A scissors grinder.

ANSWERS FOR LAST WEEK

Lamb, Sheep; Fawn, Deer.

WESLEY LITERARY WORKS EDITORS MEET AT DUKE

DURHAM — More than 20 scholars and editors, all authorities on the life and work of John Wesley, founder of Methodism, met at Duke University, recently to discuss plans for publishing a massive 30-volume edition of Wesley's works.

In attendance were members of the board of directors and editorial staffs of the project. They discussed such pre-publication matters as styling, text and financing.

According to Dr. Frank Baker, professor of English church history at Duke and editor-in-chief of the Wesley work, the project may require 20 years to complete.

Preliminary studies have been under way for half a dozen years under Baker, a widely known Wesley scholar and for years secretary of the Wesley Historical Society in England.

To be published by the Oxford University Press in England as The Oxford Edition of Wesley's Works, the series of volumes is "intended to present Wesley to the contemporary reader in understandable, yet scholarly fashion."

Baker says, however, that the work will not contain the archaic trappings that accompanied the 500 items and some five million words published in various Wesley editions during Wesley's lifetime.

The project was initiated by deans of the theological faculties of five American universities—Duke, Drew, Emory, Southern Methodist, and Boston University. With the Dept. of Ministry and the Commission on Archives and History of the United Methodist Church, the five institutions are providing the principal financial sup



This is the scene at Duke University as the editorial staffs of the project to publish a 30-volume edition of the works of John Wesley wound up a working session at Duke Divinity School. At the head of the table is Dean Robert E. Cushman with Bishop William R. Cannon and Dr. Frank Baker on Dean Cushman's left. On his right is Dr. Er W. Baker.

port to the project during the pre-publication phase.

General editors include Dr. Eric W. Baker, secretary of the Methodist Conference, London; Bishop William R. Cannon of the Raleigh Area of the United Methodist Church, and Dean Robert E. Cushman of the Duke Divinity School.

One of the chief preliminary tasks, according to editor-in-chief Baker, is the collating of some 2,000 editions of Wesley's work published during the 18th century.

Present plans call for two volumes of bibliography, four volumes of Wesley's sermons, two in the field of Bible commentary, a Wesley hymnal, six volumes of his letters, three volumes of doctrinal writings, two concerning his work as the founder of Methodism, six or seven presenting the scholarly text of his "journal"—a work based on his personal diary—and volumes on his prayers, his work as pastor and teacher, and as editor and publisher.

The Duke meeting, says Baker, "was one with a distinctly international flavor where differences of scholarly opinion led to an exchange of ideas which eventually solved many problems.

"With such a group understanding, and with the individual scholars knowing their route ahead, we feel sure we will be able to present John Wesley in a much more understandable manner than has been done heretofore."

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Liberty Church Dedicates Parsonage

Dedication services for the parsonage of First United Methodist Church, Liberty, were held Sunday, April 26, with a full schedule of activities to celebrate the end of indebtedness on the home.

Dr. E. H. Nease, Jr., superintendent of the High Point District, preached at the 11:00 o'clock service, and the congregation gathered for a luncheon in the Fellowship Hall at 12:15 p.m.

At 1:30 church members and guests moved to the parsonage for the dedication, led by Dr. Nease, after which "Open House" was held for those present. At 2:30 p.m. the Charge Conference met at the church.

The parsonage was built in 1959, during the pastorate of Rev. Don Payne at a cost of approximately $19,000. In preparation for the dedication services extensive renovation, including inside painting, new drapes, and furniture, was made. Rev. Paul A. Bruton is the present pastor.

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WHAT WILL YOU DO WITH THIS?

by Mitchell Faulkner

This past week I heard a man say a profound word, "man is made t be free, he is not made to be independent." I have the increasing feeling tha Americans in particular are becoming neurotic in their pursuit of persona freedom, and that we are confusing the true meaning of freedom with som sort of ill defined ideas of independence. The only person who is truly free the person whose soul is freed into the service of some great loyalty, whos energies are gathered up and freed in the pursuit of some great and consum ing goal, so that he is literally taken outside himself and consequently free from the demands of self.

C. S. Jung has said "the true neurosis of our age is emptiness". This is true insight and the most tragic example of this neurosis is the person who deeply related to no cause, redemptively moved by no great love, upon whos time and energies nothing outside himself makes any compelling demand and who is therefore left to himself.

The mother, harried and hurried and worried by the needs and the de mands of four or five children, knows a fulfillment and a freedom of spir that the childless woman of the same age can never know. Superficially or would think that for a mother to lose her children would make her free. Ther would be no more fretful, waiting nights, no more diseases to be anxiou about, she should be free and she should rejoice. But look at this creatur when she loses her children she is crushed and knows that her spirit onc bound by responsibility was free, and now being freed is forever bound b her loss.

There is a relevance here for our society which is on a "happiness kick" The last person in the world who will ever find happiness is the person wh makes happiness his goal. The profounder wisdom is in the losing of self the service of others, and to this person the joy and happiness of service an fulfillment will surely come. All that we have been saying was better said b our Lord centuries ago when he said "he that would save his life shall lo it, but he that will lose his life for my sake and the gospels, the same shall sa it."

The Rev. Mr. Faulkner is minister of First United Methodist Church, Lexington.

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Conference Program Issue

DURHAM, N. C.

NORTH CAROLINA

christian advocate

Vol. 115 Greensboro, N. C., May 21, 1970 No. 21



Youth combo from Webster Hills United Methodist Church, St. Louis, at the General Conference. The bishops are in the background.

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

May 31-June 4—World Meeting of the International Prayer Fellowship
June 5-7—WNC Wesleyan Service Guild Annual Meeting
June 10-14—Western North Carolina Annual Conference
June 14-26—Special Children's Lab
June 16-18—WNC Women's Society of Christian Service Annual Meeting
June 22-27—Lay Institute for Evangelism Conference
June 22-27—Glenn Draper Youth Choral Workshop
June 25-28—Weekend Ashram
June 27-July 3—Southeastern Jurisdiction Youth Conference

NORTH CAROLINA CONFERENCE

May 23—North Carolina Wesleyan College Alumni Day
May 24—Methodist College Baccalaureate Sermon, 11 a.m.
May 24—Dedication of Camp Chestnut Ridge Staff House (RFD, Efland, N. C.) by Bishop William R. Cannon, 3:30 p.m.
May 24—North Carolina Wesleyan College Baccalaureate Service, 11 a.m. Commencement Exercises, 4 p.m.
May 25—Methodist College Graduation Exercises, 10:30 a.m.
June 2-5—North Carolina Annual Conference, Jarvis Memorial, Greenville

WESTERN NORTH CAROLINA CONFERENCE

May 24—Winston-Salem Northeast District Briefing Session, Stokesdale, 3 p.m.
May 25—Salisbury District Briefing Session, Trinity, Kannapolis, 7:30 p.m.
May 26—High Point District Briefing Session, Mount Vernon Church, Trinity, 7:30 p.m.
May 28—Marion District Briefing Sessions, Rutherfordton, 7:30 p.m.
May 28—Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
May 28—Thomasville District Briefing Session, Memorial Church, Thomasville, 7:30 p.m.
May 31—Asheville District Briefing Session, Haywood Church, Asheville, 3:30 p.m.
May 31—North Wilkesboro District Briefing Session, First Church, N. Wilkesboro, 3 p.m.
June 1-2—Board of Ministry, full board meeting, Lake Junaluska
June 2—Waynesville District Briefing Session, Cullowhee Church, 7:30 p.m.
June 1-2—Full Connection and Probationary Member Candidates' Retreat, Lake Junaluska
June 4—Albemarle District Briefing Session, Central Church, Albemarle, 7:30 p.m.
June 7-10—Cabinet Meeting, Lambuth Inn, Lake Junaluska
June 10-14—Annual Conference, Lake Junaluska
June 19-21—Western North Carolina Young Adult Assembly
June 22-27—Western North Carolina Senior High Vision

WSCS ASSEMBLY CONSIDERS VARIED ISSUES

By Louise Wright

Polarization invaded the ranks of 10,000 women attending the 1970 Assembly of the Women's Society of Christian Service and the Wesleyan Service Guild in Houston, Texas, May 7-10, as the delegates faced squarely the issues of campus unrest and the Asian war.

Cries of "Yes" and "No" were heard over the entire coliseum after an address by Rev. Gilbert Dawes, campus minister, on "Youth's Attitudes on Peace, Justice and Order," and the corresponding demonstrations to force "the establishment" to listen to their demands.

One-half the group stood in honor of the work of the Rev. Ralph Abernathy, leader of the Southern Christian Leadership Conference, and the others remained seated.

Several hundred attended a rally on President Nixon's policy on extending the war into Cambodia, when Bishop James Armstrong of the Dakotas Area warned of "the feudal waste of war that goes endlessly on." Following the rally 150 telegrams were sent to Washington in support of the McGovern amendment . . . after which there was concerted action in securing signatures on a petition to President Nixon in support of his policy in Cambodia.



Mrs. Theodore Wedel, Washington, D. C., first woman to serve as president of the National Council of Churches, addressed the 1970 *Assembly on "Women on the Scene in Today's World," an inspirational address that brought a standing ovation from the* 10,000 *women in attendance.*

Discussion groups pro and con revealed that these women, deeply concerned over the issues of peace, justice and order, confronted with the frustrations of modern society, remembering that *they* were part of the church made their individual decisions, honestly and reverently, in their response to "Choose Life", the theme of the Assembly.

On Saturday evening Mrs. Theodore Wedel cut through all the confusion frustration and division, pointing the way saying, "God is alive and well and in His church today, He is a loving God a trustworthy God—nothing will eventually succeed that is not in accordance with His will. We as women must try to discern His will and try to work with Him. When God introduces great changes, through education, communication, there is a period of turmoil and we have to live through it . . . Let's be *sure* we are not fighting against God in all of this, the movement of new nations, black people young people. We are still a part of the church and we love each other—we never question the other's belief in God. The church can still keep us in its embrace. To people of a knowledge of God, these are times of magnificent challenge to go out in God's world."



An unidentified delegate from Oklahoma signs a petition of hundreds of names to be sent to President Richard M. Nixon, expressing concern over war, and faith in president of the nation.

And ALL of the women stood with one accord in a deep spirit of unity, "One in Christ."

The climax came on Sunday morning at a communion service led by the Rev. Wayne R. Rood of California. A communion table for twelve on which was a huge six foot loaf of bread, was on the raised podium in the center of the arena, and words were spoken "To choose life is to turn one's face to the one who made it and to celebrate life is to enter into a new creation and build with God a new world, to affirm life together, to put on the compassion of Christ, the patience, the forgiveness and the love of Christ that we may live in him."

As Conference leaders surrounded the podium to take the communion elements to the thousands of women in the arena, in a moving scene of dedication thousands of hands were raised in complete unity and commitment, as the soft sound of "Hallelujah" was heard in the singing of a huge choir, the sound gradually mounting to a huge crescendo of "Hallelujah."

In her welcome Mrs Wayne Harrington, Omaha, Nebraska, president of the Women's Division, stated, "This is a time of inspiration and information. When this many women are gathered together in one place it gives us a vision of woman power, and the greatest untapped resource in the world today is woman power. In our organization we can utilize this power, we can channel women in the ways that they can be of use in the church, the nation and the world."

In his address the Rev. Ralph Abernathy reaffirmed his stand, "I believe in an ordered society with justice, but we must become acutely conscious of some dangerous trends in our nation. In Congress there is legislation that would undermine almost the entire Bill of Rights."

He reaffirmed his stand on non-violent movements and suggested that women could help by supporting welfare and working mothers, electing responsible officials and working to end war, adding "'As church women you can establish committees on peace, education and human rights in your churches. . You can work for environmental beauty and quality in life, and also for human beauty and equality in life. . . and a new beginning of peace in the world."

He injected a suggestion that Methodist women contribute $100,000 to each of 12 cities in the United States for implementation of the Southern Christian Leadership training programs of peace emphasis, leadership training and Operation Breadbasket."

A statement was later issued by Mrs. Harrington that the Assembly is not a legislative body and that any request for financial assistance should be referred to the national Board of Missions.

EDITORIALS . . .

THE SIGNAL IS GO

Both of our annual conferences in North Carolina have recently gone through a period of study and reorganization of their structure. This was done, at least in part, as a result of changes provided for by the Uniting Conference in Dallas two years ago.

The Program Council idea was brought in. It was one of the contributions made to the merger from the EUB Church. Since 1968 we have been busy, as a church, in setting up the new concept and getting it into operation. This has been going on at the general church level as well as on the annual conference level.

The St. Louis General Conference, recently concluded, did nothing to change in any way the Program Council concept. The general church and the annual conferences, therefore, have a clear mandate to continue the perfecting of their organizational structures along the lines laid down at Dallas.

In the case of the WNC Conference a Constitution giving a detailed plan of organization was adopted last June. Also, personnel to operate the conference program council were placed in office a year ago. This year has given the newly launched organization a successful maiden voyage. The council should be in a position to move forward, now with accelerated speed.

The NC Conference, at a called session of the annual conference held in February, likewise adopted a detailed plan of organization. Staffing arrangements for the new Program Council should be completed this June, and thereupon it should be in a position to develop cohesion and to offer the conference aggressive leadership.

However, miracles need not be expected. The conference structures are still in their infancy. There are no doubt many kinks and tangles which will require painstaking and wise effort to work out. But, looking ahead, the signal is clearly "Go."

SOMETHING ABOUT A NON-ANSWER

As protests over all that is wrong with our government, our foreign policy, our total cultural existence rises to a new high, we might well keep before us some of the alternative forms of government. Communism, for instance.

Recently Czechoslovak Radio issued a warning to the churches "not to interfere in political and social life", because "otherwise, the state will take action." In commenting on an article in Pravda, the broadcast quoted the newspaper as saying "many attempts were made (since 1968) by Catholic theologians to 'humanize' Marxism and 'Christianize' atheism, and bring about many radical changes in church-state relations."

Whatever our disillusions about the faults of American society, we will not benefit by harboring illusions about our great rival system, Communism. There is no reason to suppose that red blotches over our admitted blemishes will create any beauty spots. Most

those who have hurried off to some Communist country in utter disgust and hopelessness about our system have usually ended up by creeping back to the United States.

We, too, see much that is wrong with our society. In fact, we have yet to see or read about a perfect society among imperfect human beings. We, too, believe that our people should work assiduously toward the correction of faults in our system, toward the eradication of injustices, toward the betterment of human life in our country and in the world.

But we should beware lest the recommended cure be worse than the disease. Moreover, before destroying some social structure which we consider inadequate or indecent, we ought to have a replacment handy which will do a better job. To put it another way, don't junk your old model automobile no matter how many rattles and groans it has, until you are sure you have a newer model to take its place. Else you may end up walking.

Welch Memorial Plans Consecration Service

The Service of Consecration for the new Welch Memorial United Methodist Church, High Point, will be held at the 11:00 o'clock service of worship, Sunday morning, May 24. The new $135,000 structure climaxes a dream held by Welch members for many years.

The Building Committee joins with the minister, the Reverend Jack B. Yarbrough, in extending a cordial welcome to friends and members of Welch Memorial to join in the special observance. Members of the Building Committee are Mr. Roscoe Briley, chairman; Mrs. Dan Joyner, Mr. S. E. Cashwell, Mr. Bryce McLean, Mr. Ray Giles, Mr. J. W. Greenway, and Mr. E. C. Shoaf.

As part of the special observance the Rev. J. Alton Fitzgerald, minister of Hawthorne Lane United Methodist Church, Charlotte,will begin a week of preaching srevices at Welch Church beginning Sunday evening, May 24, at the seven o'clock service and continuing through Thursday evening, May 28, with the week-day services being held at 7:30 o'clock.

Rev. C. K. Wright Dies

The Rev. Carl Kenneth Wright, pastor of the First United Methodist Church of Atlantic, N. C., passed away on Monday, May 11 at the age of 63. Funeral services were conducted at the church on Wednesday at 4 p.m. with the Rev. Charles Mercer, superintendent of the New Bern District officiating. Burial was in the Atlantic Community Cemetery.

Surviving relatives include his wife, Mrs. Ina Harris Wright, two daughters, Mrs. Sidney E. Stafford of Louisburg, and Mrs. Joe Hutchinson of Bethesda, Md.; also two sons, George T. Wright of Los Gatos, Calif. and John Wright of Minot, N.D.

Brother Wright was admitted to the United Methodist ministry in 1934 and was ordained deacon and elder two years later. His service as a pastor extended over thirty-six years.

BREVARD COLLEGE INSTALLS DAVIS AS PRESIDENT

A high moment in the life of any college is the inauguration of a new president to serve as chief executive officer of the college and its spokesman to the wider community. The inauguration of the Rev. Robert Aldine Davis on Saturday, May 2, was such an occasion for Brevard College.

In an installation ceremony witnessed by 137 delegates from colleges, universities and learned societies plus a large number of local citizens, students and special guests of the college, President Davis was inaugurated as the sixth president to serve Brevard College since its beginning in 1934.

"I have already dreamed dreams and had bright visions for this college," the 41-year-old educator told the assembled audience.

"The one dominating dream is that we might be faithful to the task that called this institution into being—a task which sees the coming together of academic excellence and Christian development. In this confused and secular age, I promise that I shall not forget either of these noble aims. For I am convinced that despite gloomy predictions from some quarters, the church must continue to be involved in higher education, that there must be



Principals in the inauguration of President Robert A. Davis at Brevard College Saturday May 2, are pictured prior to robing for the installation ceremony. Pictured left to right, they are: Bishop W. Kenneth Goodson, resident bishop of the Birmingham Area of The United Methodist Church; Allen H. Sims, chairman of the college's Board of Trustees; President Davis; and Bishop Earl G. Hunt, resident bishop of the Charlotte Area of The United Methodist Church.

DR. NEASE TO HEAD JUNALUSKA ASSEMBLY

Lake Junaluska—Rev. Dr. Edgar H. Nease, Jr., who once was pastor of Methodist churches in Rutherfordton, Valdese, and Asheville, will succeed Dr. J. Manning Potts as executive director of Lake Junaluska Assembly.

The announcement was made by Hugh Massie of Waynesville, Chairman of the Assembly Board of Trustees, during which Dr. Nease's appointment was confirmed.

In making the announcement, Massie said "we are real pleased that Dr. Edgar Nease has accepted the Executive Directorship of Lake Junaluska. The Nominating Committee looked at many possibilities and was unanimous in its decision that Dr. Nease is the man for the job. We are certainly looking forward to working with him."

Dr. Nease is expected to assume his new duties following the meeting of the Western North Carolina Annual Conference, June 10-14, at Lake Junaluska.

For the past year Dr. Nease has been superintendent of the High Point District of The United Methodist Church.



Dr. E. H. Nease, Jr.

For four years prior to that, he was pastor of First Methodist Church, High Point.

From 1961 to 1965, he was pastor of First United Methodist Church in Rutherfordton, and from 1957 to 1961 was pastor of First United Methodist Church, Valdese.

He also served Abernethy United Methodist Church in Asheville and pastored Methodist churches in Asheboro and Kannapolis.

Dr. Nease is the son of Dr. Edgar H. Nease, who for many years was an outstanding minister in the Western North Carolina Conference. He and Mrs. Nease, the former Marianna Caldwell of Charlotte, have two children.

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church-related colleges with a Christian commitment which perceives their central purpose as a God-given task."

The principal address at the inauguration program was delivered by Bishop Earl G. Hunt, Jr., resident bishop of the Charlotte Area of The United Methodist Church.

The inaugural program was the highlight of a full weekend of activities which began with the dedication of the McLarty Goodson Classroom Building and an Inaugural Dinner Friday, May 1. The dinner was followed by an inaugural Concert in the Dunham Music Center provided by Brevard's music department.

Saturday, May 2, activities began with the annual meeting of the college's board of trustees, followed by an Inaugural Luncheon and the Inaugural Program at 2:30 p. m. A reception honoring President Davis was held after the ceremony in the James Addison Jones Library.

THE CHURCH HAS A FUTURE

by

ROBERT H. STAMEY

Methodism in the Southeast was introduced to a new word several years ago by Dr. Wallace Hamilton in a sermon entitled "Serendipity." This word comes from Horace Walpole's tale of "the three Princes of Serendip." The word refers to fortunate discoveries which are made more or less by accident.

The recent session of the General Conference, "the conference nobody wanted," which some attempted to cancel as unnecessary, quite by accident (and prayer) turned out to be *one* of the greatest affirmations of the true spirit of the church in recent times.

The purpose for which the conference was called — largely structural questions growing out of church union in 1968 — had been mostly resolved before the conference opened. The pre-session atmosphere was one of rumors and one of fears, few of which were borne out. Its color was not just the usual dress of many lands, but a cross-section of white-black-red-brown-yellow Americans, plus colorfully-dressed youth.

It was a conference of encounter in which the delegates and leaders were willing to listen to minority and dissident groups. There developed a marvelous blend of openness and capacity to show compassion. The spirit of reconciliation was evident as the conference listened intently to the concerns of the minority groups, the poor and the young. Many answers were wrought out through peaceful confrontations, negotiations, long hours of committee work. There was no evidence of bitterness and little evidence of sectionalism. As the conference proceeded, there was the affirmation of the Spirit of God at work in the developing life and mission of the church.

The welcomed visit of some several hundred whites, Negroes, Indians, Spanish-Americans, Orientals, and other minority groups, who came in orderly manner, presented their cause and departed quietly, gave impetus to the determination of the conference to re-examine its priorities. Instead of the Bishops and Chairmen of Boards telling these people how they feel, they listened and responded — too timidly for some and too forcefully for others — to answer the challenges in good faith.

At one moment in the conference a black youth seventeen years of age from the ghetto area of East St. Louis, former leader of one of the youth gangs, spoke in appreciation of his faith in Christ as a result of a minister he came to know who was sent by the Fund for Reconciliation. "The cross that meant death to me, now has become life in Christ," he said. Imagine, a black youth, only a Christian for two months speaking to a General Conference! This is a new day of hope for the church.

The Conference reordered budget and program priorities for the next two years to assist ethnic groups and educational institutions; took action prohibiting the use of church property for racially segregated private schools; seated ten youth delegates without vote (a first for General Conference); received the study of COCU on church union for study; urged all conference to complete Fund for Reconciliation; decided not to ask local church for ad

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The Rev. Mr. Stamey is minister of Grace United Methodist Church, Greensboro.

ditional money except on a voluntary basis; urged every Methodist "to support the church in communicating the gospel of love meaningfully in a new and dangerous moment of world history."

As we rejoice in the renewal of hope for the church as reflected in the General Conference, let us pray that the same affirmation can be experienced in our Annual Conference which convenes in June. In openness and compassion may we accept each other, listen to the concerns of our minority groups, our youth, hear the hurts of those clergymen and laymen who have been ignored or forgotten, surrender the bitterness of professional ambition, truly let there be a sense of love in every appointment where merit and ability are considered more important than special privilege or favoritism.

The new structure of the local church is designed to set it free for ministry. There are many evidences in which open and free dialogue are renewing the ministry and mission of the local church. Some churches are becoming significantly involved as the servant church in the world. For example, recently the Administrative Board of a large church in Greensboro was considering a recommendation to become a member of "the Association of Christian Churches in Greensboro." When it was reported that the Jewish community would be excluded, members of the Administrative Board voted against affiliation. It was pointed out that one of the largest contributors to the Inner-City Ministry was a Jewish Foundation. The laymen refused to become a part of an exclusive association in the name of humanity.

The church has a future if it can affirm its faith in making those decisions which reflect the mind and spirit of its Master.

WNC MINISTER NAMED DEAN OF MEMORIAL CHAPEL

LAKE JUNALUSKA — The Rev. Mr. Herman F. Duncan, currently minister of Trinity United Methodist Church in Kannapolis, will become the new Dean of Memorial Chapel at Lake Junaluska this summer. Mr. Duncan is retiring from the Western North Carolina Conference, having been an active member of the conference since 1925.

Mr. Duncan will succeed Dr. Merle Young. Dr. Young is returning to Scotland to continue his doctorate studies at the University of Edinburgh.

Black Mountain, Gastonia, Asheboro and Lenoir are some of the locales in which Mr. Duncan has served pastorates during his ministry. In addition, he has twice served as district superintendent — once with the Greensboro District and once with the North Wilkesboro District.

A graduate of Wofford College, Mr. Duncan did his theological studies at Candler School of Theology, Emory University, in Atlanta.

His father, Dr. Watson B. Duncan, was for 43 years a minister in the South Carolina Conference.

Mr. and Mrs. Duncan have two children and two grandchildren.

Mr. Duncan is expected to assume his duties as Dean of the Chapel immediately following the meeting of the Western North Carolina Annual Conference.

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BISHOP SMITH ON GEORGIA MERGER

Bishop J. O. Smith of the Atlanta Area, recently met with about 150 key leaders of United Methodism in Georgia and outlined his thinking on upcoming proposals to merge the two white conferences (North Georgia and South Georgia) with the predominantly Negro Georgia Conference.

He reviewed what had taken place at annual conferences last summer, when the North Georgia and the Georgia (Negro) conferences approved a plan of merger, but the South Georgia Conference failed to register a majority vote for the plan.

Bishop Smith then continued: "Now, in 1970, I am glad that the South Georgia Conference will consider the plan again. I genuinely hope to see the South Georgia Conference adopt the plan as the two other conferences have done."

He further indicated his intention to appoint a Negro district superintendent in the North Georgia conference if merger is achieved, but demurred from taking a similar step in the area of the South Georgia Conference, stating "I shall act in accordance with this recommendation when in my best judgment, it is in the best interests of all concerned." However, he did reveal his purpose to appoint a black minister to serve in the Atlanta area as an administrative assistant to the bishop for the whole area.



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MCA PRESIDENT

Rev. Philip L. Green (Chaplain, Colonel USAF, Retired) was elected national president of the Military Chaplains Association at its convention held in Chicago recently. Prior to his military service as a chaplain which began in 1943, Mr. Green was pastor of Sandy Circuit in the Asheville District, and of the Franklin Circuit, Waynesville District. He is now minister of pastoral care at First United Methodist Church, Colorado.

Duke University Honors Former President

Duke University paid tribute May 5 to the man who led the institution from the post-war years to the decade of the '60's. He is the late Dr. A. Hollis Edens third president of Duke, who held office from 1949 to 1960.

The occasion was the formal dedication of the Arthur Hollis Edens Residence Halls in a ceremony on campus. Completed and occupied in the fall of 1966, the residence halls house 400 men, and long-range plans call for additions to complete a quadrangle, including a separate dining facility.

Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 May 21, 1970 No. 5

YOUTH MINISTRY

WILL YOUR YOUTH BE REPRESENTED AT A. C. S.?

A. C. S. is the Annual Conference Session of the U.M.Y.F. of the North Carolina Conference. Delegates from each local U.M.Y.F., each sub-district U.M.Y.F., and each district U.M.Y.F. will meet at Methodist College in Fayetteville, July 20-24, for a period of study, leadership development, personal enrichment, and conference business.

Each U.M.Y.F. can send one delegate and churches with more than one minister can send as many delegates to A.C.S. as they do to the Annual Conference in June. Each district and each sub-district also have one delegate. Delegates should have completed at least the Ninth Grade in the 1969-1970 school year.

Application forms have been mailed to each local church coordinator of youth ministry and to the district coordinators of youth ministries. Most sub-district presidents have been mailed an application but names and addresses were missing for some sub-districts. **If you should have received an application and did not, please write Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605.**



F. BELTON JOYNER

The theme for the 1970 A.C.S. is "The Yes Event." Mrs. Shirley Lowrey of Huntsville, Alabama, will be one of the resource persons helping to develop this theme. Among the items of business before A.C.S. will be the election of the youth officers of the conference for 1970-1971.

SOME RESOURCES YOU OUGHT TO KNOW ABOUT

. . . **Probe** is published ten times a year to provide names and addresses of persons who have tried innovative and creative ministries, many with youth. Send $5.00 to **Probe**, 220 Grant Street, Pittsburgh, Pennsylvania 15219.

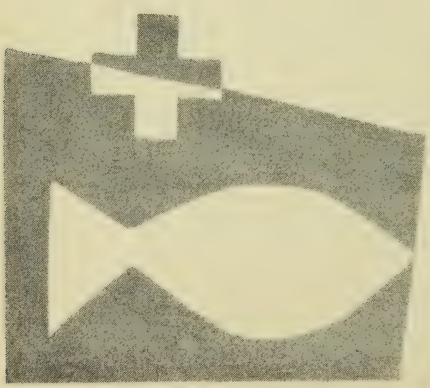
. . . "Adolescence for Adults" is a collection of fifteen important essays for persons seeking to understand the adolescent in 1970. It is available free of charge from Blue Cross and Blue Shield, 41 Chestnut Street, Rochester, New York 14604.

. . . . "Church Occupations and Voluntary Service is a booklet designed to help persons make decisions about church occupations. It is twenty cents per copy from Interboard Committee on Enlistment for Church Occupations, P. O. Box 871, Nashville, Tennessee 37202.

. . . . A partial listing of television specials is available free of charge from Television Information Office, 745 Fifth Avenue, New York, New York 10022. This would be a good way to learn of programs that a U.M.Y.F. or a study group might want to watch together and discuss.

SE JURISDICTIONAL YOUTH CONFERENCE

The Southeastern Jurisdictional Youth Conference will be at Lake Junaluska, June 27-July 3, 1970. Youth who have completed the 9th through the 12th grades (15 years of age and up) and local church youth counselors are eligible to attend. The purpose of the Conference is to provide an opportunity in which adults and youth may search together for a Christian life style. Registration is on a first come, first serve basis, so interested persons should apply soon. Application blanks are available from Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605 or from Dr. Trigg James, P. O. Box 237, Lake Junaluska, North Carolina 28745.



MUSIC MINISTRY

CHURCH MUSICIANS LUNCHEON

There will be a luncheon for church musicians on Wednesday, June 3, as part of the Annual Conference in Greenville. If you would like to attend, write Music Ministry, P. O. Box 10957, Raleigh, North Carolina 27605. The luncheon will be an informal occasion for exchanging views and ideas about church music.

WHAT CAN I READ ABOUT CHURCH MUSIC?

Some local church musicians have asked what materials are available for their study in addition to our United Methodist magazine, **Music Ministry**. Here are some possibilities:

. . . . **Response,** quarterly, $5.00 a year; thoughtful and pentrating; from Lutheran Society for Worship, Music and the Arts, 2100 Riverside Avenue, Minneapolis, Minnesota 55404.

. . . . **The Church Musician,** monthly $5.00 a year; contains anthem reprints for church music directors; order from Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tennessee 37203.

. . . . **Sacred Music,** quarterly, $5.00 a year; published by Church Music Association of America, combining two previous Roman Catholic periodicals for subscriptions, write Frank B Szynskie, Boys Town, Nebraska 68010

. . . . **Journal of Church Music** monthly, $4.25 a year; contains anthem reprints; published by Lutheran Church in America; write Fortress Press, 2900 Queen Lane, Philadelphia, Pennsylvania 19129.

And a reminder . . . **Music Ministry** can be ordered along with your regular curriculum order from Cokesbury. Give it a look!

Construction Under Way at Camp Kerr Lake

The development of the "Day Use Area" of Camp Kerr Lake near Henderson, North Carolina, is now underway, according to Dr. C. P. Morris, Director of Education, North Carolina Conference. Construction of the Bath House by the Englewood United Methodist Church of Rocky Mount has begun. Footings have been poured and the walls will be going up soon. Given by the Englewood Church, the building is being constructed by the United Methodist Men of which Mr. R. L. Mears is president. Mr. Isaac Smith, Jr., general contractor, is the supervisor of the project. The plumbing and electrical work is being done by Mr. Robert Glover and Mr. Grover Harrell. Reverend Reginald Ponder, pastor, reports that workmen on this project include physicians, lawyers, businessmen, etc., all active in Englewood Church. This Bath House will



contain toilets, shower and dressing rooms for both men and women, and will be available for those using the Day Use Area as well as those using the Tent-Trailer Camping Area.

It is anticipated that the development and construction of the Day Use Area will be completed this sum-

(Continued on page 19)



Working on bath house at Camp Kerr Lake



Teresa Sykes Cabin

BISHOP CANNON TO DEDICATE CAMP CHESTNUT RIDGE

Bishop William R. Cannon, resident bishop of the Raleigh Area, will dedicate Camp Chestnut Ridge near Efland, North Carolina, Sunday, May 24, at 3:30 p.m. All indebtedness on the 400 acre campsite and facilities thus far constructed has been retired, thereby making possible this dedication. The Youth Choir of Front Street United Methodist Church of Burlington, under the direction of Miss Ruthann Greenawald, Director of Music, will sing. Many people from the Burlington, Durham, and adjacent districts are expected to attend this happy occasion.

Plaques on the recently constructed Staff House and one of the cabins to be unveiled contain the following inscriptions:

"Staff House — Front Street United Methodist Church — Burlington, N. C. — Principal Donor — 1970"

"Teresa Sykes Cabin — Donated b — Gera P. and Ruby E. Sykes—1970

Previously a plaque was placed o the Crane Lodge by Mr. Bill Price o Burlington, North Carolina, principa giver, in honor of Dr. Henry Hit Crane of Detroit, Michigan. Othe gifts will be recognized later, includ ing a cabin to be constructed thi summer, the gift of the Mebane Unit ed Methodist Church.

Following the unveiling of th plaques, everyone will be invited t the Staff House for refreshments b the Women's Society of Christian Se vice of Front Street United Methodis Church of Burlington.

Camp Chestnut Ridge consists o 400 acres of beautifully wooded lan much of which is covered by chestnu oaks. One small lake, several sma streams, rolling hills, interesting roc formations, an abundance of wild flow



Staff House

ers, faunae, and bird life make the entire area a nature sanctuary, far removed from the noise of city streets and inter-state highways. In this setting are located summer camping facilities consisting of small camp units for boys and girls living in canvas-covered hogans and covered wagons with equipment for preparing some of their meals out of doors under the direction of two counselors. Summer camping facilities also consist of a dining hall, trading post, swimming pool, bath house, a lake for canoeing and fishing, craft



Sleeping quarters, Staff House



Dining area, Staff House

hut, nature center and trail, a corral and Mexican burros.

The winterized Staff House and Retreat Center houses the camp director and staff members who are not small group counselors during the summer camping season and serves as a retreat center for up to 22 persons during the remainder of the year.

Other camp facilities consist of one partially completed winterized unit with a central (Crane) lodge and four cabins accommodating 48 persons with one additional cabin to be built this summer and a sixth cabin later, a workshop and storage building and a dwelling for the Superintendent of Camps.

Future plans call for a central dining-assembly hall with fully equipped kitchen, 13 additional winterized cabins, a Health Center, large artificial swimming pool, portable huts for the summer camping program ,and a Day Use Area with lake, bathhouse, pavilion shelter etc. These facilities will be added on a priority basis as funds become available.

Camp Don-Lee Celebration Postponed

The formal opening of the renovated waterfront facilities at Camp Don-Lee scheduled for Saturday, June 13, has been postponed. Since it will not be possible for this renovation to be completed prior to the opening of camp in June, it has been delayed until this fall or next spring. The timber groins (breakwater) will be completed on schedule, but, since the dredging and rebuilding of the beach and river bank cannot be completed before camp opens in June, this work has been postponed until the camp closes

in late August. We regret this delay and expect to have this project completed for a grand opening and celebration not later than next spring.

C. P. Morris

Construction Underway At Camp Kerr Lake

(Continued from page 15)

mer. This development will include an open air pavilion, the gift of the Fairmont United Methodist Church of Raleigh; a boat launch ramp and dock; a swimming area; picnic tables; parking lots; improved entrance road; and a new entrance gate.

When this work has been completed late this summer or early fall, everyone will be invited to an opening celebration. In the meantime, the present camp facilities are now available for small group camping in canvas-covered shelters and covered wagons, tent-trailer camping on a limited basis, and picnic groups. All bookings of these facilities must be made through the office of the Director of Camping, P. O. Box 10957, Raleigh, North Carolina.

Future development plans include a Winterized Retreat Center with dining and sleeping facilities, a family tent-trailer camping area, a caretaker residence, shop and maintenance buildings, roads, parking lots, etc. This will be accomplished as funds become available. Churches in the Raleigh and Rocky Mount Districts are directing their gifts to the development of this camp.



EAGLE SCOUT

Hugh Forrest Jones received the Eagle Award in Ann Street United Methodist Church, Beaufort, May 3. Shown following the ceremony are, left to right: Howard C. Jones, Jr., Mrs. Howard C. Jones, Jr., Hugh Jones, and Rev. James H. Miller, Jr., pastor.

Parent/Family Study Planned for September

For the first time there is an official United Methodist course of study which includes the entire family. It is called Parent/Family Studies, and will cover every family situation and hopefully will deal with your family problems.

This new curriculum will begin in September. Samples of all materials needed and suggestions for their use are available in a Parent/Family Studies Preview Kit from Cokesbury.

Each kit will contain four new Parent Guidebooks, the first book in the Family Life Series and its companion resource packet, one copy each of *Christian Home* and *The Church School*, a descriptive brochure, a resource chart, and an order card—all for $9.75.

NORTH CAROLINA CONFERENCE
DELEGATES TO GENERAL CONFERENCE





WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

ELIZABETH CITY DISTRICT:

The second annual meeting of the Elizabeth City District, Women's Society of Christian Service met Tuesday, April 7 at Plymouth United Methodist Church, the theme being: "Who will Build The World Anew."

Mrs. W. V. Gaylord, District president, presided with Mrs. H. T. Mullen, Sr., Vice-president assisting. There was an attendance of 170.

Mrs. R. L. Bame, Conference chairman Spiritual Growth, had the meditation, taking her remarks from the Book of John.

The welcome was given by Mrs. A. M. Stanton, president of Women's Society of Christian Service of Plymouth Church.

Mrs. Mullen introduced the speaker, Rev. Don Earnhardt, Director of Wesley Foundation East Carolina University, Greenville, who gave a very interesting and informative talk pertaining to representing the Church on campus.

Mrs. Eugene Sharber gave a report on the Annual meeting held in Wilmington. There was a roll call of Sub-Districts followed by a promotion hour given by the the district officers.

A memorial Service was led by Mrs. Grace Chesson, during which time, Mrs. Rufus Carraway sang a solo, "My Task."

Mrs. F. A. McGoogan, conference treasurer, installed the officers for the coming year. Rev. Claude Chaffin, pastor of Plymouth Church, had the Benediction and Grace after which lunch was served in the fellowship hall by the women of the host church.

Mrs. C. L. McPherson
Ch. Public Relations
Elizabeth City District

WILMINGTON DISTRICT

The Annual District Meeting, Wilmington District, Women's Society of Christian Service of the United Methodist Church, was called to order at 10 A.M. in Fifth Avenue United Methodist Church in Wilmington. Mrs. C. B. Hicks president, presided and called attention to the theme for this year, "Who Will Build the World Anew?" which is being emphasized in all meetings this year. Two banners from this district which had been in competition at the Annual Conference were displayed and the motif explained by Mrs. Hicks. One was made by the women of Wesley Memorial Church in Wilmington, and the other by women of Wrightsboro Church, also in Wilmington. They were both colorful and inspiring. The congregation joined singing the hymn, "Who Will Build the Church Anew?"

Mrs. L. O. Goodyear, president of the host society, graciously welcomed the visitors, and Mrs. Charles L. Sneeden, president of the society from Trinity Church gave the response.

The Rev. George Ports, pastor of the host church, used our theme for his devotional. He called our attention to the fact that Jesus Christ was the

first person called on to build the world anew and all professing Christians since that time have a part in this task. He read Psalm 24 as his text.

Mrs. Leslie G. Begor, District Vice-president, presented to the audience five members of the Wilmington Youth Council, who in turn told of their organization, its work and its goals. They were Jeffrey Plummer, who is a member of the board of directors in the Wilmington organization, and also a member of the Youth Council of North Carolina. He was followed by Julius Metts, Camilla Herlevich, Jeanette Steehuis, and Woody Connette. They told of plans for Youth Week coming up May 4-10, also their family service, tutoring service, job service, Christmas toy drive, day camp for retarded children and programs for traffic safety. The last speaker answered questions from the audience. After hearing these five high school students speak, we had a partial answer to the question, "Who will build the world anew?"

Mrs. Hicks presided at the business session. The minutes of the last meeting were read and approved. The roll call by sub-districts showed the following attendance: Bladen 2, Brunswick 8, Burgaw 19, Columbus 16, New Hanover 62, making a total of 107. Mrs. W. C. Davis, former district president was recognized as well as nine other past district officers. Eight ministers' wives, and Miss Mary Nich ols, retired missionary, were also recog nized.

The Committee on Nominations sub mitted the name of Mrs. C. B. Hick to succeed herself as president, an Mrs. Grover Sellers to serve on Nom nating Committee. Due to the rotatin system, the chairman of the Nomina ting Committee goes off each year an the next person in line becomes chai man, thus making Mrs. E. B. Lassite chairman for the coming year. Th was unanimously approved.

Local societies were asked to subm names of deserving members not pr viously honored to a committee headed by Mrs. E. B. Lassister. From tho names, one was to be chosen for a sp cial membership to be given by th District. Mrs. R. L. Thompson of Hall boro was selected for the honor an Mrs. Lassiter pinned the membersh pin on her.

Mrs. W. C. Davis called attention t the activities of "Church Women Un ed."

Mrs. Charles L. Sneeden was intro duced as new Sub-District leader f New Hanover.

Mrs. Hicks asked all District Offic and Sub-District leaders to come to t altar where the Reverend C. B. Hic pastor of Wrightsboro Church, gave t installation prayer, Grace and Bened tion.

Mrs. R. M. O'Berry
Secretary, Wilmington Distr

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

ALLEN HIGH SCHOOL COMMENCEMENT

Miss Theressa Hoover, New York, associate general secretary of the Women's Division of the Board of Missions, will be guest speaker at the annual commencement program of Allen High School, Asheville, on Monday, June 1, at 10 A.M. in the school auditorium.

Dr. James C. Peters, superintendent of United Methodist churches in the Winston-Salem Forsyth District, will be the baccalaureate speaker at services to be held in the school chapel on Sunday, May 31, at 5:30 P.M.

WINSTON-SALEM NORTHEAST DISTRICT MEETING

Miss Evelyn Strader, former missionary to India, was guest speaker at the Annual Meeting of the Women's Society of the Winston-Salem Northeast District held at Central United Methodist Church, Mt. Airy, on April 21.

Miss Strader, dressed in native Indian attire, spoke on "India, Another Land of Revolution."

Mrs. Kenneth Jones, Reidsville, moderated a panel discussion on "Glances at Areas of Revolution," with Mrs. A. D. Funderburk, Mrs. Sohpia East and Mrs. Frank L. Smith as panelists.

Mrs. Jones, who has served as vice-president for a year, was chosen as the new district president, succeeding Mrs. Frank L. Smith, Mt. Airy. Mrs. A. C. Payne was named vice-president, Mrs. Cecil Rand, secretary, and Mrs. Orell Lineberger, Stoneville, treasurer. The officers were installed by the Rev. John Carper, district superintendent.

THOMASVILLE DISTRICT MEETING

Mrs. Jerald Jasperse, Thomasville, was elected president of the Thomasville District Women's Society at a meeting held on April 21 at Central United Methodist Church, Denton.

Others chosen to serve in the district are Mrs. H. L. Miller, vice-president; Mrs. Raymond Payne, Thomasville, secretary; Mrs. Russell Marshall, Thomasville, treasurer; Mrs. W. F. Perkins, Christian social relations; Mrs. Eugene Reid, spiritual growth; Mrs. Garland Still, missionary education; Mrs. James Norton, program materials; Mrs. W. L. Pilcher, public relations; and Mrs. Charles Stallings, nominations.

Mrs. Jack McClung, program chairman, led the group in considering the challenge, "Choose Life," through role playing to illustrate life situations and in small group discussions at separate tables.

Mrs. Paul Feezor, retiring district president, and eight retiring officers were honored with special memberships.

—Mrs. Eston Stokes

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

GOD'S NEW COVENAN

FOR MAY 31

Background Scripture: Hebrews 8:1 through 10:18

Lesson Scripture: Hebrews 8:6-13

With this lesson we introduce a new unit in our general theme for this year, which is "The Story of God and His People." The past six lessons have had as their general emphasis "God Reaching Out through His Church." Now we are to have five sessions on a kindred theme: "God Communicating with His Church." Horace Weaver in his comment on the purposes of these five lessons has written: "One of the great emphases in our day is the 'theology of hope.' A basic truth of this emphasis in theology is the fact that Christ is still risen, is still calling to His Church, and urges each person to respond to his present demands, to respond to his purposes and to become a co-worker with him in developing those policies, actions, and basic principles in all of life so that this kingdom shall be transformed into the kingdom of our Lord" (Int. Leson Annual, p. 190).

The Scriptural basis for our lesson is found in the Letter to the Hebrews, described by the late Professor Goodspeed as "more like an oration than a letter." Its theme is a lofty one, "to state the signifance of Jesus in Jewish terms . . . . 'mediator', 'high priest', 'messiah.'" This book should be read from the beginning to end in one sitting. In this way one cannot escape the impact of its powerful argument. But it is not only a significant doctrinal essay; it is also an urgent plea to a ancient church to remain loyal to i best traditions in the face of impen ing persecution. Some of their paren and friends had survived the bitt persecution under Nero a generatio before. Now another Roman emperc Domitian, had come to power and w threatening a general renewal of th former terror. The question w whether or not the people of t church to which the message was a dressed would have the courage a faith to live up to the demands of t new challenge.

There are those who believe t title of the book "To the Hebrews" i taken from the fact that the congreg tion here considered has reverted Judaistic thought and practice. In 1 we read: "You must not be carri away with strange varieties of teac ing. The true way to steadfastness heart is through God's mercy, n through scruples about food, which l never done their adherents any goo

The author of the epistle urge more nearly complete understanding the meaning of the covenant relati ship. The old covenant has outgro its usefulness, just as the prophet Je miah had said in Jeremiah 31:31- The new covenant was to be writt not on stone tablets, but on the he There will be no further need teaching the covenant for "all sh know Me from the least of them to greatest." The old covenant was o a faint shadow of the new. But e the old one was not kept by the peo of God, but was violated time a

ime. The priests had encouraged sacifices by the people to atone for their ins, but this method had proved a ailure.

What the writer to the Hebrews is eading up to is this: "But what man in his weakness could not do, God has lone! He has sent his own Son, not ome prophet or priest, to enter fully nto the tribulations of human experence so that, by his perfect obedience even to the point of death, he became perfect sacrifice, offered once for ll, to bridge the gap that divides men rom God . . . Trusting him we draw ear to God and in the fellowship we ind mercy and grace to help in time f need" (4:14-16). This quotation, partly from the writings of E. W. Saunders ell explains one of the principal hemes of our lesson scripture.

The church that is being written to n this remarkable letter is urged to emember the faithful people of other imes and places, and to intimate them. ike spectators sitting in a stadium here a hard contest is being waged, hese heroes of the faith of other times, re looking down from heaven on the truggling Christians of the first cenury, wondering perhaps whether "the iving faith of the dead will become nly the dead faith of the living."

Chapter 11, sometimes called the Westminister Abbey of the New estament", is a "roll call of the faithul"—those who strove worthily and ictoriously in other ages; however, ot without suffering!

This message from Hebrews is not ithout meaning for us in 1970. From he way things look now, it is not unhinkable that Christians will once gain become a minority in the world. here is arrayed against it all the alurements of a pagan society. Can we ake the sacrifices that will, once gain, command the respect, even the dmiration, of the world?

Two Methodist Churches Part of Tour

Two historic Methodist churches in Washington County were included in a recent tour to that area of the state by the Halifax County Historical Association. The churches were Rehobeth, dating from 1850-1853, located on Highway No. 64 between Roper and Creswell, and the Creswell Methodist Church, dating from 1893. Prior to the Methodist unification of 1939 both of these churches were affiliated with the former Methodist Protestant Church.

Misses Alice and Eva White of Roper, two of the four surviving members at Rehobeth Church, greeted the tourists at Rehobeth and along with Mrs. Ted W. Nelson of Plymouth, discussed the history of the church.

Mayor C. Norman Davenport of Creswell, a member of the Creswell Methodist Church, brought greetings and a welcome at both the Rehobeth and Creswell churches. The tour members were also welcomed at the Creswell Church by Mrs. C. Norman Davenport, Miss Matilda Alexander, Mrs. Fred Christianson, and Mrs. R. L. Spruill. Also present to greet the guests was Mrs. C. N. Davenport, Sr., affectionately known as "Miss Bettie."

"Miss Bettie," who is 92 years old, joined the former Beulah Methodist Protestant Church, located near Creswell, when she was 13 and, later, when that church was consolidated into the Creswell Church, she moved her membership there.

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METHODIST NEWS ROUND-U

SEXUALITY STUDY PLANNED

A program of education on sexuality for senior high youth has been approved by the United Methodist Program-Curriculum Committee. Its main focus will be on communication between youth and their parents on sex problems.

Rev. John W. Gattis, Nashville, Tenn. is heading the task force for developing the program. "As never before," said Gattis, "our society is . . . recognizing that an understanding of human sexuality is necessary for a person to lead a wholesome life."

The first phase of the program will be the training of jurisdictional teams this fall who will in turn train annual conference teams next year. These conferences will then train and certify leaders who will be available for leading the course in local churches or clusters of local churches. The plan calls for using a minimum of 12 hours, and for its use annually.

TEXAS TORNADO DAMAGES CHURCHES

United Methodist churches and church property at Lubbock, Texas sustained damage during a tornado which struck in the area on May 11. Wesley United Methodist Church, a frame building, was completely destroyed. St. John's Church had its roof blown away, while First Church and the conference program center sustained window damage.

METHODIST CONFIRMED ON SUPREME COURT

Judge Harry A. Blackmun, recently confirmed by the Senate as a associate justice of the U. S. Supreme Court, is a United Methodist. He holds membership in Christ Church, Rochester, has been chairman of the board of trustees and has served actively in other capacities.

He is the first Methodist to serve on the high court since the retirement of Charles E. Whittaker in 1962. Judge Blackmun is a member of the General Board of Publication, and is on the committee to select a successor to Lovick Pierce, president and publisher of The Methodist Publishing House.

BISHOP EPP DIES

A retired bishop of the United Methodist Church, George E. Epp passed away at his home in Riverside, Ill., on May 6 at the age of 84. He was elected a bishop of the Evangelical Church in 1930, and helped plan his denomination's union with the United Brethren Church in 1950. He retired in 1958.

BLACK, WHITE CONGREGATIONS MERGE

Black and white United Methodist churches in Big Stone Gap, Va. have united to form a single congregation. The white church, Trinity, had about 600 members and the black church Davidson Chapel, about 34. The merger is believed to be the first of its kind in the Holston Conference

PERSONNEL DATA SYSTEM PLANNED

NEW YORK (UMI) — A church personnel data system will be developed as a result of a $105,000 grant from the Rockefeller Brothers Fund it was announced here recently by the Rev. Charles N. Forsberg for the National Council of Churches.

The system will be developed by Information Science Incorporated for three denominations (American Baptist Convention, the Lutheran Church in America, the Episcopal Church) and the NCC. Others are expected to join at a later date. The system will store and retrieve information on personal and personnel history, job requirements and on the skills of those in the ministry or church-related vocations.

TRAFCO EXECUTIVE MOVING OFFICE TO DAYTON

DAYTON, Ohio (UMI) — The Rev. Gene W. Carter, director of the department of annual conference relationships for the United Methodist Program Council's Division of Television, Radio and Film Communication (TRAFCO), will move here from TRAFCO's New York office this summer.

Dr. Carter's move to Dayton, headquarters city for the Program Council, was announced by the Rev. Harry C. Spencer, head of TRAFCO, which has its headquarters in Nashville, Tenn. "Additional emphasis is being placed on the department of annual conference relationships," Dr. Spencer said. "Thus Dr. Carter will increase his contacts with annual conference program councils to assist them in creating viable communications systems to meet their needs."

VA. TAPS LIGHTNER FOR PENSIONS POST

Dr. George S. Lightner, who is soon to conclude a term as superintendent of the Richmond District, has been selected to succeed Dr. Edwin S. Sheppe, Jr. as executive secretary for Pensions and Personnel of the Virginia Conference.

A recommendation is going to the annual conference that the pension rate per service year be raised from $80 to $82. It is also proposed that the assessment for pensions of churches paying a salary of $6,000 or more be raised from 17% to 19%.

METHODIST NEWS CAPSULES

Dean James T. Laney of the Candler School of Theology, Emory, has been named to the Board of Directors of The Fund for Theological Education. Inc.

The following five persons have received John Q. Schisler Graduate Awards for study in the field of Christian education: Miss Frances Adams, Canton, Ga.; Miss Elizabeth Campbell, West Point, Miss.; Ronald L. Hines, Dayton, Ohio; Miss Sarah M. Laymon, Lakeland, Fla; and Miss Carmen S. Ratcliff, Ft. Walton Beach, Fla. Announcement was made by the office of Student Loans and Scholarships of the Board of Education.

Three ministers, Robert L. Epps, of St. Louis, Mo., E. Mark Stockslager, Vandalia, Ohio, and Darrell T. Weist, Kearney, Neb. have been selected as recipients of the 1970-1971 Bishop James C. Baker Graduate Awards.

The Brooks-Howell Home, Asheville, have been given affiliation status by the Certification Council of the United Methodist Church. The action was taken at the Council's May 6 meeting.

Carlisle
Military School

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TO A MINISTER WITH LOVE

by Nina A. Wicker

It's that time of year again, spring is fast turning into summer, children are impatiently waiting for vacations to start and our fellow church members are whispering among themselves, "Reckon we'll get him back another year?"

Our pastor has served here at Lemon Springs for some years now. He has ministered to us "on the mountain top" and walked patiently with us "through the valley." He hasn't pushed, criticized, or condemned, but has led this church with a leash of love. No attendance or membership records have been broken, but how does one measure the spiritual growth of a faithful few?

His sincere dedication and love of the Lord have been an inspiration to us all. Our trust and confidence have grown as we've watched him, in conservative dress, perform his duties with an ever present reverence. His job hasn't always been physically easy. With bare hands, he has dug potatoes, butchered meat for a whole hog sausage sale, repaired heating and air conditioning units, and stopped leaking water pipes to mention a few.

Our children will never forget the annual Easter Egg Hunts at his home. While the eggs were hidden outside he gathered the children at his feet on the living room carpet and told his version of the Easter Story.

Our UMYF group will recall many times the happy incidents of a yearly camping trip to the coast. Our young couples will cherish his pre-nuptial counselling and expectant fathers will not forget his company at the maternity ward; our senior citizens his many visits, and all of his sustaining prayers.

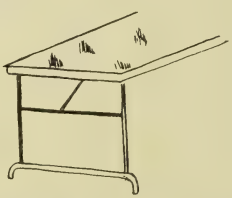
Yes, he has buried our war dead, our suicide victims, our cancer and auto casualties; he has married our sons and daughters and baptised our babies and each time his love has brought us a little closer to the Master.

What the coming year brings us in the way of a minister, we will accept, support and love him. Our present pastor has taught us how.

"Where no counsel is, the people fall; but in the multitude of counselors there is safety." (Proverbs 11:14).

Nina A. Wicker is a member of Lemon Springs United Methodist Church, near Sanford. She has here expressed beautifully what many others, we believe, feel toward their pastor. The person to whom she refers here is Rev. Jefferson Davis.



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Children's Page

Mrs. Catharine Vick

Dear Girls and Boys:

My words to you this week are short. They are the words of a popular song. They have a message for us.

"Reach out and touch somebody's hand,
Make this world a better place, if you can."

As we touch others, we make a difference in them. It can be for good or bad. Think about what these words can mean to you.

Aunt Cay

JESUS' DISCIPLE

The boys and girls in Mrs. Davis' first grade class had left their seats to look at some pictures on the bulletin board. They were trying to discover ways in which people today are disciples of Jesus. Mark came and sat in the chair next to Mrs. Davis. As Beverly came back to that chair which she had been sitting in, she cried, "Get out! That's my seat." Mark rose to find another chair and Beverly slipped into the empty seat.

"We've been trying to discover how we can be disciples of Jesus," Mrs. Davis said. "Beverly, what do you think Jesus would have done if he had been in your place?"

"I don't know," Beverly responded, hanging her head.

"I don't think he would have said, 'Get out!'" offered Kathy.

"He might have said, 'Please, find another chair,'" suggested John. The rest of the children were silent.

"Let me tell you what happened to Jesus and his disciples one day," said Mrs. Davis. Jesus and some friends were going to take a trip to the city of Jerusalem. It was a long trip. They had to walk. It was getting late in the day and the group needed to find a place to spend the night. They were approaching a town. Jesus said to some of the young men, 'Go on ahead into the town and see if you can find a place for us to stay.' The men hurried off.

"When Jesus and his friends came near the town, the young men met them. 'The people in the town will not let us stay here,' they told Jesus. 'They do not like Jerusalem and they will not let anybody stay here who is going to Jerusalem.'

"The friends of Jesus were very angry. 'These are unkind people,' they said. 'This town should be burned down. Let us ask God to send fire and burn it down.'

"Jesus shook his head. Quietly he asked, 'What good would burning the town do? No, let us go on and find another place where we will be welcome.' So the disciples moved on."

"I know what Jesus would have done," Ashley said quietly. "He would have found another chair."

"I think you are right," replied Mrs. Davis. "Let's try to remember to act as Jesus would act in everything we do. Then we will be his disciples today."

* * * * * * * * * * *

MISSING VOWELS

Two vowels are missing in the following verse. Can you discover what they are? What does the verse say?

"D— n — t neglect t— d —
g — — d — nd t — sh — re
wh — t y — u h — ve."

ANSWERS FOR LAST WEEK:

Pear; peach; butter; tea; bean; roll; cake; meat; roast; slaw.

CAROLINA BRIEFS



IN STATESVILLE DISTRICT

E. H. (Tank) Harrison, a member of the Memphis, Tenn. Police Department, will speak in several churches in the Statesville District this weekend. Speaking engagements include Shiloh, Catawba, May 23, 7:30 p.m.; Midway, May 24, 9:45 a.m.; Monticello, Statesville, May 24, 11 a.m.; Friendship, Newton, May 24, 2:30 p.m.; and Concord, Catawba, May 24, 7:30 p.m.

¶ The University of Glasgow, Scotland, will award honorary degrees June 17 to two men associated with Duke University. Prof. Hugh Anderson, now teaching at the University of Edinburgh who was Professor of Biblical Criticism and Theology at Duke from 1957 to 1966, will receive the doctor of divinity degree. Iain Hamilton, wh since 1966 has held the Mary Bidd Professorship in Music at Duke, w receive the doctor of music, first ev awarded by the University of Glasgo

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Country Club Greenville, N. C. on Thursday, June 4, at 12:00 noon. The cost of the meal will be $2.50 and you are asked to send a check in this amount made payable to Mrs. J. V. Early 605 E. Tenth St., Greenville, N. C 27834. Your check will be your reservation and must reach her by May 25th.

¶ Annual homecoming services will l held at McKendree United Method Church, Gastonia District, May 3 Bishop Earl G. Hunt, Jr. will preach the 11:00 o'clock worship service, a also dedicate the parsonage.

¶ Shiloh United Methodist Churc Bolton, observed its Homecoming D May 17. The guest minister was D Eldon Woodcock, professor in religi at Methodist College, Fayetteville.

¶ Pleasant Green United Method Church, Durham, will observe Hom coming Day Sunday, May 31. Re Hubert A. Maddry, Jr., the prese

TO PASTORS IN THE WESTERN NORTH CAROLINA CONFERENCE

Piedmont Press will mail the 1970 Program and Reports Booklet on May 25. **Your Lay Member's copy will be in your mailing envelope.** Please get his copy to him without delay, in preparation for your District Briefing Session.

W. T. Medlin, Jr.
Secretary



GALILEE SANCTUARY COMPLETED

The opening service of worship was held May 3 in the new sanctuary of Galilee United Methodist Church, Kings Mountain. Built at a cost of approximately $80,000, the congregation has been looking forward to this day for many years. Rev. J .W. Ferree of Charlotte was guest speaker at the three o'clock service. Rev. Marshall McCallum of Shelby preached at the evening service. Rev. T. A. Powell is pastor of Galilee. Chairman of the Building Committee is Clyde Adams, and James S. Burris, Sr. is treasurer.

pastor, will preach at 11 A.M., Jim Noseworthy, choir director, will have charge of the music. A basket lunch will be served immediately following the morning worship. All members, former members and friends are invited.

Fellowship Hall Consecrated at First Church, Brevard

The First United Methodist Church, Brevard, consecrated its new fellowship hall May 10.

The new hall will seat 350 in congregation and 250 at tables. A stage lends itself to dramatic productions, musical performances, a worship center or a platform for speakers. A modern kitchen, adjacent to the hall, provides facilities for food service. The downstairs rooms will be used for youth activities.

There will be an open house for the public on this Sunday afternoon from 3 to 5 o'clock in the new fellowship hall.

Name Changes in United Methodism

New editions of the hymnal used by the United Methodist Church will simply bear the title on its outside cover "The Book of Hymns." Denominational identification will be moved inside.

The General Conference approved this change upon the recommendation of Dr. Emory Bucke, book editor for The Methodist Publishing House.

Another change approved by the conference is in the name of the Commission on the Structure of Methodism Overseas (COSMOS). The new designation is the Commission on the Structure of The United Methodist Church outside the U.S.A. The suggested change was offered by the Rev. Walter Zeuner, a delegate from West Germany. He pointed out that what was "overseas" to United Methodists in the United States was not overseas to those who live in many other countries.

GOD HAS SPOKEN

by Bishop John Wesley Lord



The Conference that no one wanted has become the Conference in which God has spoken to his people. We were reminded earlier in our sessions that wherever you read in the New Testament, if you keep on reading, you will be in trouble. We kept on reading and we have been in trouble but it was God's trouble. God has been speaking and we have been listening and learning what was his word. In obedience to Christ the church has declared its mission to stand with the poor and powerless, the alienated, the young in the struggle to obtain justice, to gain power, and to exercise meaningful options in all matters affecting their lives.

This Conference has declared by reordering its priorities that faithfulness to mission is more important than serving the demands of ecclesiastical structures, that human needs are more important than institutional needs. We rejoice that the Council on World Service and Finance has accepted the stance of this Conference and supported it. We are moving slowly but surely toward mutuality where each regards the other as a person and determines that all relationships must enhance human dignity and self-determination. Quality education, this conference has said, must be provided for all.

Your resolutions have so affirmed; the church has spoken with no uncertain sound through the Episcopal Address and in our devotional services, that the primary allegiance of man is to his fellowman rather than to government. We are a planetary people whether we like it or not.

The church has declared war on racis poverty, pollution, and indeed on war t self, as an instrument of national polic We have declared that *love* is now. In t famous Pauline Trilogy in I Corinthians 1 the apostle declares that faith and ho and love abide but that love is the greate Why? Faith and hope look to the futu but love is now. Paul declares love is t greatest of these.

Now, there have been moments of neg tivism in this great Conference but at time, as I have observed, have we surre dered to it. We know there are no easy vi tories but we will not accept defeat at t hands of the enemy. We have establish new centers of power and youth will be these new centers. I have long believ that the supreme task of the church is guide the processes of change towa Christian ends, and to determine the ra of that change. By our actions you ha been faithful to this mandate and by t grace and power of God we will turn t tide.

Closing remarks to the General Conference by Bishop John Wesley Lord, new president of the Council of Bishops.

Div. 52

NORTH CAROLINA
Christian Advocate

Vol. 115 Greensboro, N. C., May 28, 1970 No. 22

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"The Joyful Entrance" marks the opening of the 1970 Assembly of the Women's Society of Christian Service and Wesleyan Service Guild of the United Methodist Church on the evening of May 7 in Sam Houston Coliseum in Houston, Texas. Two Houston Women's Society members (among many who served long hours as pages, ushers and hostesses) march in a procession of banners, Assembly leaders and program participants into the Coliseum arena. Leading the procession was an 80-piece band, and greeting them in the arena were a 100-voice choir of Houston women and Assembly participants from throughout the nation. The banners and the opening session were intended to emphasize the "Choose Life" theme of the Assembly. (See story on Page 12.)

(United Methodist Missions photo by Toge Fujihira)

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by Julia W. Cherry

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WANTED: Information concerning Director of Christian Education position. Graduate of Asbury College. Completing one year at Asbury Theological Seminary, Wilmore, Kentucky, in May. Contact: Steve Joyce, 214 North Maple, Wilmore, Kentucky 40390.

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

May 31-June 4—World Meeting of the International Prayer Fellowship
June 5-7—WNC Wesleyan Service Guild Annual Meeting
June 10-14—Western North Carolina Annual Conference
June 14-26—Special Children's Lab
June 16-18—WNC Women's Society of Christian Service Annual Meeting
June 22-27—Lay Institute for Evangelism Conference
June 22-27—Glenn Draper Youth Choral Workshop
June 25-28—Weekend Ashram
June 27-July 3—Southeastern Jurisdiction Youth Conference
July 2- 5—Southeastern Choir Festival
July 6- 9—Southeastern Jurisdiction Conference on Social Concerns
July 6-11—Western North Carolina Senior High Celebration
July 7- 9—Southeastern Jurisdiction Commission on Archives and History
July 9-12—Southeastern Convocation on Enriching Marriage and Family Life
July 12-16—Southeastern Jurisdiction Ministers' Conference
July 16-19—Southeastern Jurisdiction Laymen's Conference
July 19-26—Southeastern Jurisdiction Conference on Christian Mission
July 19-26—Youth and Missions Conference
July 20-24—Regional Workshop in New Church Development
July 24-26—Weekend Conference for Local Church Commissions on Missions

NORTH CAROLINA CONFERENCE

June 2-5—North Carolina Annual Conference, Jarvis Memorial, Greenville

WESTERN NORTH CAROLINA CONFERENCE

May 28—Marion District Briefing Sessions, Rutherfordton, 7:30 p.m.
May 28—Greensboro District Briefing Session, Centenary Church, Greensboro, 7:30 p.m.
May 28—Thomasville District Briefing Session, Memorial Church, Thomasville, 7:30 p.m.
May 31—Asheville District Briefing Session, Haywood Church, Asheville, 3:30 p.m.
May 31—North Wilkesboro District Briefing Session, First Church, N. Wilkesboro, 3 p.m.
June 1-2—Board of Ministry, full board meeting, Lake Junaluska
June 2—Waynesville District Briefing Session, Cullowhee Church, 7:30 p.m.
June 1-2—Full Connection and Probationary Member Candidates' Retreat, Lake Junaluska
June 4—Albemarle District Briefing Session, Central Church, Albemarle, 7:30 p.m.
June 7-10—Cabinet Meeting, Lambuth Inn, Lake Junaluska
June 10-14—Annual Conference, Lake Junaluska
June 19-21—Western North Carolina Young Adult Assembly
June 22-27—Western North Carolina Senior High Vision

PRAYER THAT LIBERATES

by Henry Gibbons Ruark



Then Job answered the Lord: "I know that thou canst do all things, and that no purpose of thine can be thwarted. 'Who is this that hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. 'Hear, and I will speak; I will question you, and you declare to me.' I had heard of thee by the hearing of the ear, but now my eye sees thee; therefore I despise myself, and repent in dust and ashes."

And the Lord restored the fortunes of Job, when he had prayed for his friends. . . . . .

—(Job 42:1-6, 10)

Here is help for a real difficulty. Sometimes we feel ourselves, like Job, surrounded by a sea of troubles. Perhaps we pray for power to rise above them, and no release comes. We begin to wonder if something is wrong with our faith; or, what is more serious, whether something is wrong with prayer. But the experience of Job contains a clue for us: "The Lord turned the captivity of Job, when he prayed for his friends."

This was the last sermon delivered by Brother Ruark prior to his entry into the hospital and his subsequent death on February 25. It was preached on February 15, 1970, on the Newland-Grace Charge of the Elizabeth City District. He was superintendent of the district at the time of his passing.

A layman of rare spiritual experience remarks that he never realized the power of prayer until he began to pray for others. And William Law, out of long practice, testified that intercessory prayer brings "the greatest benefit to ourselves, and produces its best effects in our own hearts. If we would learn what prayer can do for us, seek counsel of the saints. Let us devote ourselves to praying for others. We may not wholly explain the law, but we can see something of how it happens.

For one thing such prayer turns our concern outward, away from ourselves. This is not shallow counsel to forget our troubles. It is rather a reminder that one of the basic conditions of happiness is getting oneself off our hands. It is part of the truth contained in the Master's word. "He that loses his life shall find it." As the word suggest, that is not achieved by self-pressing oneself, but by extending oneself.

Dr. Fosdick once remarked

an egocentric man's mind is like a person surrounded by mirrors. Everywhere he turns he sees himself, is reminded of his fears and frustrations. Even his prayer, if it is centered on himself, may serve to magnify these difficulties. What is needed is that the mirrors be turned into windows though which he can see out into interests and causes beyond himself. It is when this happens that he is best able to triumph over his own troubles. So a young American officer in the first world war wrote home from the trenches: "You can truly think of me as being cheerful all the time. Why otherwise? I have thirty-eight men, that if I duck when a shell comes, all thirty-eight duck, and if I smile, the smile goes down the line."

Nowhere do we enter into the lives and needs of others more deeply than in intercessory prayer. There our sensibilities and sympathies are quickened. There we see ourselves and others in the presence of God; and the differences that seem to divide us disappear. We are both helpless creatures in his hand, both sinners in his holy light. We realize as nowhere else our kinship with, our likeness to, those for whom we pray.

Again, the merciful attitude toward others which we learn in prayer opens the gates of mercy to us. The friends of Job were not, in fact, very good friends. They came to censure rather than to comfort him. In the face of his life-long integrity they were quick to believe he harbored some secret sin. We can understand the resentment which he must have felt toward them. Yet it was when, despite their disloyalty, he prayed for them that he experienced anew the mercy of God.

If you would be forgiven, said the Master, you must be forgiving. It is not that God is unwilling to forgive us even our vindictiveness. Rather, lacking a compassionate spirit, we ourselves are incapable of receiving compassion. "God is love." And if we shut love out, we shut God out.

But how can we forgive? For this Christ has a solving word: "Pray for those who abuse you." Hold them up into the light of God's love. Resolutely ask for them the good you know he wills toward them. And as you steadfastly hold them before yourselves and before God you will find your prayer becoming real. In one of the Negro spirituals is a fine suggestion of the reconciling power of prayer:

"You can talk about me just all you please.
I'll talk about you down on my knees."

As in such loving prayer for others we bring ourselves within the current of God's will we find ourselves upborne by His power and His love. His power becomes available for us because we are using it for the purposes for which it is intended.

When Martin Luther went to Worms in April, 1521, it was to face one of the great ordeals of his life. Surrounded by enmity and danger, he was to go on trial in a hostile court. He arrived the night before and fell exhausted into bed. Being summoned to appear before the Diet in the afternoon, we might expect that he would use a few hours of the morning in perfecting his defense. Instead, he went to visit a dying man who had expressed a wish to see him, hearing his confession and administering the sacrament. And we are told that when in the afternoon he went to meet his accusers, he entered into the hall smiling. In seeking to bring strength to another, he himself had become strong. And so might we.

EDITORIAL . . .

LOVE CAN WIN

Bishop John Wesley Lord, in his closing remarks to the General Conference last month, mentioned the need to maintain love as we sought solutions to our problems. His point is well taken and his suggestion should be pursued with utmost earnestness.

Much that is going on in Christian circles and on the action fronts these days seems to be devoid of love. In using the word, we intend for it to include St. Paul's classic description: "Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance." (I Cor. 13:4-7 New English trans).

We also define it in the context of the fourth chapter of I John. We refer specifically to these words: "Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life . . . . If God thus loved us, dear friends, we in turn are bound to love one another." (verses 7-12).

A candid and honest purview of the contemporary scene should reveal to us the degree to which Christian love is lacking in so many of our human relationships. A man with a brick in hand, shouting obscenities, surely is not a personification of Christian love. But neither is the well fed, well housed suburbanite who has everything except genuine concern for the plight of thos less fortunate and less talented than h

The ingredient most needed—com passion, kindness, mercy, charity—a that is contained in the concept love—is in short supply today. Th students who are impatient with th slow progress of change don't demon strate much of it. Nor do other activ groups. The same must be affirmed fo a greater part of the conservative es tablishment.

Where there is not outright hate an rabid ill will, there is often hostility cool civility, or calloused indifferenc In whatever quarter they exist, whether among blacks or whites, young or ol liberals or conservatives, the cultur or the unlettered, these negative a titudes are pernicious and destructiv They are the common enemy of man kind and stand athwart the spirit an will of God. Some otherwise laudab organizations, which are working to li the status of the poor and dispossess ed, are hurting their good cause b fostering hate and encouraging vi lence.

The Church should not identify itself with any groups which approve tyranny and violence, which promo hate and ill-will, which tend to divide race against race and cla against class. Ours is a way of love understanding, of mutual respect an good will. We are bound by the n nature of our faith and calling to di sociate ourselves from agencies an persons who deliberately merchan strife and discord.

The failures of the Church in re past have usually involved a failu in

love. The Church has often been indifferent to the needs of people when it should have been concerned. It has tolerated injustice when it should have spoken up. It has passed by on the other side in the face of human tragedy.

But the failures of the Church to measure up have not been by choice. Rather these failures have come about in spite of good intentions and lofty wishes. This is evidenced in the Church's propensity for noble pronouncements accompanied with low grade performance. We have not been as wrong in our preachments as we have been in our practice. And, unfortunately, as our practice has fallen short of what we preached we have tended to tailor the preaching to conform to the low level of practice.

The time is overdue for the Church to reassert its doctrine of Christian love. And the reassertion of the doctrine should be accompanied by an ardent quest to make love real in the life of the Church. Nothing short of the Holy Spirit can bring this about. Christian love, as defined and demonstrated in the New Testament and in the subsequent life of the Church, is of God. It is a gift from God mediated through the Holy Spirit.

Such love bears a qualitative difference from merely human concerns. It is something essentially different from philanthropic humanism. This Christian love, the gift of the Holy Spirit, may be identified by its deep yearning concern for the souls of men. While it is concerned that the hungry are fed, the sick ministered to, and the needy cared for, it goes much further. It is passionately concerned that the spiritually lost should be saved: that those estranged from God should be restored to fellowship with Him.

Our basic problems as a nation and as a world are spiritual. They have grown out of greed, hate, fear, pride. Their answer is not to be found in a new set of greed, hate, fear and pride; in an overturning of the fruitbasket of society; in the setting up of a new set of the greedy, the hateful, the fearful, and the proud. Paul gave us the answer when he declared: "Do not let evil conquer you, but use good to defeat evil." (Rom. 12-21). There is no greater nor more potent good than Christian love. We need more of it.

Something to Think About

Recently, in Denver, Jerold Huntsinger, president of a fund-raising consulting firm, gave his views on why the church is now suffering financially.

"The church really doesn't care about *people*. People interfere with the orderly process of appointing an ad hoc committee to report to the Interim Committee to Prepare an Agenda for the Committee on Appointment of a Temporary Office to investigate the possibility of setting up a Ways and Means Committee.

"No wonder the public has lost confidence in the ability of the church to make worthwhile changes in our society . . .

"Many Americans today are faintly amused when the preacher talks about all the need in the world, and then announces a building committee to plan a new sanctuary for which the primary use will be once a week or for one hour on Sunday morning.

"To say 'I care about you' means that what is said must be believable. The way you implement that caring is in relationship to people, not buildings or programs.

—*The Oklahoma Methodist*
May, 1970

THE 1970 GENERAL CONFERENCE IN RETROSPECT

by JULIAN A. LINDSEY

This Conference began under the shadow of grave uncertainty and with some fear that incidents there would bring discredit to United Methodism. It concluded with bold new concepts of a truly concerned Church at work in the world. Prior to the beginning of this Conference many United Methodists referred to it as the "not needed" session. The volume of petitions presented to legislative committees and the presentation of important progress reports ultimately left no doubt that this was an important Conference. Indeed, this Conference gave considerable impetus to the thesis held by a considerable number of United Methodists that there should be regular sessions of the General Conference each two years. The volume of business has become such that numerous tremendously important issues for the Church apparently cannot be dealt with properly on quadrennial bases. Actually, the Dallas Conference and the one at St. Louis left very important matters for the Church unaccomplished even though they were proposed for consideration. The size of the United Methodist Church and the vast and rapid changes in the society in which it operates appear to make it increasingly important to appraise and legislate crucial issues more frequently than we have heretofore.

There was an obvious seriousness of purpose among the delegates to the Conference. The legislative committees worked hard to bring to the Conference items that were of significa importance. Many of these grou worked late at night after lengt sessions of the Conference. The leg lative committee on Christian Soc Concerns had literally hundreds petitions to consider. This fact, course, points us to the truth th United Methodism has emerged one of the leading church bodies concerns having to do with mank and society. It would have requir many more hours of debate on so of these matters before positions co have been established. Perhaps so of these matters may wait until 19 but with change as incessant as it today the necessity for the establish of clearly delineated positions on nu erous matters could well be anti-cl actic in as brief a period as two ye

One of the more important devel ments in the Conference was the vious sublimation of clearly defi sectional attitudes in the unplea degree to which this has been tru other Conferences. To be sure th was some vestige of this remain but there never did evolve the terns of ugly intention of represe tives of any one section of the Chu to disparage representatives of o sections. This might well signify emerging disposition of the en Church to practice self-examina without seeking to transfer escapis self-righteous attitudes to others. most certainly made for a better s in the Conference and contrib very greatly to the feeling that delegates were there to serve the

The Rev. Dr. Lindsey is superintendent of the Greensboro District.

tire United Methodist Church in a thoroughly serious manner.

There was a new willingness expressed in the Conference to hear the voices of portions of the Church which have never before adequately been voiced. The request of the Black Methodists for Church Renewal to make a presentation created some apprehension, particularly after the incidents at Centenary Church on Sunday morning, which events, incidentally, had nothing whatever to do with BMCR. The request of this group was wisely and properly granted, not only for the platform presentation, but also for several hundred other people to appear on the Conference floor during the program. The entire program was presented with striking conviction, and an admirable absence of hostility. There was no reluctance to give expression to the factors which the group felt the Church needs to think about and respond to. While it is true that BMCR came making "demands" it was done more in the spirit of expressing "requests", and this was the attitude which the Conference used in regard to the specific things which were articulated. Even though not nearly all of the things asked for could possibly be granted, the Conference went far in delineating genuine concern for the objectives that were enunciated. The implementing of some of these will necessitate genuine efforts to operate agencies of the Church more economically and will also entail a very great upgrading of personal giving if the Church connected colleges of the former Central Jurisdiction are really helped through Race Relations Day offerings.

The youth of the Church were in St. Louis, too. They were there with something to say rather than being mere spectators. Through their own efforts and those of friends in the Conference they were given new prominence in the General Conference and in their own annual conferences. Nor were the women of the Church silent. By the presence of sizeable numbers of women delegates and by statements which they made it was profoundly clear that United Methodist women are no longer willing to do as great a volume of work in the Church as has previously been true without having more of representation and greater influence in policy making. There was evident in many ways a new frankness and honesty which might be disconcerting to the traditionally oriented, but which in terms of ultimate results could be the ferment out of which we in truth become a New Church for a New Age.

There were some of the progress reports that were so fragmentary as to impart little usable information. One of the reports of the Commission on Religion and Race and the report on COCU fell into this category. Nevertheless, there was the inescapable feeling that these groups along with others are busily engaged in study directed to challenge and renew the Church.

United Methodism would have been the poorer had the 1970 Conference not been held. This would have been true particularly if it had been cancelled because of any fear of unpleasant confrontations. There was victory in St. Louis because United Methodism convinced itself that men of basic goodwill can project a proper future despite fears, uncertainty, and strong disagreement. Perhaps the word "United" took on new relevance for the Church. This was not wasted resources or energy. In this Conference the United Methodist Church derived an enhanced concept of what it is and what it should be doing.

N. C. CONFERENCE CONVENES NEXT WEEK IN GREENVILLE

by Bill Quick

RALEIGH — Two Methodist bishops and the president of Duke University were announced today as major speakers for the 145th Session of the North Carolina United Methodist Conference, June 2-5th. Bishop Roy H. Short of Louisville, Kentucky and Bishop F. Gerald Ensley of Columbus, Ohio will share the preaching spotlight with Terry Sanford, President of Duke University and former Governor of North Carolina.

The 1970 Session will be held in Greenville's Jarvis Memorial Methodist Church, and a majority of the delegates will be housed at East Carolina University. The Conference is expected to draw over 1,000 lay and clerical delegates who will vote on legislation for the 1970-71 church program, adopt a new conference budget and re-assign pastors in some 850 Methodist Churches of the Conference.

Bishop William R. Cannon of Ral
igh will be presiding, and among h
1970-71 appointments will be thr
new district superintendents. The Re
Virgil E. Queen, Sanford, and the Re
Willis R. Stevens, Greenville, are co
pleting their sixth year as superinten
ents, the limit allowed by Church la

A new superintendent to replace t
late Henry G. Ruark of Elizabeth Ci
must also be named.

Major pastoral changes are also e
pected due to the retirement of t
Rev. M. W. Lawrence, Front Stre
Burlington; C. P. Womack, Asbu
Durham; W. Stanley Potter, Meban
and T. J. Whitehead, Whiteville. T
normal turnover in pastors will occ
in about 150-175 pastoral charges. T
remainder may expect to return
their present appointments.

Bishop Short will deliver the M
morial Address on Tuesday morni



Bishop F. Gerald Ensley



Bishop Roy H. Short



Terry Sanford



Dr. Robert W. Huston

and will speak at the ordination service on Tuesday night. Bishop Ensley will preach on Wednesday and Thursday evenings. President Sanford's address will be Wednesday morning during the emphasis on Education and Vocation.

Dr. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs in New York City, will address the delegates on Thursday. Of major interest will be his report on the progress of the Consultation on Church Union and the plan to unite nine denominations including the United Methodist Church.

Dr. J. V. Early is the host pastor for the session and the Rev. W. R. Stevens, host district superintendent. Music will be provided by the choirs of Jarvis Memorial and St. James.

Greenville's three Methodist churches—Jarvis, St. James and Holy Trinity —have shared in the planning. East Carolina University and its president, Dr. Leo W. Jenkins, a member of the St. James Church, has planned to feed delegates in the University Cafeterias located near the center of the campus.

The conference will close on Friday after the traditional Love Feast, evangelism report, the recognition of retiring ministers and the reading of the appointments.



Dr. Joyce V. Early
Host Pastor

BANNERS MAKE COLORFUL BACKDROP FOR WSCS ASSEMBLY

by LOUISE WRIGHT

Miss Theressa Hoover, New York, associate general secretary of the Women's Division of the Board of Missions, places emphasis on the importance of women developing a sense of local oneness in order to build "a replica of a small world showing what the world should be."

Miss Hoover spoke at two sessions of the 1970 Assembly in Houston, Texas, May 7-10. She believes that "women are awakening to a new awareness, especially in relation to Christian principles," adding, "We're all tied together in one tight little ball in this world — we have to move with the times and this is a time of movement."

In her endeavor to promote the idea that "women should have opportunities to develop as persons," she conducted one full evening's program, "Focus on the Local Woman," when nine women from different areas told of unusual projects in their local societies.



Miss Theressa Hoover, New York, associate general secretary of the Women's Division of the Board of Missions, leads a discussion, "Focus on the Local Women," at the Saturday evening session of the Assembly.

Dr. Wayne R. Rood, professor of religious education at the Pacific School of Religion, Berkeley, Calif., conducted worship celebrations at the beginning of each session, using original contemporary services in which "joy and participation were the keys." Ralph Prime, director of choral activities at a college in Stockton, Calif., was song leader.

The Oscar Brand Players of New York, guitar and folk music artists, presented an original Brand composition, "The Bridge of Hope," one evening. Into the lyrics was woven a story of the founding of the city of Houston by the legendary Allen Brothers.

Mrs. Mary Johnson of Sierra Leone, president of a Conference Society in this African nation, shared the story of her work with the Assembly delegates. Her colorful native dress was the center of much interest.

For the luncheon sessions the women were divided into 46 separate groups so that each one might participate in the discussions reacting to ideas presented in the programs, then the afternoons were left free to visit the displays and exhibits.

The most colorful of all was the display of banners — hundreds of banners from all over the nation. Several long vari-colored panels with designs created by Laliberte greeted the women at the entrance to the Coliseum. Laliberte's banners were suspended over the raised podium in the center of the arena, the stage on which the

speakers stood. These banners, designs on both sides, moved with the breeze throughout the day.

Banners were on all the walls in the Coliseum and an adjacent hall, even hanging on the rail that separated the tiers of seats from the center arena. Everywhere was color, beauty, all with a message of peace or "Choose Life," the theme of the Assembly.

In the exhibition area there were large photographs of people from all over the world engaged in their particular work. More than 200 of these were shown by the **New World Outlook** and **response.** There was a continuous showing of films and movies for delegates to see at any hour of the day.

One of the most popular places was **Life Stations: Earth,** designated areas where the women might meet and talk with missionaries, deaconesses and other workers.

Hundreds of women attended the Guild reception give on Saturday evening honoring Miss Lillian Johnson, New York, who is retiring this year after 18 years as national secretary of the Wesleyan Guild.

The Assembly badges given to all the delegates were seen and recognized all over the city. They were worn with pride and will probably become family heirlooms for the women who were in Houston for this national Assembly.



WESLEY MEMORIAL PARSONAGE

The new parsonage of Wesley Memorial United Methodist Church, Statesville, was completed this spring. It contains four bedrooms, three baths, den, dining room, living room, kitchen, utility room, large recreational-living area on second floor level and an elevated patio over the double carport.

METHODIST HOME BOARD MEETS IN CHARLOTTE

The annual meeting of the Board of Managers for The Methodist Home and Wesley Nursing Center was held May 20 in the Fellowship Hall of The Home, with 66 persons being served dinner prior to the business session. Included among those present were Bishop Earl G. Hunt, Jr., and all members of the Western North Carolina Conference Cabinet.

The various committee reports reflected sound fiscal management and numerous physical improvements. Most noteworthy was the report which emphasized the fact that The Home and The Center had served more persons during the year than in any previous reporting period. The two facilities together averaged serving over 463 each of the 365 days.

By utilizing Conference funds apportioned by the World Service and Finance Commission, The Home and The Center assisted 152 persons during the year who could not pay their total cost of care, in the amount of $196,-858.00.

In making his annual report to the Board, the Administrator, Willard S. Farrow, stressed the fact that there were many ways that local churches, as well as groups of churches in a given district, could assist aging constituents. He mentioned a number of volunteer programs in which some groups are participating, including Friendly Visitors, Telephone Pals, Meals on Wheels, Home Nursing Service, etc. By such projects, many aging persons are able to continue residing in their own homes and communities, thus lessening the demand for institutional care.

Elected to the Board for the first time were: George H. Broadrick, of Charlotte; James T. Comer, of Gastonia; and Clarence Stimpson, Jr., of Statesville. Too, the tie between the Conference and these two service agencies was strengthened by the Board's action which makes the chairman of the Conference Board of Health and Welfare Ministries an ex officio member.

The following were re-elected as officers of The Home and The Center for the 1970-71 fiscal year:

President of the Board and Corporation—W. W. Hagood, Jr., Charlotte; First Vice President—Tom M. Little, Wadesboro; Second Vice President—Calder W. Womble, Winston-Salem; Third Vice President—F. Thomas Miller, Jr., Charlotte; General Fund Treasurer—W. R. Cuthbertson, Charlotte; Assistant General Fund Treasurer—W. R. Cuthbertson, Jr., Charlotte; Administrator and Secretary — Willard S. Farrow, Charlotte; Assistant to the Administrator — W. Donald Penley, Charlotte.

Mrs. Fisher's Mother Dies

Mrs. Annie Bruton Knight, 83, of Jefferson, S. C., the mother of Mrs. J. B. Fisher of Burlington, died May 1 in a Yanceyville rest home. She had been in failing health for five years.

Funeral services were held at Jefferson Methodist Church, and interment was in the Methodist Church cemetery in Angelus, S. C.

Surviving in addition to Mrs. Fisher are one sister; two grandchildren, Mrs. Alex H. Veazey, Jr., of Hendersonville and Edgar B. Fisher, Jr., of Greensboro; and seven great-grandchildren.



WASHINGTON CHURCH HAS GROUNDBREAKING

A groundbreaking ceremony for the $350,000 educational building of the First United Methodist Church, Washington, was conducted Sunday, May 17, after the morning worship service. Left to right are Harold Lane, Mrs. E. T. Buckman, Jr. (behind pastor), Rev. Kelly J. Wilson, Jr., pastor, Mrs. H. T. Latham, Sr., Roland Modlin and B. E. Singleton, Sr. These participants in the ceremony represented the Building Committee, the Women's Society of Christian Service, the Senior Citizens, scouting and the trustees.

DEDICATION HELD AT HICKORY RIDGE

On Sunday, May 24, a Service of Dedication was held at Hickory Ridge United Methodist Church, Winston-Salem Northeast District. Leading in the service was Rev. John Carper, superintendent of the Winston-Salem Northeast District.

The present sanctuary and the remodeling of the church school building was completed during the pastorate of Rev. R. A. Hunter. The first service was held in the new sanctuary upon Easter Sunday, 1960. Cost of the project was $48,668.50, not counting donated labor.

Following the Service of Dedication, a picnic style dinner was enjoyed by members and friends in the church Fellowship Hall.

The present pastor is M. W. Dulin.

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BISHOP CANNON TO DEDICATE WELDON CHURCH SUNDAY

On Dedication Day, May 31, Weldon United Methodists will look back on a history of 125 years of service.

Dedication services for the entire church plant will be held at 11 a.m., with Bishop W. R. Cannon presiding. Rev. Paul Carruth, superintendent of the Rocky Mount District, and the pastor, Rev. J. B. Parvin, will assist in the services. A picnic lunch will be served on the grounds.

In the fall of 1957 a building program was begun for enlarging the sanctuary and adding a modern education building.

During the period of one year, the old sanctuary and church school department were joined to compose a larger sanctuary with a choir room, several classrooms and a small chapel.

The pastor's study was modernized, a church office equipped, and a connecting passageway built to the new two-story education plant, which houses classrooms for the nursery, kindergarten, primary, junior and intermediate departments, the men's class and the young adults.

In the old basement, the kitchen was modernized, a ladies' parlor furnished, and the fellowship hall redecorated.

In 1964, the chapel was furnished by Virginia Bishop Edwards as a memorial to her mother, Eva Potter Bishop.

Recent improvements just completed include carpeting and paneling the basement fellowship hall and ladies' parlor, furnishing the Susan N. Bussey Reception Room by choir director Gwendolyn B. Dickens and her father in memory of her mother, and the donation of a church library as a Rowe-Clark-Seifert memorial by their families.

The Methodist Church in Weldon was organized in 1845 with seven faithful members who erected a small wooden chapel on a grassy square near the banks of the Roanoke Canal. Rev. Dr. Robert O. Burton, who lived near Weldon at Poplar Grove, has been called the church's founder and often filled its pulpit.

During the War Between the States the benches were removed from the little church and it was used as a hospital for the Confederate soldiers wounded in the Battle of the Crater near Petersburg, Virginia. After other hospitals were built, the church was again used for religious services. The church was relocated, and new sanctuaries constructed in 1876 and in 1910.

UM Congress on Evangelism Slated in January

NEW ORLEANS, La. (UMI) – Sixteen conferences rolled into one will be the style of a United Methodist Congress on Evangelism to be held in New Orleans, La., January 4-8, 1971.

Sponsor of the event will be the Council of Evangelism, an auxiliary of the United Methodist Board of Evangelism. The Rev. Ira Gallaway, superintendent of the Fort Worth (Texas) East District and president of the Council, said the congress will provide information, materials, skills, innovations, and strategy for evangelism. Sessions will be held at the Hotel Roosevelt.

"Our supply of motivation is running dangerously thin," Dr. Gallaway declared. "We have a mission from God for this crucial hour and we have

structure and program, but that which sends us confidently to our task seems to be missing."

Dr. Gallaway said he believes the priority issues before the church today are "meaninglessness and alienation."

"I am convinced that meaning and reconciliation for man and society is possible for our day through Jesus Christ who still reconciles men to Himself and to each other."

He said the congress will attempt to provide an opportunity "where the spirit of God can challenge and empower evangelistic mission in the 1970s."

The Rev. Charles Whittle, Nashville, Tenn., staff member of the United Methodist Board of Evangelism and coordinator of the congress said the 16 conferences to be held during the congress will be: The Association of Full Time Conference Directors of Evangelism, the Association of Conference Evangelists, a Spiritual Life Conference for Young Ministers and Wives, Conferences for a Christian Witness in Today's World, Military Chaplains, and New Life Missioners, and Conferences on Devotional Literature, Local Church Evangelism, Evangelism for Conference and District Leaders, Evangelism for Lay Pastors, Evangelism for Downtown Pastors, Ecumenical Evangelism, Witnessing to Emerging Youth Cultures, Town and Country Evangelism, Leisure Time and Public Evangelism, and Communicating the Gospel through Media.

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Wesleyan Board Adopts $1.8 Million Budget

ROCKY MOUNT — In adopting its largest budget ($1,809,200), the N. C. Wesleyan College Board of Trustees at its annual meeting here recently approved an increase of $200 in tuition and a $25 increase in room rent for the next academic year.

Authorization of student representatives to serve on three trustee committees, approval of a contract submitted by Nash Technical Institute for instructional assistance, reelection of present officers and approval of candidates for graduation were other highlights of the meeting.

The Student Government Association will be requested to elect one junior or senior to serve as non-voting members on each of three trustee committees: education, building and grounds, and public relations and development. Faculty members already serve in a similar manner.

Students at Nash Technical Institute will be offered several freshmen courses next year by Wesleyan faculty members under the college's academic regulations and for transferable credit. Some classes may require occasional field trips to the Wesleyan campus, but most of the instruction will use the facilities of the institute under the terms of the cooperative agreement.

Thomas J. Pearsall was reelected chairman of the board as were Guy E. Barnes as vice chairman and E. E. Adkins as secretary. In addition to Dr. Collins, all other officers of the college corporation were also reelected: R. Russell Braswell, vice president; Dr. Jack W. Moore, vice president for academic affairs; Dr. Allen F. Cordts, vice president for development; Floyd D. Sawyer, treasurer; and Dr. Sim O. Wilde, Jr., secretary.

HARRIS NAMED CHAIRMAN OF PFEIFFER COLLEGE TRUSTEES

MISENHEIMER, N. C. — Pfeiffer College trustees were told May 18 at their May meeting the college will open bids on a new $1,300,000 gym-swimming pool complex July 1.

They named Arthur Harris, Charlotte automotive executive and civic leader, chairman of the Board of Trustees. He will succeed Paul R. Ervin, Charlotte, who served as chairman for 12 years and who was named an emerti trustee. Huber Hanes, Winston Salem, was also named an emerti trustee.

A graduate of Duke University, Mr. Harris is president of City Chevrolet Company in Charlotte. He is a member of Myers Park United Methodist Church.

Numerous reports were received by the trustees and a number of measures approved including the following:

- Approved an annuity gift of 257 acres of land valued at $102,800 from Dr. and Mrs. Rolf J. Ullestad, Carmel, Calif. Dr. Ullestad, a retired dental surgeon, is a member of the Board of Trustees while his wife was related to the late Mrs. Henry Pfeiffer.
- Approved a major in health and physical education to become effective with the completion of the new gym and the employment on the faculty of a specialist in health and physical education.
- Approved a new statement of purpose for the college in connection with an institutional self-study being done under Southern Association of Colleges and Schools regulations.
- Reviewed and approved a tentative operating budget of $2,487,734 for the 1970-71 academic year.
- Gave approval for renovation of buildings on the college's north campus.
- Heard a report of the placing of two students as voting members on virtually all faculty committees.
- Requested that the trustee committee on student affairs report back in November with recommendations concerning a student bill of rights for Pfeiffer.

In naming officers for the board for the coming year, besides Mr. Harris as new chairman, the following were named:

Raymond A. Jones, Jr., Charlotte construction executive, as new vice-chairman.

R. Cecil Reinhardt, Newton textile executive, re-elected secretary.

Henry W. Culp, Jr., New London lumber manufacturer, named assistant secretary.

Mrs. H. C. Vaughn, Charlotte, re-elected treasurer.

Harry Hodges, Jr., Wadesboro business leader, re-elected assistant treasurer.

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Methodist Foundation to Meet

The annual meeting of the members of the Methodist Foundation will be held Friday, June 12 at 2:45 p.m. in Stuart Auditorium, Lake Junaluska for the election of trustees, officers and any other necessary business of the organization.

Signed: Robert M. Smith, secretary

Letters
TO THE EDITOR

GOD'S POWER

To the Editor:

I read with interest and concern the article "A Statement of Faith" in the April 30 issue. As I read this I felt that I had to make some sort of response. One passage in this statement of belief is disturbing to say the least. I refer to the following statement in the article: "I cannot believe in God the all-powerful, in the sense that *He can, at will,* set aside His own natural laws. I believe His work *must* be done within the framework of those laws, and through the *efforts of* us, His children."

I must say this leaves no place for a God of miracles! According to this God did not roll back the Red Sea for the Children of Israel for He was unable to do so. This would have not been within the framework of His own natural laws and would have been done by God's power and not through the *efforts of us!* Nor did God feed the Children of Israel in the wilderness for the same reason. Nor did Jesus turn water into wine, nor did He feed the 5,000 with a few loaves and fishes. Nor did He raise Lazarus from the dead, nor did He rise Himself!

What sort of doctrine is this that attempts to operate within a Christian Church? Is not this humanism? Could *you* have quoted this as a part of your worship? I could not! Perhaps I am considered narrow. But I believe in the narrow way! I am glad that I serve a God who can do anything He desires to do in His world. "*Somebody bigger than you and I!*"

R. J. Essary

★

LISTEN, OBEY AND PAY

To the Editor:

I am in hearty agreement with many of the sentiments expressed by brother Bill Stenman of Statesville in a recent letter to the Advocate. We certainly need more fellowship and brotherhood in our modern churches. We also have too many Commissions and Boards and spend too much money on ourselves to the neglect of helping worthy causes.

We of the older generation frequently refer to "the good old days." Of course many changes have taken place over the years, some for improvement and others detrimental. Our church is near the top in membership among Protestant denominations but near the bottom in per capita contributions financially to God's work. That should cause us to bow our heads in shame.

It is a safe bet that average attendance at our worship services will run less than fifty percent of our membership. We formerly held two services each Sunday, now many churches have only one. Few, if any, of our churches now hold mid-week prayer services. We remember with pleasure the old-time revival meetings that would run for two weeks or longer when folks would get happy and shout the praise of God. Occasionally when the preacher would bring out some special truth a good brother or sister would shout "Amen." Now if that happened the preacher as well as most of the congregation would be amazed. Now we seldom run our revival meetings longer than one week, often shorter.

Formerly, it was no problem to get people with musical talent to volunteer to serve as organist in the church free, now organist as well as choir director, church secretary and practically everyone who works part-time for the church, expects and receives good pay; no doubt often more than is deserved.

It is likely that few, if any of our pastors receive more pay that they deserve but considering the free use of parsonages worth on the average of $100 a month; they are fairly well paid. Very low, of course, compared to the income of physicians and lawyers. However, I believe that the average salary of our pastors is higher than the average pay of their members.

Is it not true that now our churches stress finances too much and neglect spiritual matters such as repentance, love, faith etc? I firmly believe that when a person's heart is converted, his billfold will be, too. Another problem we have now: We have little or no democracy in our modern Methodist churches. Our district superintendent tells us what to do and he is told by the Conference. We laymen are to listen, obey and pay.

James S. Morgan
Hickory

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

ALBEMARLE DISTRICT MEETING

Mrs. Nicholas E. Lefko, Misenheimer, was reelected president of the Albemarle District Women's Society at its meeting held at Central United Methodist Church, Monroe, on April 29.

Other officers chosen for two-year terms were Mrs. Ernest Page, Wadesboro, vice-president; Mrs. Mae Monteith, New London, secretary; Mrs. James Belk, Monroe, treasurer; Mrs. W. H. Rooker, Monroe, Christian Social Relations; Mrs. C. P. Robinson, Wadesboro, missionary education; Mrs. Robert Tuttle, Jr., New London, spiritual growth; Mrs. James Winchester, Monroe, program materials; Mrs. Heath Phifer, Marshville, public relations; and Mrs. Leston Hilton, Matthews, nominations.

The Rev. J. Elwood Carroll, district superintendent, conducted the installation ceremony and Mrs. Carroll awarded emblem pins to the retiring officers.

The Rev. and Mrs. Kenneth G. Roth of the Salisbury District presented a program on "Key to an Open Life," using the film, "Better at the Gate," as an illustration.

—Mrs. Charles A. Reap

MARION DISTRICT

A theme of "Which Way, World?" was carried out at the annual meeting of the Marion District Women's Society, held at Abernathy Memorial United Methodist Church, Rutherford College, on April 25.

Through role-playing, music, discussion and art, the women of the district suggested ways that women might face the problems of the church in today's world through love, compassion and action.

Mrs. Fletcher Nelson, Morganton Conference vice-president, installed the new district officers. These include Mrs. Edmund Blanton, Ellenboro, president; Miss Mattie Lou Summey, Mooresboro, vice-president; Mrs. Robert Brown, Valdese, secretary; Mr. Richard Stuntz, Rutherfordton, treasurer; Mrs. R. T. Houts, Jr., Valdese, Christian Social Relations; Mrs. T. Harris, Ellenboro, missionary education; Mrs. William Livingston, Columbus, spiritual growth; and Mrs. Nelson Parker, Marion, public relations.

Mrs. Kimball Miller, Old Fort, was given an engraved silver dish in appreciation of her work as district president for the past four years.

—Mrs. Charles Bauc

WAYNESVILLE DISTRICT MEETING

The women of the Waynesville District Society chose "Mission Possible" as the theme of their annual meeting held at the Cherokee United Methodist Mission on May 1.

Speakers included Miss Lucy Gi director of Bethlehem Center, Charlotte; Miss Reva McNabb, director Brooks-Howell Home, Asheville; and the Rev. Royal Marty, missionary-pastor of the Cherokee Church. Each these projects is related to the Board

Missions of the United Methodist Church.

Miss Louise Ballard, Waynesville, was elected district president, succeeding Mrs. Raymond K. Butler, Lake Junaluska. Other district officers are Mrs. Ned Canton, vice-president; Mrs. Lloyd Swift, Franklin, secretary; Mrs. Joe Beverage, Waynesville, treasurer; Mrs. John F. Williams, program materials; Mrs. Ralph L. Reed, Christian Social Relations; Mrs. Charles Hall, missionary education; Mrs. Dee B. Martin, Waynesville, spiritual growth; Mrs. James K. Stringfield, Hazelwood, public relations; and Mrs. Roy Robinson, Clyde, nominations.

An added feature on the program was a hymn sung in Cherokee by a trio from the Mission Center.

NORTH WILKESBORO DISTRICT MEETING

Miss Lorena Kelly, missionary to Africa for 33 years, was guest speaker at the annual meeting of the North Wilkesboro District Women's Society at the Hiddenite United Methodist Church, Hiddenite, on April 29. Miss Kelly spoke on "World Missions Now."

The day's theme, "Quest for an Open Life," was presented by Mrs. Fletcher Nelson and Mrs. Charles Neaves, district vice-president.

"Living-out" situations were demonstrated by Miss Fannie Lee Pruitt, Taylorsville; Mrs. Dennie Choplin, Yadkinville; Mrs. Pearl Stanley, church and community worker for Ashe County; and Mrs. C. W. Bailey, Wilkesboro.

Mrs. Van Dillon, Jr., Elkin, district president, was in charge of the business session. One hundred twenty-six women representing 27 societies in the district were present for the meeting.

ST. LUKE'S SOCIETY, ASHEBORO

The Women's Society of St. Luke's United Methodist Church, Asheboro, had a special Women's Day service on Sunday, April 19. Mrs. W. Edwin Gavin, president of the Women's Society at First United Methodist Church of the city, presented a message on "Choose Life."

On April 15 the society observed the Call to Prayer service. Mrs. Ruby Gill presented the history of the Cherokee and Blackfoot Indians and displayed some of the native Indian craft and art. Mrs. Lucile Brown led the meditation. Mrs. Odessa Ownes, president of the society, and several others participated on the program.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

Spiritual Life Conference Features Singer, Missions Leader

The Spiritual Growth Conference of the North Carolina Women's Society of Christian Service and the Wesleyan Service Guild will be in session June 5, at North Carolina Wesleyan College, Rocky Mount. The theme will be "We're the People of God."

Miss Lois C. Miller, associate general secretary of the Joint Commission on Education and Cultivation for the national Board of Missions, will be the leader of the conference. Mrs. Harry



Miss Lois C. Miller



Mrs. Harry Henderson

Henderson of Cincinnati, Ohio, a well-known singer of spirituals, will be the soloist.

Registration will begin at 2:00 p.m. on June 5. After dinner at 6:00 p.m., the first session of the conference will consider "Mandate for Missions." On Saturday morning Mrs. Henderson will present worship music, singing "Let There Be Peace on Earth," "In Times Like These," "City Called Heaven," "My Soul's Been Anchored in the Lord" and "If I Can Help Somebody."

The second session, which begins at 9:00 a.m., will explore "Opportunities for Mission," and the closing session, at 1:15 p.m., "Freedom for Mission."

Miss Carolina Wright, organist and choir director of First United Methodist Church in Hertford and public school music teacher for Perquimans County, will serve as accompanist.

Mrs. Charles Roy Miller of Elizabeth City, new Conference chairman of Spiritual Growth, will preside during the closing session. Mrs. R. L. Bame of Tarboro, retiring chairman, will preside over the other sessions.

Miss Miller from 1963 to 1968 w[as] secretary of Interpretation and Ed[u]cation for the former Evangelical Un[ited] Brethren Board of Missions. Daug[h]ter of an EUB minister, she taught [in] the New Mexico Mission and in wee[k]day religious education programs [in] California and Ohio. Later she serv[ed] as a bookstore manager of the EU[B] Otterbein Press and as secretary [of] missionary education for children a[nd] youth in the Women's Division of t[he] EUB Board of Missions. She was a d[el]egate to the 1968 Assembly of t[he] World Council of Churches in U[p]sala, Sweden, and was elected to t[he] WCC Central Committee.

Born in Macon, Ga., Mrs. Henders[on] became a singer of spirituals at an ea[rly] age. Her lush soprano sounded [first] only in Macon's churches but on[] radio stations. When she went to C[in]cinnati in 1940, appreciation of [her] voice continued. She is now a sol[oist] with Gaines United Methodist Chu[rch] and a member of the Ecumenical M[usi]sica Sacra Chorus. Her appearance [in] England, however, remains the h[igh]

point of her career.

Devoted to the old spirituals with their rich melodies and deep emotion, Mrs. Henderson is pleased by their resurgence in popularity even though she doesn't approve of syncopating them. "Spirituals were frowned upon in many Negro churches about the time I came to Cincinnati but I loved them," she recalls. "It's wonderful to see how they are appreciated again now that Negroes are finding pride in themselves and their past. I suppose I was always proud of being black."

Working as a Homemaker with HCWD since 1953, Mrs. Henderson goes to a client's home when trouble or illness comes to serve as a substitute mother and housekeeper. "I love my job," she says. "Helping others does something for me. It actually gives me joy."

"The greatest thing in my life is my church," she says. She is superintendent of church school, counselor of a youth group, a member of the finance committee and past president of the Women's Society of Christian Service at Gaines United Methodist Church. She was recently elected a member of the Board of Missions of the United Methodist Church.

IN MEMORIAM

WILLIAM ALEXANDER LOWDER

Someone wisely stated: "A friend is a gift man gives to himself." The many, many tributes that came forward during the funeral moments for William A. Lowder indicated to me as his pastor that this member of Main Street United Methodist Church had made for himself many warm and meaningful friendships in this community and abroad. Being a man of great economic and business responsibility in this community his contacts were wide with many people and in those relationships he was friendly concerned about people. He made many friends there, but also as a devoted and dedicated layman in the Methodist church for many years he formed lasting friendships in the church.

Mr. Lowder was born December 31, 1907, in Stanly County, son of the late Rowland D. and Rebecca Bowers Lowder. He was top executive in the All-Star Mills and Lowder Farms Inc. He was president of Carolina Feed Mills of Cheraw, S. C. and had other business interests. He was serving on the Administrative Board of Main Street United Methodist Church and the Board of Trustees. He was a former trustee of Pfeiffer College.

With all his heavy responsibilities in the business world it was a remarkable thing to his friends how he was so unselfishly available for the simple needs of his church as a lay member and a lay member. Also that tender care and concern was given to his family in such a way as to cause him to be known as a "wonderful family man."

His presence will be significantly missed at his church and we commend him to the greater realms of life found in the kingdom of God's eternity.

—Main Street United Methodist Church, Albemarle, N. C.
Oscar L. Easter, *Minister*

LESTER T. MURRAY

Lester T. Murray, an active Methodist layman from Siler City, died suddenly Tuesday, May 5, at his home. Mr. Murray was a member of the West End United Methodist Church in Siler City and held the offices of Lay Leader, Lay Member of Annual Conference, Superintendent of Study and several other committee assignments when he died. He was active in the Board of the Laity affairs in the Burlington District, and was a regular attender of the N.C. Annual Conference.

During his funeral Thursday, his pastor paid tribute to the contribution Mr. Murray had made by saying, "Some people are saying that a pillar has fallen; that's not true; a whole load-bearing wall has been knocked out of our lives, our church and our town. This wall's falling has left large open wounds and painful cracks in our lives. No simple patching job can replace that wall. To be sure, with time, with mutual care and support, and with God's grace, even our wounds will scab over and heal, but much scar tissue will remain."

Mr. Murray is survived by his wife, Selma, and three married daughters.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR JUNE 7

The Nature of the Church

Background Scripture: Ephesians 1 and 2

Lesson Scripture: Ephesians 2:11-22

How can one deal with the vast subject of the nature of the church in a mere six or seven hundred words? With a history reaching back nearly two thousand years, with hundreds of divisions and doctrines, with an outreach that extends to most remote areas of the globe—can the meaning of such an institution be caught up in a few general remarks? Furthermore, can we take this writing (the book of Ephesians), written some nineteen centuries ago, as an adequate description of the church and its mission? These are the kinds of questions which come to mind as one attempts some considerations of our lesson theme.

Ephesians has come into new prominence during these later years when the conscience of Christendom has been pricked by voices reminding us of our distressing divisions which persist at the very time when the world sees the need for unity as it has never seen it before. How can a divided church call upon a divided world to unite? Cannot the world throw in our faces the ancient challenge: "Physician, heal thyself!"

One of Paul's great concerns was the gulf that he saw dividing Jew and Gentile. But he believed a remedy for this condition had been found. That remedy is the reconciling work of Christ, whose body the church is. The people of the Lord are one people. And while the revelation came first to the Jew, the Gentile had now been brought in to the fellowship by the life, work and sacrificial death of the Lord Christ. This thought is expressed in the first five words of Ephesians 2:14: "For he is our peace." It has been said that these five short words have more meaning packed into them than any five words ever uttered. Further on in verse 17 we read: "And he came and preached peace to you who were far off and to you who are near." These words are said to mean those two groups of Jews in the first century; those of the "dispersion" and those who remained in Palestine. But can we not see in them a broader meaning?

The alienation, the divisions and the brokenness which we see all about us today cries out for the healing spirit of unity. This is true whether we are thinking about nations grappling in deadly combat, or churches torn to shreds by differences about the proper form of ministry, or families where the "life-style" of youth differs so sharply from that of the elders. No doubt much of the anguish deriving from these differences could have been prevented had we taken the teaching of the book of Ephesians more seriously. We have erected walls to keep out those who were "not like us." Having sown to the wind, we now reap the whirlwind.

For a long time now some of our best minds have been telling us that much of our trouble within organized Christianity is our failure to recognize the real meaning of the church. How often it has been considered as a sort of "club," made up of people who

into the various income brackets, or follow the same "life-styles." There is a somewhat ridiculous story which may not be historically true, but which may illustrate this exclusive viewpoint that has been so widely prevalent in our churches. A man who was visiting in London dropped into a beautiful church one Sunday morning. During the course of the service he became very interested and responsive. At one point he cried out "Amen, glory to God!" An usher appeared immediately and told him he would have to leave the church. "What?" said the man, "can't a man shout praises in the house of God?" The stern reply from the usher was this: "Man, this is not the house of God; this is the King's Chapel!"

Our scripture uses several figures of speech to describe the church: "You are built upon the prophets and apostles as your foundation, and Christ Jesus himself is the chief cornerstone. Through him every part of the building is closely united and grows into a temple sacred through its relation to the Lord." One may at first think the metaphor of a building "growing" is a poor one. Dr. William Barclay, however, has reminded us that in many ancient churches this is exactly what has happened: "A Saxon crypt, a Norman arch . . . and some added in our own day." These buildings illustrate the timeless nature of the church. It consists not only of those of us who now bear "the heat and burden of the day" but it includes "the apostles, saints and martyrs" of all the Christian years—the "dear and holy dead" whose presence we feel when we repeat the ancient words in the creed: "I believe in the communion of saints." Our goal should be that we may be worthy of the greatest and best of those who have gone before. "Dearly beloved, the Church is of God, and will be preserved to the end of time . . . all of every age and station stand in need of the means of grace which it alone supplies."

Mrs. Olive Hardin Succumbs

Mrs. Olive Walker Hardin, 82, a resident of Mayview Convalescent Home in Raleigh and formerly a long-time resident of Lake Junaluska, died on May 14.

She was a native of Union County, S. C .and York, S. C., and a graduate of Winthrop College in Rock Hill, S. C. She was married to the late Rev. H. Grady Hardin, who served pastorates in both the South Carolina and Western North Carolina United Methodist Conferences, until the time of his death in 1933.

She is survived by two sons, H. Grady Hardin, Jr., of Dallas, Texas and James W. Hardin of Raleigh; a daughter, Mrs. Mary V. Cahill, of Raleigh; five grandchildren; one great-grandchild, and a sister, Mrs. J. Edwin Nisbet of Van Wyck, S. C. She was a member of Fairmont United Methodist Church in Raleigh.

A graveside service was held in Clover, S. C., conducted by the Rev. E. T. Mickey of the Moravian Church in Raleigh and a long-time friend of the family.



THE BROAD SCOPE

MRS. WEDEL SUGGESTS SALARY FOR McINTIRE

"I really think the National Council of Churches ought to pay a salary to Dr. Carl McIntire—at least he keeps us out of apathy." So stated Mrs. Cynthia Wedel, president of the National Council, in addressing a seminar of Church Women United. Radio evangelist McIntire is widely known for his perennial criticism directed at the National Council.

—o—

MADALYN MURRAY O'HAIR LOSER

Mrs. Madalyn Murray O'Hair has lost her bid to have the Supreme Court ban religious practice among astronauts in space. She had brought charges of violation of the "no establishment of religion" clause of the First Amendment, when crewmen of Apollo 8 read from the Bible while in space.

Her abortive attempt to have the astronauts censured for their conduct led to a massive flood of protest petitions from thousands who thought the action of the astronauts was to be approved rather than condemned.

When her case, filed through the U. S. District Court of West Texas, reached the Supreme Court, that body refused to hear the case, presumably because they did not consider that it had sufficient merit.

—o—

CATHOLIC PRIEST'S ASSOCIATION MEETS

The North Carolina Priests' Association met recently in Greensboro and gave overwhelming support to the national effort on behalf of judicial due process in the Roman Catholic Church. With a membership of 57, the association is affiliated with the National Federation of Priest's Councils, which has 35,000 members. The national group met in Chicago on May 3 to discuss ways of obtaining a hearing for the 19 priests of Washington, D.C. who were disciplined by Cardinal Patrick O'Boyle for their interpretation of Pope Paul's encyclical on birth control.

—o—

KINDNESS IS A NEW PIANO

A Chicago pastor who drives a cab for a living was the means of his church receiving a $980 piano. When Mrs. Bettie Gallagher left her jewelry case, with contents worth $8,000, in his cab, the Rev. John W. Scott promptly returned it and refused to take any reward. She thereupon donated a piano to his church, the Greater Zion Baptist Temple. In receiving the gift, pastor Scott remarked: "We hear a lot about black power, white power—but today here, we see the power of love." Mrs. Gallagher, white power—but today here, we its minister are black.

—o—

CHRISTIAN M. E. CHURCH RECEIVES COCU PLAN

The Christian Methodist Episcopal Church, at its general conference in Memphis, Tenn. has unanimously received for study the plan of union of the Consultation on Church Union (COCU). The church, numbering about 300,000 members, is the second of the denominations participating in COCU to agree to study and respond to the plan offered to the churches last March.

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NORTH CAROLINA CONFERENCE

Burlington District

Chestnut Ridge
Christ Church, Graham
Cedar Cliff, Graham
Hebron
Milton
Mt. Hermon
Piney Grove (Piney Grove-Hickory Grove Charge)
Salem (Leasburg-Salem Chg.)
Carr Church (Walnut Grove Chg.)
Walnut Grove (Walnut Grove Chg.)
West End, Siler City
Prospect, Yanceyville
Yanceyville

Durham District

St. Paul, Durham
Trinity, Durham
Mt. Tirzah (Mt. Tirzah-Helena)
St. Peter's, Oxford

Elizabeth City District

Ahoskie
Mt. Olivet, Manteo
Windsor

Fayetteville District

Angier
Coats-Pleasant Plains
Divine Street, Dunn
Haymount, Fayetteville
St. Matthews, Fayetteville
Leslie
First, Pembroke
Spring Lake
First, Raeford
Hoke, Raeford
Union Parish

Goldsboro District

Brogden-Falling Creek
Grace, Clinton
Epworth, Clinton Circuit
Trinity, Clinton Circuit
McGee, Clinton Circuit
Goshen (Goshen-Keener)
Hopewell (Hopewell-Mt. Moriah)
Mt. Moriah (Hopewell-Mt. Moriah)
Buckhorn (Kenly-Buckhorn)
*Turkey

Greenville District

Bethel
Farmville
Salem

New Bern District

*Maysville
St. James, Newport

Raleigh District

White Memorial, Henderson
Macon, Macon
Mt. Zion
Benson Memorial, Raleigh
Wilson Temple, Raleigh

Rocky Mount District

Conetoe
Evansdale-Black Creek
Tabor (Hawkins-Tabor)
Milwaukee
New Hope (Northampton Chg.)
Northampton (Northampton Chg.)
Rehobeth (Northampton Chg.)
Englewood, Rocky Mount
First, Rocky Mount
St. James, Tarboro
First, Wilson
West Nash, Wilson
*Horne's, Wilson

Sanford District

*Page Memorial, Biscoe
*Candor, Candor
Cordova, Cordova
Goldston, Goldston Chg.
Bethlehem, Goldston Chg.
Asbury, Goldston Chg.
*Central, Laurinburg
First, Mt. Gilead
*Norman
East Rockingham
Glenwood, Rockingham
St. Paul, Rockingham
Trinity, Rockingham
*Gibson (St. John-Gibson)

(Continued on page 30)

Children's Page



MRS. CATHARINE VICK

Dear Girls and Boys:

Have you ever thought how wonderful plain drinking water is? You can turn on the faucet and have all the fresh, clear water you need. It is an important part of our life. We could not live without it. But we take it for granted. We take other things for granted, too.

There was a time when people did more for themselves than we do today. They made their clothes from material they had woven. They raised all the food they ate. They made their own furniture and built their own homes. Today we cannot live alone. We need the help of others. We need the things others have grown or raised or made. Men working together have given us all the conveniences as well as necessities we use and enjoy today. When we butter a piece of bread or pour a glass of milk, we seldom think of all the people who shared or helped put them into our home. The ability to work together is responsible for many things we enjoy every day. It is important for each of us to learn how to work with others.

—AUNT CAY

THE STORY OF CHARLES GOODYEAR

The year was 1840 and the night was a cold, wintry one. Boston seemed to be quietly sleeping under a thick blanket of soft white snow. A raw wind was blowing in from the ocean. The streets were deserted. It was a good night to be home around a blazing fire.

In one of Boston's poorest, humblest homes there was no blazing fire. For a hearth fire needs wood. And wood costs money. Many times Charles Goodyear did not have money enough to buy his family food. He never had money for fuel. So his wife and children sat huddled around the kitchen stove, wrapped in shawls and blankets worn thin from constant use. The fire was hardly more than a flickering flame. The wood box was completely empty. And there were bare places in the room where furniture had once stood, but which had been used for fuel to keep the small fire burning.

The tall, thin man looked around the drab, empty room. He reached out for one of the few remaining chairs. It was easy to pull out several of the loose spindles. He placed them on the dying flame. While he waited for them to start burning, he glanced down at his feet. There lay a dark-looking substance. He must find a way to make it usable, he told himself over and over again. He must. He must. It was no good in the present form. All the experiments had failed. Others had grown weary and had given up. But he would not. There was a way. He was sure there was a way. And he, Charles Goodyear, would find it. Yes, he would work and work until he found a way to keep

ubber from cracking. Until he found hat way, rubber would be useless for nany things. Men had tried to use it or raincoats and boots, but they would ecome hard and stiff and would crack. hey had tried to manufacture other tems of rubber, but always the same hing would happen. As soon as the old air struck them, they would be- ome dry, hard, and stiff; then they ould crack.

As Charles Goodyear stood there aiting for the fire to burn once more, e glanced at his wife and children. His ife had been loyal and steadfast. Even the face of poverty and want she had ncouraged him to continue with his xperiments. And his children had been atient and understanding. They did ithout toys and clothing such as the ther children had, but they did not mplain. He would find the way, he ould work—and work—and work— ntil he did.

Then the flame leaped up once more. e picked up the dark-looking sub- ance and studied it carefully for a w minutes. Then, with a sigh, he oved to shift the wad of rubber from is right hand to his left. In doing so, slipped from his fingers and fell up- the hot stove. Instantly a strong, un- easant odor filled the room. With a artled cry Charles Goodyear moved uickly to snatch the scorched, half- rnt piece of rubber from the stove. is look of dismay turned into one of terest as he studied the parts that d touched the hot stove. His hands embled. Had he at last discovered e way to keep rubber soft and flex- le? After years and years of hard, eady work, was he at last near the te to success? Would days of suffer- g and disappointment soon be ended r his family? He quickly stepped out to the raw night wind. If that piece burnt, black substance would remain xible and soft in the face of such extreme cold, then surely no element could harm products made from it.

The hours that followed were eager, anxious ones. But when morning came, the substance was still soft and pliable. Charles Goodyear had at last discovered the way to vulcanize rubber.

—Adapted



A CHANGELESS PLAN

The Sabbath is a lovely day,
Of all the days the best.
It is the day the Lord hath made,
For worship, song, and rest.

The other days the Lord hath made
Are for the work of man.
Work and rest, rest and work,
It is God's changeless plan.

—Author Unknown



BROTHERS

I had a baby brother
I liked to dance and sing.
Who am I?
I had many brothers
But I, myself, had twins.
Who am I?
I, too, had a brother
Who was also called 'The Rock.'
Who am I?
I had two loving sisters
And I was Jesus' friend.
Who am I?



What is lighter than a feather but harder to hold?

Your breath.

Why did the girl bring the teacher a tomato instead of an apple?

Because she wanted to ketchup on her work.



ANSWER FOR LAST WEEK

Do not neglect to do good and share what you have.

Club Plan Subscribers to N. C. Advocate *(Continued from Page 27)*

Sanford District (Continued)

*St. John (St. John-Gibson)
*Eagle Springs (Sandhills Circuit)
Jonesboro Heights, Sanford
Smyrna
*West End

Wilmington District

Bethlehem (Bladen Chg.)
*Chadbourn (Chadbourn-Evergreen)
Trinity, Elizabethtown
Ocean View
Wallace
Wesley Memorial, Wilmington

WESTERN NORTH CAROLINA CONFERENCE

Albemarle District

*Main Street, Albemarle
*Marshville
Morven, Morven Chg.
Pleasant Hill, Morven Chg.
Shiloh, Morven Chg.
Grace (Rolling Hills-Grace-Bethel)
Rollings Hills (Rolling Hills-Grace-Bethel)
Stanfield
Unionville
*First, Wadesboro
Wesley Chapel
*Center (Wingate Circuit)

Asheville District

Biltmore
Moore's Grove (Balfour-Moore's Grove Chg.)
*Barnardsville
Pleasant Hill

Charlotte District

Big Spring, Charlotte
Duncan Memorial, Charlotte
Tuckaseegee Road, Charlotte
Wesley Heights, Charlotte
Harrison (Harrison-Marvin Chg.)
*Brevard's Chapel (Lowesville Circuit)
Fair View, Mt. Mourne

Gastonia District

Boger City
First, Dallas
Smyre, Gastonia
*Iron Station
McKendree (Lincoln Station)
*Pisgah, Lincolnton
Sulphur Springs

Greensboro District

*Bass Chapel (Bass Chapel-Raleigh Cross Roads)
*Raleigh Cross Roads (Bass Chapel-Raleigh Cross Roads)
Gibsonville
Union Memorial, Greensboro
Friendship (Haw River Cir.)
Mispah (Haw River Circuit)
Hickory Grove
Laughlin Memorial
*Glenco (Midway Circuit)
Mount Tabor
Tabernacle

High Point District

St. Luke's, Asheboro
Central Falls (Cedar Falls-Central Falls)
Brooks Memorial
Calvary, High Point
Highland, High Point
St. Mark, High Point
Jamestown
Randolph (Liberty Circuit)

Marion Circuit

*Chase Wesley (Cliffside-Chase Wesley)
*Gilboa (Gilkey Chg.)
Glen Alpine
Providence (Henrietta-Providence Charge)
*Mount Hebron
First, Marion
*Abernathy Memorial, Rutherford College

North Wilkesboro District

Deerfield, Boone
Boonville (Boonville-Mitchell's Chapel)
Mitchell's Chapel (Boonville-Mitchell's Chapel)
Center
*Maple Springs (Elkin Circuit)
First, North Wilkesboro
Wilkesboro, Wilkesboro

Salisbury District

*Centenary, Mt. Ulla
Cold Springs
*Central, Concord
*Gold Hill (Gold Hill-Bethlehem)
First, Landis
Roberta
Coburn Memorial, Salisbury
First, Salisbury

Statesville District

Center-Pisgah
*Friendship
Concord (Concord-Hopewell Chg.)

Carolina Briefs

Dr. Wilson O. Weldon is to be the onference preacher for the Holston an- ual conference scheduled at Chatta- ooga, Tenn. beginning on June 10. He to speak on Thursday morning, that vening, and on Friday morning.

Professor Frederick Herzog of the Duke University Divinity School is the ew treasurer of the American Theo- gical Society. Dr. Herzog also was lected recently to membership on the ditorial council of "Interpretation," a urnal of Bible and theology.

MEMBERS OF THE NORTH CAROLINA CONFERENCE BROTHERHOOD:

Call No. 232 for Bro. C. K. Wright is now due. Payment may be made to the treasurer, J. K. Bostick dur- ing the session of Annual Confer- ence at Greenville.



TO SPEAK AT JUNALUSKA

Dr. Douglas R. Chandler of Wesley Theological Seminary in Washington, D. C., will be the guest speaker at the Western North Carolina Chapter of the Wesley Theological Seminary Alumni Association luncheon on Thursday, June 11, at Edwin L. Jones Cafeteria, Lake Junaluska. He has been Professor of Church History at Wesley Theological Seminary since 1939.

Hopewell (Concord-Hopewell Chg.)
Ebenezer (Catawba County)
Bethel, Hickory
McKendree (McKendree-Rocky Mount)
Shiloh (Shiloh-Wesley Chapel)

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Bethany (Bethany-Macedonia)
Bethlehem
Centenary (Davidson Chg.)
Central, Denton
Cotton Grove (Linwood-Cotton Grove)
Pine Woods-Fairview
Fair Grove, Thomasville
Memorial, Thomasville
West End, Thomasville
Center, Welcome

Waynesville District

Highlands
Marshall Chapel (Shooting Creek Charge)
First, Murphy
First, Waynesville
*Patton's (West Macon Chg.)

Winston-Salem/Forsyth

Green Street, Winston-Salem
St. Paul's, Winston-Salem
Love's, Walkertown

Winston-Salem/Northeast

*Mayodan
*Mt. Carmel, Reidsville
*Wesley Chapel (St. Paul-Wesley Chapel)
*Woodmont, Reidsville
Prospect (Smithtown Chg.)

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The Importance of the Church

by Julia Wyche Cherry

My earliest ambition was to be a missionary doctor and help Chinese children. This idea came as a result of hearing a church program about their problems when I was five or six years old.

As a child in a Christian home, as a student in church related institutions and as an adult residing in several communities the Church has played an important part in my life.

Church attendance may be a habit, but it is as normal as breathing, and there are always rewards. It is uplifting to be in "a Fellowship of believers." The prayer of confession is a reminder of mistakes and shortcomings; God's voice can be heard in the music, the sermon, or in any part of the service. There is inspiration in the various forms of worship, and strength is received for the task of the coming week.

I like the story of Christ's confidence in the little band of disciples. When asked what would be done if they failed to carry on His work, the reply was "I have no other plan." They did not fail but turned the world upside down. The situation is the same today — now Christ depends upon our hands and hearts to carry on His work.

The Church is a part of all of life: children are taught, youth are encouraged and guided; young people find constructive, helpful activities; the bereaved find comfort and strength; the sick, the lonely and shut-in are visited; the troubled are helped; and missionaries are sent to spread the Word of God at home and abroad.

There was tension and turmoil in the first century just as there is today, but the disciples moved out into the world with Christ's message of love and service. The tasks and problems of the Church today often seem too great, but let us all renew our vows of church membership and support it with our prayers, our presence, our gifts, and our service.

Mrs. W. Hix Cherry, a housewife, is a member of Hay Street United Methodist Church, Fayetteville. She wrote this article for the church newsletter.

Div. Lib

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., June 4, 1970 No. 23

DUKE UNIVERSITY
JUN 10 1970
DURHAM, N. C.

Illegal Drugs in North Carolina

CHARLES DUNN

WNC Conference To Consider Important Program Proposals

JOHN BORCHERT

Measuring the Church's Ministry

RAY K. HODGE

An Attainable Ideal

L. DONALD ELLIS

WHERE IT IS

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by Ray K. Hodge

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by L. Donald Ellis

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WANTED: Information concerning Director of Christian Education position. Graduate of Asbury College. Completing one year at Asbury Theological Seminary, Wilmore, Kentucky, in May. Contact: Steve Joyce, 214 North Maple, Wilmore, Kentucky 40390.

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NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

May 31-June 4—World Meeting of the International Prayer Fellowship
June 5-7—WNC Wesleyan Service Guild Annual Meeting
June 10-14—Western North Carolina Annual Conference
June 14-26—Special Children's Lab
June 16-18—WNC Women's Society of Christian Service Annual Meeting
June 22-27—Lay Institute for Evangelism Conference
June 22-27—Glenn Draper Youth Choral Workshop
June 25-28—Weekend Ashram
June 27-July 3—Southeastern Jurisdiction Youth Conference
July 2- 5—Southeastern Choir Festival
July 6- 9—Southeastern Jurisdiction Conference on Social Concerns
July 6-11—Western North Carolina Senior High Celebration
July 7- 9—Southeastern Jurisdiction Commission on Archives and History
July 9-12—Southeastern Convocation on Enriching Marriage and Family Life
July 12-16—Southeastern Jurisdiction Ministers' Conference
July 16-19—Southeastern Jurisdiction Laymen's Conference
July 19-26—Southeastern Jurisdiction Conference on Christian Mission
July 19-26—Youth and Missions Conference
July 20-24—Regional Workshop in New Church Development
July 24-26—Weekend Conference for Local Church Commissions on Missions
July 26-31—Candler Camp Meeting
July 26-31—Conference on Evangelism
July 31-Aug. 2—Weekend Conference for Chairmen of Local Church Commissions on Evangelism
Aug. 2- 5—Association of Conference Commissions on Worship
Aug. 2-14—Leadership and Laboratory Schools
Aug. 3- 7—Ecumenical Seminar
Aug. 3- 7—Southeastern Institute of Church Music
Aug. 6- 9—Annual Church Ushers' Conference
Aug. 7- 8—Junaluska Board of Trustees Annual Meeting
Aug. 8- 9—Junaluska Associates Weekend
Aug. 10-14—Church Business Managers Conference

NORTH CAROLINA CONFERENCE

June 2-5—North Carolina Annual Conference, Jarvis Memorial, Greenville

WESTERN NORTH CAROLINA CONFERENCE

June 4—Albemarle District Briefing Session, Central Church, Albemarle, 7:30 p.m.
June 7-10—Cabinet Meeting, Lambuth Inn, Lake Junaluska
June 10-14—Annual Conference, Lake Junaluska
June 19-21—Western North Carolina Young Adult Assembly
June 22-27—Western North Carolina Senior High Vision

ILLEGAL DRUGS IN NORTH CAROLINA



by CHARLES DUNN

Since becoming Director of the State Bureau of Investigation, I have been amazed at the number and size of problems confronting law enforcement in North Carolina. None, however, has been more shocking than the size and scope of the drug problem. I was aware that the misuse of drugs and the illegal use and sale of drugs constituted a police problem. I was completely unaware of the apparent growth of the problem in recent months and of its distribution across the state. I am convinced that the illegal possession and misuse of drugs is a major problem, not only of law enforcement, but also of those concerned with the health and well-being of the people.

One of my first realizations upon joining the SBI was the acute shortage of manpower and equipment for carrying out the Bureau's statutory responsibilities. By law, the SBI is primarily an assistance agency for local law enforcement, responding to the needs of your sheriff or police department. It was readily evident that the Bureau's resources had not kept pace with the growth and sophistication of crime. Only the dedication and determination of our field agents and Crime Laboratory personnel—coupled with that of local officers—had enabled law enforcement to do the job that it had been doing in solving routine crimes such as murder, robbery, breaking and entering, etc.

In recent years and even more so in recent months, there was evidence of the growing use of illegal drugs. The SBI has the right of initial jurisdiction in drug cases. Yet, our people are so overworked with immediate crimes that they had little time to work and develop drug cases. Only a handful of local, state or federal people are working any appreciable amount of time on drug cases. The chemical section of the SBI Crime Laboratory, already pressed to handle evidence, has been flooded in recent months with drug examinations.

The increase in examinations has been in marijuana and, especially in more recent months, in heroin and in the hallucinogenics such as LSD. I

There has recently been a phenomenal growth in the illegal use of drugs and narcotics. Mr. Dunn spoke to this problem in an address at Mt. Pisgah United Methodist Church, Greensboro. He is Director of the State Bureau of Investigation. We are printing in this issue and the June 11 issue what he said on that occasion.

have been amazed at the variety of illegal drugs and paraphernalia that come to the lab. We have had pipes and water pipes for marijuana. Hashish is fairly common and there has even been a batch of home-made chocolate drop cookies with marijuana mixed in. Heroin has become almost commonplace, but a recent container of liquid opium was considered a rarity. LSD and SPT have been brought in on sugar cubes and in pills. We have even had some LBJ, which I thought was only political but which I found to be another hallucinogenic drug.

In short, the State Bureau of Investigation is flooded with drug cases and, from all indications, we are barely scratching the surface. The possession and use of illegal drugs is evident particularly around military installations and college and university campuses. It is already recognized as a problem in some high schools, and it is a problem in others even though officials have not yet recognized it. Drug cases have been primarily in urban areas, but there is evidence that dangerous drugs are being sold and used in smaller communities and counties throughout the state. No school and no community is immune.

There are various means of getting at this problem. Having sound laws and enforcing them are essential, but are by no means the total answer to the problem. By and large, the state of North Carolina has excellent laws on the book—in the Narcotic Drug Act, G.S. 90-86 through 90-113.7.

A special word here about marijuana: There has been some argument over the dangers of using marijuana. North Carolina law specifically recognizes marijuana as a narcotic (1967). It further provides that any person, without license, who grows marijuana or knowingly allows it to grow on his land is guilty of a felony and subject to the fines previously mentioned. I might also add here that the law provides that vehicles, vessels or aircraft unlawfully used to conceal, convey or transport narcotics can be seized and, at the discretion of the presiding judge, forfeited to the State Bureau of Investigation.

It is, of course, the responsibility of the State Bureau of Investigation and other law enforcement agencies to enforce the laws. The SBI intends to do just that, with emphasis on those who sell and profit from illegal use and distribution of dangerous drugs. We have recognized, however, that with its limitations the Bureau was unable to do the necessary job. Because of the size of the problem and the specialized nature of drug work, we requested the General Assembly to provide funds to enable us to create a 10-man dangerous drug unit.

The Bureau is going after those who are making the big money from the sale of illegal drugs. And, I would emphasize here that the illegal drug business in North Carolina is not a "good time" venture. It is a money-making operation.

However, without greater public concern and action, there is little hope of substantially curbing the illegal drug flow in the near future. This is why I am here today: to impress upon you the size of the illegal drug problem and to call to your attention the importance of your concern and action now. It may be difficult to put your finger on a drug problem in its initial stages. It isn't quite so evident as an automobile accident, but the damage to the individual and to the community can be as great. In these next few minutes, I would like to talk about the need for your becoming concerned and the importance of your doing something about the problem.

(*To be continued next week*)

EDITORIALS . . .

IT'S THAT TIME

Appointment time is here again. To the uninitiated, this may have no meaning. To Methodist preachers it has a very poignant significance, as it does to their families and to thousands of laymen who greatly love their church.

By the end of June, perhaps a fourth of our pastors in North Carolina will have packed up and moved their families to a new assignment. We would hope that for all, the move will be a happy experience. But it will not be for all: not if past years are any indication of what to expect.

Let's face it. For some, their appointment will be a disappointment. For some who stay this will be true; and likewise for some who move. Some appointments will present the pastor and his family with problems. Some congregations will also be involved with unforeseen developments. The Cabinet will make a few mistakes, and they will come up with two or three or more appointments which they realize full well are not ideal, but which seem to be the best they can do under the circumstances.

We are writing this now, before it happens, hoping that we can say some word which will help when it does happen.

First, a word to pastors. Remember that any assignment in the conference is worthy of your best, is big enough to call forth your greatest efforts. If you do not believe this, examine your own soul. Search out your deepest motives. Re-examine the nature of your call to preach. Consider what has happened to you over the years since you began your ministry.

Also, remember this, brother pastor: your response to your appointment may be more important than the appointment itself. This may also be true of your wife's attitude and that of your children. When you are informed what your appointment is to be, you may possibly feel disappointed, angry, frustrated, fearful, bitter or disillusioned. If so, you must wrestle with these emotions and gain your personal victory over them if your ministry is to be effective.

As a pastor, or a pastor's wife, your spirit and attitude will be the key to how well you can deploy your talents in service. What you yourself are will flow out into your words and deeds and color all of your relationships.

This is not said to whitewash the appointive system or to infer that all appointments are made in heaven. Nor do we intend to suggest that bishops and district superintendents do not make mistakes. They do at times, and perhaps this year your appointment may be one of them. But don't forget that God can take our human mistakes—even those of bishops and district superintendents—and use them to His glory, to our happiness, and to the blessing of a community of Christian people.

Don't move to a new pastorate with your flag at half mast! Don't return to the old assignment with your chin dragging the pavement! Your people deserve something better than a pastor who comes among them with a defeatist spirit and a chip on his shoulder.

We hear some retort, "It's all very well for you, Mr. Editor, to speak like that." But speak like this we must because this we believe as deeply as we believe anything. What we have said above applies to every one of us. Furthermore, there are not as many beds of roses as some may imagine.

Now, a word to laymen. You should feel a special responsibility for your pastor and his family, whether they be newly assigned or otherwise. They need your love and friendly support. They need to know that they are welcomed and appreciated. There is a ministry which laymen can render to their pastor. Few laymen fully realize how important this is to a pastor and to his household. If they did, they would do more about it.

The pastor needs the support of his people. He needs to feel that they accept him for what he is, even as he accepts them for what they are. He does not need to have constantly thrown up to him the virtues and gifts of former pastors. Nor does he need to be given the impression that the church would rather have someone else.

Laymen need to realize that criticism will frequently tend to diminish the effectiveness of a pastor, especially when it is not offered in love, or when it concerns some insignificant triviality. By the same token, preachers—like all other persons—thrive on praise and words of encouragement. "Catty" remarks about the parsonage family may be good for the gossip mill but it can be as deadly as arsenic as it spreads over the community and filters back to the ears of those most concerned.

Finally, let all concerned realize that every pastoral appointment is made for one year at a time. Is it, therefore, too much to expect that pastor and people pitch in and work together to make that year the best possible? When this has been done, the results have often been amazing. For God has a way of bestowing gifts of the spirit and fruits of joy and happiness upon those who stay faithful, who maintain a Christian witness, under all circumstances.

Is The Passion Play Anti-Jewish?

For some time there have been charges that the Passion Play at Oberammergau in Germany has tended to keep alive a hatred of the Jewish people. Since this is one of the years when the play is again being produced (at ten year intervals), the matter is again before theologians and others.

We understand that efforts were made in preparation for this production to soften insinuations which could foster hostility toward people of Jewish faith. However, some early viewers of the play have indicated that it still perpetuates a false understanding of the relationship between Jesus and the Jewish people. By contrast, they say, it seems to show Jesus as being closer to the Romans than historical evidence will permit.

Not having seen the play, we cannot give any personal evaluation. The above position has been taken in a position paper issued by six professors with high standing as New Testament scholars. Included among them are Dr. W. D. Davies of the Duke Divinity School and Dr. W. R. Farmer of the Perkins School of Theology.

Their statement says in part: "We feel that it is incumbent upon all Church bodies concerned to warn American tourists that if they see this play they should not view it uncritically. In its original seventeenth century setting, the Play reflects Church-State-Synagogue relationships of that period. Viewers should be forewarned that the immediate historical background presented in the Play is not only that of first century Palestine, but also that of seventeenth-century Europe."

WNC CONFERENCE TO CONSIDER IMPORTANT PROGRAM PROPOSALS

by John Borchert

A great Annual Conference enters a decade full of promise when more than 1,600 delegates go to the Lake Junaluska Assembly for the June 10-14 meeting of the Western North Carolina United Methodist Conference.

Great preaching is promised in the person of Dr. Marshall T. Steel, president emeritus of Hendrix College of Conway, Arkansas.

Great programs are being proposed by the new Conference Program Council and several of the major boards of the Annual Conference.

This will be the sixth year that Bishop Earl G. Hunt, Jr., has presided over the annual meeting at Lake Junaluska.

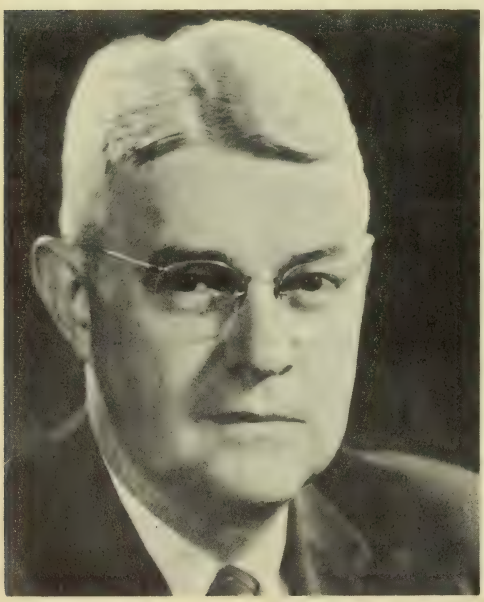
The Program Council report, which will be delivered by the director, Dr. J. Clay Madison of Charlotte, will come as the Annual Conference opens Wednesday afternoon, June 10.

Major features will be recommendations that the Annual Conference and its membership of 282,000 persons support three major priorities: An Adventure in Faith - begun in April with Lay Witness weekends in local churches, and later to include "Faith Working Through Love" — action in the community; "Racism and Social Revolution" — a study of contemporary society; and "Stewardship" — a challenge to be good stewards, and a new look at priorities.

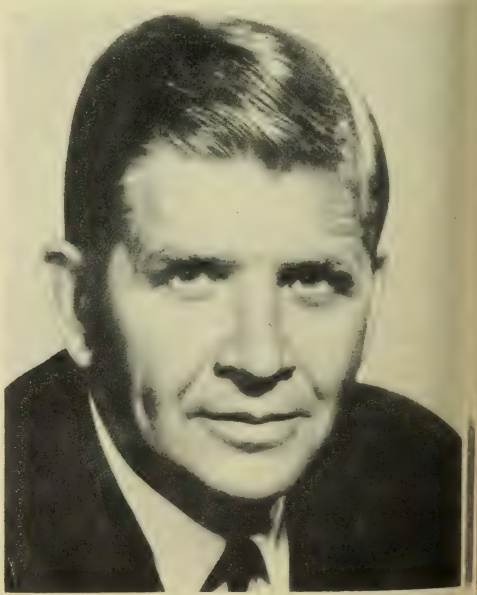
The Wednesday evening program will be strictly a worship service as Dr. Steel delivers his first Conference Sermon.

The first full day of Conference business, Thursday, June 11, will begin with a devotional message from the Rev. Joseph B. Bethea of Greensboro.

The Board of Evangelism report, which will be the only matter of busi-



Dr. Marshall T. Steel



Dr. Terry Sanford



Dr. Robert F. Lundy



Dr. Eugene C. Few

ness before recess, will feature the "Adventure in Faith" program and the accompanying "Faith Working Through Love" followup.

The Board of Education will offer significant opportunities in leadership training in its report for the 1970-71 church year, while in the section on the Regional Commission on Christian Higher Education and Campus Ministry there will be a call for "the bishops of North Carolina . . . to hold a Bishops' Conference on higher education" during the year.

Dr. Steel will deliver the second of his three Conference Sermons at noon.

The Board of Social Concerns report will feature an attack on drugs and alcohol, gambling, and state correctional institutions. It will also include recommendation for establishment by this Annual Conference of a Commission on Religion and Race, and the call for a study of involvement of Conference funds for "community development for ethnic minority groups."

The Board of Missions report will include announcement of a major training in missions Aug. 3-9 at Pfeiffer College, the reports on Conference building and medical teams which have worked overseas this year, and guidelines for establishment of urban ministries throughout the Annual Conference.

Thursday evening the Methodist Foundation will report, followed by another evening worship service, with Dr. Steel preaching.

Two dramatic presentations will be featured on the Friday program, June 12. That day will begin with a devotional message by William R. Henderson of High Point, Conference lay leader.

In the College Coordination Council report, a recommendation will call for a study to see if the Council, the Committee on Higher Education and the Campus Ministry should all be brought under "one umbrella".

Dr. Terry Sanford, former governor of North Carolina and now president of Duke University, will deliver the noon address.

The Friday evening program will

feature the "Winds of God", a contemporary worship service by the Commission on Education and the Commission on Worship.

The final business day, Saturday, June 13, will be opened with the annual Memorial Service, with Dr. Eugene C. Few of Greensboro, retired, and a former district superintendent, delivering the sermon.

The recommendation from the Minimum Salary Commission for salaries for full time pastors will be, for seniority of starting service to ten or more years, as follows:

Lay Pastors — Single, $4,700 to $5,700; Married, $5,200 to $6,200. Associate Members — Single, $4,900 to $5,900; Married, $5,400 to $6,400. Probationers/Conference Men — Single, $5,300 to $6,300; Married, $5,800 to $6,800. An additional $200 is added for each dependent child up to four.

Saturday afternoon is again reserved for unfinished Conference business, and Saturday evening, starting at 7:30 p.m., there will be a Service of Ordination. Dr. Robert F. Lundy, former bishop for Southeastern Asia and now with the national Board of Missions in New York, will preach the ordination sermon.

The Annual Conference will come to a close Sunday with a Service of Holy Communion at 9 a.m., and the Conference Sunday worship service beginning at 10:30 a.m. in Stuart Auditorium.

Bishop Hunt will deliver the Conference Sunday sermon, then will read the appointments of clergymen to charges and other positions for 1970-71.

The Rev. W. T. Medlin of Albemarle is secretary for the Annual Conference.

Host districts will be Marion and North Wilkesboro. Host superintendents will be Dr. A. Glenn Lackey for the Marion District and Dr. John R. Hamilton for the North Wilkesboro District.

The host churches will be First United Methodist Church of Morganton, where the Rev. Jackson Huneycutt is pastor, and First United Methodist Church of North Wilkesboro where the Rev. Walter Lee Lanier is pastor.



BROWN SUMMIT DEDICATES FELLOWSHIP HALL

The homecoming service and dedication of the new fellowship hall of the Brown Summit United Methodist Church, Haw River Charge, was held May 24. Dr. Julian A. Lindsey, Greensboro District superintendent, preached at the eleven o'clock worship service and led in the dedication service. The new fellowship hall, kitchen and two bathrooms were constructed at a cost of $20,000. The building was opened on June 23, 1969, and, with help from the Duke Endowment, the Greensboro District Missions Society and the good response from the congregation, the indebtedness was lifted in one year. Rev. Joseph C. McMurry is pastor.

LILLINGTON CHURCHES HIT POVERTY

by Charles V. Bryant

Shakespeare once said at the end of one of his writings, "A poor thing, but mine own." What the United Methodist Church in Lillington began and in which two other churches now join may be a poor thing, but it is for the poor. Poverty in rural areas is a real thing. It is compounded by high prices for goods and services, long distances to travel for these, and few or no opportunities for steady or higher incomes. The Lillington United Methodist Church became concerned — and active.

First they established a Klothes Kloset in the church building. The members responded overwhelmingly with clothes and sessions for mending and ironing. These were shared with needy persons through the Harnett County Health Department. While this was found to be a satisfying experience for the donors, it was discovered that the recipients blandly accepted what was brought to them without any serious selectivity toward items they could use. Much went unused because of misfittings. Then, too, there was no way of helping the poor who were not known by the social service agencies.

It was decided, therefore, to move the Klothes Kloset to a public building, to involve the other churches, and to open a store that would sell any items—from stove wood to formal wear—at such a low price that the poor could afford. The philosophy is that when a person pays for whatever he gets, he will not feel the indignity of receiving a handout and will be more selective in what he gets.

There is now an infant low price items store in Lillington. It is stocked with clothing and household goods which many affluent persons said they wished they could buy at such prices. It is called the Christian Women's Bargain Box and is staffed by enthusiastic women from the United Methodist, Presbyterian, and Baptist churches.

As examples there are such items as a man's suit in good condition—$4.00, a pair of practically new shoes—$. 25, a beautiful lamp—$1.00, 322 shirts (useable culls) donated by a shirt factory—$.50 each, and so on. It is expected that food stuffs, furniture, and toys will be available soon.

It is hoped this will lead to a broader program—such as a community service center—for helping those caught in poverty.

The women of the churches decided that the time had come for some positive action toward alleviating the burden of poverty. They had studied the poverty problem long enough. It was time to do something. They began where poverty is most painfully real—needs, high prices, and very little money. They began where these could be helped—collecting goods that are needed and pricing them within the range of the lowest income.

People are flocking to the Bargain Box—people who are giving and people who are buying. The women are enjoying their new mission. And the poor are being helped. A poor thing, but a real beginning toward helping the poor.

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WOMEN'S DIVISION PRESIDENT TO SPEAK AT WSCS MEETING

Mrs. Wayne Harrington, Omaha, Nebraska, will be the featured speaker at the Annual Meeting of the Women's Society of Christian Service of the Western North Carolina Conference at Lake Junaluska on June 16-18.

Mrs. Harrington is president of the Women's Division of the Board of Missions. She will speak at the opening session on Tuesday at 2 P. M. in the George R. Stuart auditorium. She will give a message on the recent meeting of The Assembly in Houston, Texas.

Following her address several Conference officers will present other echoes of The Assembly. Mrs. W. Frank Redding, Jr., Conference president, will preside at all sessions.

The theme of the 1970 meeting is, "Choose Life," the same as that of The Assembly. Each session will lift up a concept of courage, "The Courage To Be . . . To Care . . . To Change . . . To Love . . . To Hope." Miss Mary Bethea, deaconess, will present a meditation on each of these in the order given. Miss Bethea is assistant to the dean at Greensboro College.

Dr. Dorothy Brown, Nashville, Tenn., outstanding surgeon and member of the Tennessee State Legislature, will speak on, "Concern for a Hungry World," on Tuesday evening.

The Wednesday afternoon session will feature a challenge from a youth panel, moderated by the Rev. Roland Mullinix, chaplain at High Point College. The young panel members are Marlissa Mills, Galencia Smith, Louise Davidson, Becky Hunt, Gregory Crisp, Jimmie Crane, Rodney Abernathy and Tom Blanton.

The biennial election of Conference officers will take place on Wednesday morning. Mrs. Paul Feezor, Denton, chairman of the Committee on Nominations, will present the slate of officers.

Dr. Fletcher Nelson, Morganton, will conduct the communion service on the final morning. Mrs. Nelson, outgoing Conference vice-president and chairman of the Committee on Program, will address the group on, "You Have To Choose," on Wednesday evening.

The members of the Albemarle District Women's Society will be hostess at the Annual Meeting, with Mrs. N. E. Lefko, district president, in charge. They plan an informal reception in honor of Mrs. Harrington on Tuesday evening at Harrell Center.

The 1970 Love Offering will be given in honor of three Methodist women who have given 121 years in Christian service and are now retired. They are: Miss Mollie Townsend, Brooks-Howell Home, Asheville, who served 40 years in China, Japan, Korea and Africa; Miss Ethel Bost, former missionary to China and Japan, and Miss Emma Burris, New York, former executive secretary of Medical Work of the National Division of the Board of Missions. Mrs. Thomas D. Harrell, Jr., Salisbury, Conference treasurer, will have charge of the presentation of the Love Offering.

The complete program of the Annual Meeting is as follows: **Tuesday, 2 P.M.** Opening Pageantry of Banners. President's message. Greetings, introductions. Address, Mrs. Wayne Harrington. Other echoes from The Assembly.

Tuesday, 7:30 P.M. Worship and celebration, Miss Mary Bethea. Presentation of Missions. Address, Dr.



Mrs. Wayne Harrington, Omaha, Nebraska; is president of the Women's Division of the Board of Missions and will address Western North Carolina women at the opening session of the Annual Meeting at Lake Junaluska June 16. She has been a member of the national board since 1964.



Mrs. W. Frank Redding, Jr., Asheboro, president of the Women's Society of Christian Service of the W. N. C. Conference, will deliver her message to the women on Tuesday, June 16. She has chosen the topic, "Creative Living in a World of Change."

Dorothy Brown. Hospitality Hour, Harrell Center, Albemarle District Society, hostess.

Wed. 9 A.M. In Remembrance Service, Mrs. Clarence C. Cranford. Junaluska Singers. Business, election of officers. Methodism Matures in Mission, Mrs. C. C. Herbert, Jr. Procession, Brooks-Howell Residents. Changes in mission in Africa, Puerto Rico, Japan, United States. Luncheon honoring all missionaries and deaconesses in Conference at Lambuth Inn.

Wed. 2 P. M. Report of Task Group on Status of Women in the Western North Carolina Conference, Miss Mary Floyd, Mrs. Alvin Morrison and Mrs. Ray Simpson, Jr. Worship, Miss Mary Bethea. Challenge of Youth Panel, Rev. Roland Mullinix, moderator. Eight young people listed above. Free time for enrichment, World Methodist Building, Cokesbury Book Store, other centers of interest at the Lake.

Wed. 7:30 P.M. "You Have to Chose", an interpretation of choices, Mrs. Fletcher Nelson. "To Love - to Choose - to Serve," a dramatic presentation. Love Offering to be given.

Thurs., 9 A.M. Worship, Miss Bethea. Business. Installation of new officers, Mrs. Harrington. Consecration and communion, Rev. Fletcher Nelson. "And they went out singing." Luncheon honoring outgoing officers, Lambuth Inn.

Our Mr. Mitchell Retires

The year was 1910. Dr. H. M. Blair was editor and manager of the *North Carolina Christian Advocate.* A high school lad of seventeen, out for the summer vacation, took on a temporary job at the *Advocate* printing shop in Greensboro until school opened in the fall.

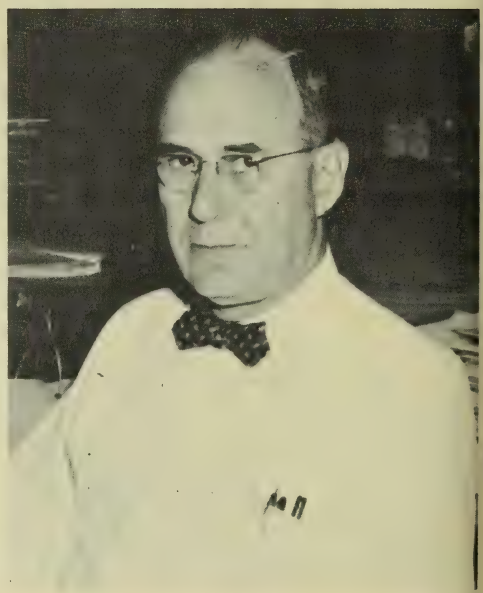
That lad was Renard R. Mitchell, and he began a relationship which was to extend over almost all of a sixty-year span of time. Last week, at the ripe and still vigorous age of 78, Renard Mitchell terminated his unique and honored career with the Piedmont Press and the *North Carolina Christian Advocate.*

None ever served the publishing arm of North Carolina United Methodism for anything like this long. For that matter, we doubt whether his career can hardly be matched by anybody else anywhere.

His career, however, was distinguished by much more than length of time. He gave a quality of dedication to his job which was a rare thing to behold. Surely no man ever displayed a higher degree of conscientiousness in the performance of his duties.

After that first summer, Renard Mitchell went back to high school, graduated the next June and was back with the *Advocate* to stay except for a short stint of military duty during World War I, and a brief few months a dozen years ago when he went with another printing company.

During that near-sixty-year interval, Mr. Mitchell learned the printing business. He had a hand in reporting, writing copy, setting type, composition of material, proof-reading, and every other process involved in producing the final printed page. For more than thirty years of that time, he was production manager. What a record was his. The



Renard R. Mitchell, Production Manager, as he appeared about fifteen years ago.
(Photo by Fletcher Howard)

likes of him come by about once in a century!

We frankly admit to a deep sense of loss in the retirement of one who has meant so much to this enterprise. But we believe that so much of excellence which he helped build into the concern will remain with us. His insistence upon high quality work, his utter sincerity and honesty in dealing with customers, his refusal to make promises which he could not be sure of keeping — these factors, which he personified, will be kept and valued.

Mr. Mitchell leaves us with the love and admiration, the gratitude and best wishes of the Methodist Board of Publication, the staff and personnel of the *North Carolina Christian Advocate* and Piedmont Press, and a host of friends.

We will expect him to visit back with us from time to time, especially since he will leave back in Greensboro a

daughter (Mrs. T. Edgar Sikes, Sr.), a brother (J. Elwood Mitchell) and three sisters (Mrs. G. F. Robeson and Misses Ida and Allene Mitchell).

Mr. Mitchell is to take up residence in The Methodist Retirement Home in Durham. His stay in that city will be made more pleasant by the fact that his only son and his family reside there (Mr. and Mrs. R. Roy Mitchell, and three grandchildren). We wish for him a long and happy eventide and a well-deserved rest from his strenuous labors.

—J.C.S.

New Goshen Sanctuary Consecrated

The official opening and consecration services for the sanctuary of New Goshen United Methodist Church, Greensboro, were held May 10.

Dr. Julian A. Lindsey, Greensboro District superintendent, conducted the service at 11 a.m. Also participating were Dr. Isaac H. Miller, Jr., president of Bennett College; W. R. McLain; Rev. Houston Herbin, and the Rev. Eugene Black, pastor of New Goshen. The Rev. Mr. Black is completing his tenth year at New Goshen.

Rev. Cecil Bishop, pastor of Trinity AME Zion Church, Greensboro, was guest speaker at the afternoon service, and Rev. J. W. Jones, pastor of Bass Chapel-Raleigh Cross Roads United Methodist Charge, preached in the evening.

Five other United Methodist ministers from the Greensboro District preached during the week of services, May 11-15. They were Rev. G. M. Phelps, Mt. Tabor; Rev. John A. Gray, Collins Grove-Holmes Grove; Rev. W. N. Johnson, Laughlin Memorial-Summerfield; Rev. Joseph B. Bethea, St. Matthews, and Rev. A. E. Robinson, Union Memorial.

The new sanctuary of colonial design will seat 300 worshippers.



New Goshen United Methodist Church

Measuring the Church's Ministry

by Ray K. Hodge, *Pastor*
Yates Baptist Church, Durham

Coming out of youth meetings and from college students and others have been repeated charges of the church's irrelevance and non-involvement, and an insistence that the church should become more concerned over human needs and contemporary problems. Where these expressions are genuine and sincere they are to be commended and encouraged. Admittedly, individual Christians, local churches, and denominations have frequently failed in their ministering mission. Of course they have never met the total needs of communities and it is unlikely that they ever will.

The point of concern to me just now is that what *needs* to be done should not be emphasized at the expense of overlooking and ridiculing what *has* and *is* being done. A great deal is being done spontaneously and in planned efforts, by individuals, study groups, youth groups, churches, and denominations. Most of these ministries receive no publicity nor can they be accounted for in some publication, but the need is met all the same. There are those dozens of little things pastors and others are constantly confronted with which offer the means for relevant ministry. For example, a pastor orders a load of coal for a widow, a church secretary takes a shut-in to a hospital outpatient clinic for treatment and medicine, a Sunday School class helps a family which lost their home in a fire, a youth group visits youth in a correctional institution, a Mission Action group visits a home for unwed mothers, the church gives a picnic for people in a retirement home, and underprivileged children are given tuition to a summer camp. These and dozens of similar ministries are carried on in most churches, in addition to the structured and budgeted programs of the denomination such as colleges, children's homes, hospitals, and a host of other needed ministries. "Ministry" and "relevance" are not new to the church. No doubt we should do more, but more has and is being done than most people realize.

For those few persons in the churches who have continued to provide these ministries, for those whose hands have been used in doing for others, it is a source of irritation to be repeatedly maligned for what they have not been able to do. When critics of the church talk about what the church *ought* to do they are talking about many on every church roll who have defied anyone's getting them to do anything. The pastor and the active members of the church are distressed over their non-participation also, but it is unfair to criticize the leadership for this widespread inactivity. Sure the church could do more and should do more, but it cannot channel energies and count monies on the basis of what its members *should* or *could give* or *do*. Instead, it has to minister with what its members *actually give* and *do*.

Every church has its growing number of persons, young and old, who no longer participate in the life of the church, either because of rejection or neglect, who have assumed the role of detached critic, but who, in reality are part of the inactivity and failure they are criticising. They never seem to see

that they and others not active in the church are at the heart of the problem's cause. They are never around to give of themselves and their means. They do not attend the business meetings where policies are set. They are not in the right place to lend their convictions to ideas which could bring change. Frequently the pastor sets the stage for some new approach for the church, but those who might make the motion to bring it about have stayed away and criticized the rest.

Every critic, young and old, should ask himself what he has contributed of himself and his means to help his church minister. He should ask what he has done to effect a change in his church's attitudes and ministries. If most churches had to wait to minister on the *funds* and *help* received from its loudest critics, they would do far less than they do.

Who is the church anyway? The local congregation is made up of its members and the critic really is criticizing himself. Too often these people are detached from the church as students, as people frequently away at the beach, people on camping trips, but somehow the church is expected to launch its multiple ministry without their energies and finances—only their criticism. Our churches could come closer to doing what their critics say they should do if they had the *constructive criticism* of their *critics* and their *help*.

What churches *should* be doing begs another point just here, for the church's mission cannot be left to every Tom, Dick, and Harry to decide. Many criticisms of the church may be based on what a wide variety of persons *think* the church should be doing. And everybody wants to get in on that act. Atheists, agnostics, politicians, sociologists, chambers of commerce, city councils, teachers, theologians, and almost everyone think they know the mission and purpose of the church. Those in the church, however, must shut out these demands, and must base their purpose on the New Testament, which will call the church to a varied task of evangelism, teaching, and ministry. I, for one, am weary of hearing from any and every one what the work of the church should be, particularly from those who are strangers to the New Testament and to the church.

Another source of criticism, which comes often with caustic fury, is really born of frustration. It comes from pastors, church-staff members, and lay people who themselves could not get some church to do what they felt it should do, who then retreated into some non-church agency to pursue their purposes, only to blast from the outside those still in the church trying to get the job done.

If one means by involvement the united activity of the church family in a variety of causes, this occurrence is unlikely. It would be too programmed and inflexible at many points. But in the finest Christian tradition of being the "salt of the earth," individual Christians are involved in business, chambers of commerce, elective positions, on juries, in civic clubs, welfare programs, and social gatherings, making relevant in society what came to them in the inspiration of the church's worship and teaching. This is relevant ministry at its best.

It should not be overlooked that spiritual insights into the church's mission cannot be perceived by everyone, but only by those who are "spiritually discerned." There seems to be some relationship between a failure to see the preaching of the gospel as essentially relevant and an insistence on only the visible and tangible forms of relevant ministry. It is not a matter of "either/or" but of "both/and." The more tan-

gible ministries cannot long continue without the supernatural base of the regenerated life. At the same time, the Holy Spirit-motivated life should and will issue in visible expressions of ministry.

Involvement? Ministry? Yes. As an overflow of a transformed life. And we need the guidance and support of the critics.

METHODIST NEWS ROUND-UP

RELIEF FUNDS ALLOCATED

CHARLESTON, S. C., (UMI) — Work of relief, rehabilitation and refugee resettlement in Vietnam and the Middle East, and assistance for Haiti, received major attention of the United Methodist Committee for Overseas Relief (UMCOR) here May 18-19.

Included in special grants totaling nearly $165,000 for work in 11 countries was $70,000 for Vietnam Christian Service (VCS), and $27,500 for refugees in the Middle East. The VCS grant brings to $595,000 the support UMCOR has given this agency since 1966. Among other things, the funds support 22 United Methodists now working in the ecumenical VCS.

Turning to Haiti, the 25-member committee headed by Bishop Ralph T. Alton of the Wisconsin Area approved a special grant of $12,000 for two missionaries in the Caribbean country, and $6,500 for tetanus vaccine to be used in a special program this summer. First missionaries to be assigned are Miss Margaret Doyle, a registered nurse from Murfreesboro, Tenn., and John Armentrout, a vocational instructor from Doylestown, Pa.

UMCOR also approved regular four-months allocations channeling $34,894 through United Methodist agencies and $212,132 through interdenominational groups throughout the world.

GARRETT NAMED NAVY CHIEF OF CHAPLAINS

Chaplain Francis L. Garrett has been appointed Chief of Chaplains of the U. S. Navy as of July 1, 1970. A member of the Virginia Conference, he is now stationed at Norfolk, Va. as Atlantic Fleet chaplain. He will succeed Chaplain James W. Kelly, and will hold the rank of rear admiral.

A native of South Carolina, Garrett attended Wofford College and Emory's Candler School of Theology. He was commissioned a chaplain in 1944 and has been on continuous assignment in the U. S. Navy ever since. Chaplain Garrett is a member of the United Methodist Commission on Chaplains and Related Ministries.

DUKE STUDENT RECEIVES DEMPSTER FELLOWSHIP

The Rev. Emora T. Brannan is one of five graduate students to receive a Dempster Graduate Fellowship, according to announcement by the Board of Education. A native of Maryland and a member of the Baltimore Conference, Brannan is currently working toward a Ph.D. degree at Duke University. He has his B.A. from Johns Hopkins Uni. and the B.D. degree from Drew Theological School. The award carries a stipend of from $3,000 to $4,000.

PAINE COLLEGE PREXY RESIGNS

Dr. E. Clayton Calhoun, president of Paine College since 1956 has resigned. His statement was delivered to the Executive Committee on April 25. In accepting the resignation, the Board of Trustees expressed regret and made plans to name a successor by not later than Dec. 31, 1970.

ST. LOUIS CITY COUNSELOR REFUSES PROSECUTION

Charges by Centenary United Methodist Church, St. Louis, against persons arrested in connection with disturbances there on the Sunday before General Conference have been ruled as "without substance" by the city counselor. 17 of the 23 defendants, mostly youth related to a "submarine church" group, were sitting in the city courtroom ready to plead not guilty, and the defense was ready for trials in some cases and to ask for continuance in others, when the city counselor took his action, thus leaving no action pending.

However, action against a single defendant, Ray Couture of Berkeley, Calif. on a charge of possession of marijuana still remains on the docket, with a hearing in circuit court set for June 1.

When contacted about the matter, the Rev. J. Lester McGee, pastor of Centenary, claimed that the prosecutor's office had not even issued warrants for the defendants to appear, nor had it filed charges against the 23. He added that since "we were ready with evidence and the police had reports, we don't like the way we were treated by th counselor's office."

Dr. McGee expressed himself further in these reported words: "Since none of the church officials or members were interviewed or contacted, does that constitute full examination? Did someone of the United Methodist Church leadership get to the counselor's office? Should the city ordinance involved be removed for lack of willingness to prosecute? What will happen the next time a disturbance occurs in a St. Louis church's worship service?"

John T. Isaacson, an attorney of East St. Louis, had been retained for the defense. According to a Methodist Information report, "financial aid to prepare legal defense for those arrested was provided by the Support of Conscience Fund, set up by the 1968 General Conference to aid persons suffering loss as a result of witness of conscience in peace and racial justice and similar matters, or to aid in their defense costs."

METHODIST NEWS CAPSULES

The Rare Book Room at Scarritt College was formally named in honor of Dr. John Owen Gross is ceremonies on Sunday, May 24. Dr. Gross gave a lecture on the English Bible during the occasion.

TWO TAR HEELS GIVEN HONORARY DEGREES

ATHENS, ALA.—Bishop W. Kenneth Goodson and Dr. Luther L. Gobbel were awarded honorary degrees by Athens College at its commencement on May 23. Bishop Goodson was given the degree of Doctor of Divinity, and Dr. Gobbel the degree of Doctor of Humanities.

Bishop Goodson, who delivered the commencement address, is presiding bishop of the Birmingham (Ala.) Area of The United Methodist Church. Dr. Gobbel, former president of Greensboro College and of Lambuth College, has served as interim president of Athens College since July 1, 1969.

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

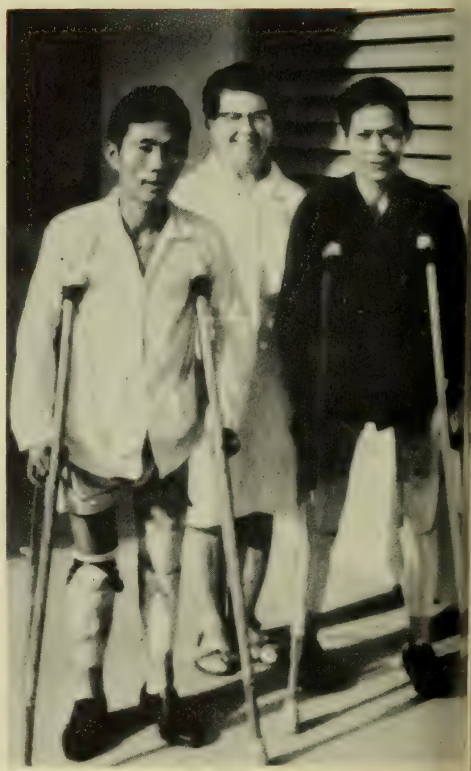
Haymount United Methodist Church of Fayetteville has accepted partial support of Miss Thelma B. Maw, a missionary working with the Vietnam Christian Service. This project was adopted by the Women's Society of Christian Service last year. Mrs. James Bundy was president at the time. The W. S. C. S. has continued the project under leadership of Mrs. James Herron.

The Society contributes to the salary of Miss Maw through the United Methodist Committee for Overseas Relief. Each circle in the Society "adopts" Miss Maw for a month. They send her letters, packages and tapes of church services.

Miss Maw is a physical therapist in the Rehabilitatian Center in Da Nang. She also does part time work in the nearby Provincial Hospital. She is a native of California where she graduated from the University of California at Berkeley. She attended the Children's Hospital School of Physical Therapy in Los Angeles and Scarritt College.

Miss Maw has served three assignments in Korea. Two of these assignments have been at the Severance Hospital in Seoul. She also served as a physical therapist in the Presbyterian Mission Hospital in Chunju, Korea.

In a recent letter from Gerhard G. Hennes, Treasurer of the United Methodist Committee for Overseas Relief, he said, "When I was in Vietnam . . . I visited with Miss Maw and most of the other United Methodist workers



Miss Thelma Maw, misssionary with th Vietnam Christian Service, is shown wit two of her patients at the Rehabilitatio Center in Da Nang, Vietnam. She say "Both men lost both legs. Had a race tha day on the new ones. The doctor had m stand with them."

there. Miss Maw is a very dedicated, competent, and quietly cheerful perso as she tries to help encourage the sic Vietnamese to gain confidence in them selves and to make use of their artifici limbs. In a country where many peopl are maimed and suffer from the frustr

tions of the war, a person like Miss Maw can and does work wonders."

Rev. Ben Rouse
Haymount Church.

SANFORD DISTRICT

Recently at the meeting of the W. S. C. S. of Broadway United Methodist Church, the ladies were asked to write a few sentences on the theme "Choose Life". Above is the paragraph written by 16 year old Martha Holt, daughter of Mr. and Mrs. J. R. Holt. Martha will be attending Governor's School this summer.

Mrs. R. B. Guthrie

"CHOOSING LIFE"

"Choosing Life" is being able to share with others—joys, sorrows, happiness, tears. It is loving your fellow man for what he is deep down inside, not for his outward appearance. Choosing life is finding Christ at work, giving us life and abundance by his very presence around us. Life is picking someone up when he has fallen and helping him find the way.

Martha Holt
Broadway, N. C.

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

CALENDAR OF COMING EVENTS

June 5 - 7, Annual Meeting Conference Wesleyan Service Guild Week-End, Lake Junaluska

June 16-18, Annual Meeting Conference Women's Society of Christian Service, Lake Junaluska

August 3-9, Mission Convocation, 1970, Pfeiffer College.

August 8-9, Special Mission Convocation Week-End, Pfeiffer College.

GREENSBORO DISTRICT MEETING

Dr. Georgia Harkness, foremost woman theologian in Methodism, was guest speaker at the annual meeting of the Women's Society of Christian Service and the Wesleyan Service Guild of the Greensboro District April 7 at West Market Street Church, Greensboro.

In speaking on the subject, "Choose Life", Dr. Harkness gave guidelines to church women today, saying in part, "Remember the value of greatness and goodness of the human individual. The average common, ordinary people have the gift of humanity."

She suggested that Christians keep an open mind to try to understand the other man's point of view and reminded her hearers of the deep abiding value of united prayers. She said, "To achieve peace in our inner life we only have to yield ourselves to God and His will."

She concluded by saying "God gives us work to do, and through worship we gain strength to do it. We must believe in the totality of our Gospel and remember that we, the church, are the carrier of it."

Dr. Harkness and Mrs. C. A. Hines installed the new officers of the district. These included Mrs. Robert Stamey, president; Mrs. Roger Lowdermilk, vice-president; Mrs. Lib Crismon, secretary; Mrs. John Long, treasurer; Miss Laura Johnson, Christian Social Relations; Mrs. Emma



Dr. Georgia Harkness, left, facing the group, assists in the installation service for th Greensboro District officers.

McAdoo, missionary education, Mrs. William E. Ward, spiritual growth, Mrs. C. A. Hines, program materials, Mrs. R. Earl Bolick, public relations, Mrs. S. S. Clark, Jr., ex-officio, and Mrs. Ruth Penny, Guild chairman.

CHARLOTTE DISTRICT MEETING

Mrs. W. H. Edmondson, Charlotte, was elected president of the Women's Society of the Charlotte District at the annual meeting held at Grace United Methodist Church, Charlotte, on April 28.

Other officers chosen for two year terms include Mrs. James Price, vice-president; Mrs. Hugh Jetter, secretary; Mrs. Ray Helms, treasurer; Mrs. Fred Barber, Christian social relations; Mrs. R. T. Topping, missionary education; Mrs. C. C. Phillips, spiritual growth; Mrs. Roy Brown, program materials; Mrs. J. M. Lyerly, membership; and Mrs. James T. Penman, public relations. All are of Charlotte.

Mrs. Leslie Barnhardt, former Conference president, conducted the installation service.

The women paid tribute to Mr John F. Ramsey, outgoing presiden by awarding a special membership t her. She has completed eight yea of outstanding service in the district

Mrs. Phillips and Miss Flora Cli per had charge of the devotional se vice.

ASHEVILLE DISTRICT MEETIN

Mrs. W. Frank Redding, Jr. cha lenged Methodist women to becon more involved in church work a community service in her message the members of the Women's Socie of the Asheville District at their a nual meeting at Haywood Street Un eded Methodist Church, Asheville, May 14.

Mrs. Redding pointed out three wa Christian women may learn to hear t higher call — through constant stu and meditation, through honest p

ticipation in the opportunities of service given in women's work in the church and through being "in mission" by being "involved in the total program of the church."

"Love Is Our Banner" was the theme of the day's program. A banner, "Freedom and Power to love, to care, to serve," made by Mrs. Leo Bagwell, was used for the installation service conducted by Mrs. Redding and Mrs. Bagwell. The Asheville District banner displayed in Charlotte was also on display.

The new district officers include Mrs. Harold Rhodarmer, president; Mrs. L. P. Dixon, vice-president; Mrs. Charles Brackett, Jr., secretary; Mrs. W. R. Krisher, treasurer; Miss Rosa Calloway, Christian social relations; Mrs. E. J. Mathis, missionary education; Mrs. Meta Baker, spiritual growth; Mrs. W. G. Lipthrott, nominations; Mrs. Roscoe Burnette, program materials; Mrs. Tom Harrison and Mrs. Jerry Wright, members-at-large.

Two hundred and fifty women attended the meeting. The District paid tribute to Mrs. Bagwell for her outstanding work by giving her a membership pin. Other outgoing officers were given emblem pins.



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Sunday School Lesson

FOR JUNE 14

By Dr. Raymond A. Smith
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Making Worship Meaningful

Background Scripture:
I Corinthians 11:14

Lesson Scripture: I Corinthians 11:23-26; 14:23-26, 40

One of the best statements on the meaning of worship came from the late William Temple, Archbishop of Canterbury, who wrote: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." Here is a sentence that could be expanded into a book, or even many books. The reader would do well to stop here and take some time to meditate upon it. If all that is suggested here really happened to each worshiper the world would be transformed, because the people would be transformed.

One can see by the above paragraph that it is no small thing to worship "in spirit and in truth;" it can be a renewing and reforming experience of the first magnitude. But, as so often practiced, it becomes, in the words of a critic, nothing more than "a pleasant pastime for peculiar people."

We know, of course, that it is not likely that every person can have an experience like that of the prophet Isaiah every time he enters the church (see Isaiah 6:1-8). Nevertheless, our attempts at worship are too often like that portrayed in Isaac Watts' well-known hymn:

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies."

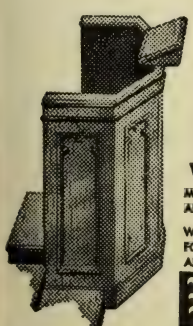
One reason for this condition may b
that we really don't expect much t
happen in a service of worship. W
don't prepare for it; no, not as much a
we would prepare for the coming of
friend to be a guest in our home. Hov
then, can we expect a great experience
God's method of dealing with us is no
to "beat us over the head," but to sa
to us: "Behold, I stand at the door an
knock."

Today's lesson from I Corinthian
considers two of the worship practice
of the early church. First, there is th
Lord's Supper. Paul's account of its or
gin is the oldest that we have. Th
words he uses in his account (see I Co
inthians 11:23-26) are familiar to a
who have participated in this rite, f
they have been included in the wor
of institution as used by many group
both Protestant and Catholic, throug
all the Christian centuries. The Lor
Supper, or Holy Communion, has be
called "the central rite of Christe
dom." However, there are variations
the manner of observance, or celebr
tion, from one group to another. N
only so, but the beliefs regarding i
meaning and significance vary. W
have no space available for a review
all these beliefs, but we may note th
for many Christians it is thought of as
memorial act in memory and in hon
of the Lord Christ. It is also the cel
bration of the New Covenant, or agre
ment, in which the new relationsh
that now exists between God and m
is set forth. Who can estimate what i
has meant to multiplied millions t
world over?

The other reference in our scriptu

is to a practice known as "speaking in tongues." Paul does not deny the value of it, but warns his churches that it must be used for the "edification," that is, the building up of the faith of the worshiper. It is not to be an occasion for the display of superior personal piety.

It is worth noticing that in recent years there has been a marked revival of this practice, even in some groups that had formerly viewed it only with contempt. Why it should have reappeared at this particular time in some groups that have a history of formal worship is not clear. If the reader has access to the Interpreter's Dictionary of the Bible he will find a good discussion of it there, in volume four. The author of this article calls attention to the fact that Paul suggested three principles which should be used in regulating this practice. These are (1) the use of "spiritual gifts" must be determined by their worth in building up the church in love (see I Corinthians 13 and 14:4, 5); (2) the speaker in tongues must keep silent unless there is someone present who can interpret him (I Corinthians 14:27f), and (3) the ecstatic (person speaking "in tongues") must pray for the gift of *interpretation*, so what he utters may be profitable to others (I Corinthians 14: 13, 14).



Page

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Pastor Featured in Magazine to Speak at UMRF Banquet

The Annual Conference Banquet of the WNC Rural Fellowship will be at Long's Chapel United Methodist Church on Wednesday, June 10, at 5:30. Bishop Hunt will introduce the guest speaker, Forrest A. Risberg, who was subject of an article in the February, 1970, issue of "The Interpreter."

Mr. Risberg has launched a new era in nine rural churches comprising the Peoria District West Side Parish in the Central Illinois Conference. Rev. Lyle Schaller of Evangelical Theological Seminary in Naperville, Illinois, has called him "one of the finest examples I know of a pastor who functions as a coach."

Mr. Risberg is perhaps a pioneer in utilizing the services of fifteen paid lay speakers. He also uses seminarians from Garrett Seminary and from Evangelical Seminary. Since 1968 when Mr. Risberg established the new parish model, giving has increased—in some instances up to 500 per cent; attendance is up from former levels and is steady when the preachers change from week to week. The parish is offering worship services weekly in each of the nine churches, professional full-time staff, ministerial and lay visitation in homes and hospitals; and a weekly training period to develop special skills and administrative guidance.

All members of the Annual Conferences—lay and clerical—are invited to the UMRF Banquet at the close of the Wednesday session. Tickets will be on sale at the front of Stuart Auditorium. Pastors of charges involving cooperative ministries might want to invite several local laymen for this meeting. Mr. Risberg will be on hand for small group meetings Wednesday morning if any lay or clerical groups wish this. Scheduling can be done through Donald Haynes, president of the United Methodist Rural Fellowship.

Canton Pastor Elected Co-op Ministry Head

The Rev. Tracy H. Streater, pastor of First United Methodist Church in Canton, has been elected president of the Haywood County Cooperative Christian Ministry.

Dan Fitch, Jr., a Waynesville businessman and member of First United Methodist Church, was elected chairman of the constitution committee.

The Ministry is a lay-oriented organization formed for the purpose of providing long-range assistance to the underprivileged. All churches in the county have been invited to appoint official representatives to constitute the board of directors.

Mr. Streater said, "It is our hope and expectation that this Co-op Ministry will involve about 50 churches when it is fully organized and functioning well."

A concerted effort is being made to make the ministry a lay-oriented movement, county-wide and ecumenical.

YOU READ "Our Ministers' Letter," May 14th issue. The response has been wonderful. Buy a beautiful 1970 Buick or Opel prior to July and save. Join our 25th celebration. Bill Price, Burlington, (919) 584-3711.


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Unofficial United Methodist Group to Hold Convocation

A Convocation of United Methodists for Evangelical Christianity is scheduled to take place at Dallas, Tex. August 26-29, 1970. Leadership for the meeting is being provided by the producers of **Good News** magazine, and others concerned about liberalism in the church.

In a statement of purpose, the sponsors have indicated the following:

1. To affirm United Methodism's commitment to Jesus Christ as Savior and Lord, to the historic Christian faith, the Wesleyan doctrinal standards and the Holy Scriptures as authoritative for faith and life under the guidance of the Holy Spirit.
2. To demonstrate the relevance and the validity of scriptural Christianity for our day.
3. To emphasize the priority in the mission of the church to lead persons to a saving relationship with Christ, which results in personal spiritual growth and actions for social justice.
4. To challenge all United Methodists to confess our own failures, to make a more radical and selfless commitment of our lives to Christ, and to work to eliminate those forces which brutalize our fellow man.

The steering committee has pledged to work toward the following goals through the convocation:

1. To unify those within United Methodism who have committed themselves to evangelical Christianity.
2. To reflect to the world that within United Methodism there is a vital evangelical witness and the freedom and opportunity to serve Christ fruitfully.
3. To seek creatively new strategies by which laymen and pastors within United Methodism can work for scriptural renewal.
4. To mobilize United Methodists for responsible involvement in the decision-making structures of the church.
5. To encourage and work with all evangelical Christian movements and organizations within and without the United Methodist Church in their concern to bring new life in Christ.
6. To build bridges of loving understanding and fellowship with all members of the United Methodist Church.
7. To allow the Holy Spirit to work Christ's purpose in this convocation and in our lives.

It has been announced that further information and registration forms may be obtained from Mr. Robert McGinnis, 725 Southland Center, Dallas, Texas 75201.

BANNER WORKSHOP SET AT JUNALUSKA

1970 is a banner year. A renaissance in liturgical banners has developed across the United States.

July 6-11 there will be a workshop in banner-making at Lake Junaluska. The class is designed for all ages. The only prerequisite is that you have an interest in art.

Dr. Howard W. Ellis of Boonville, Indiana, will be the director, and Mrs. Annetta Marsland of Raleigh, associate director. Dr. Ellis is a minister, author and artist, whose art work has been exhibited in Korea, Mexico, the Smithsonian Institute and numerous colleges and churches. Mrs. Marsland is predominantly an etcher but she studied bannermaking with Florence Taylor Jones in Madison, N. J.

For further information write Barry Rogers, P. O. Box 67, Lake Junulaska.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Do you know what the word *prejudice* means? The dictionary says it is to judge someone without knowing about him or to form an opinion without knowing the facts. When we overlook all the good qualities in a person, and dislike him because of his color or race, or because of the way he dresses, we have a prejudice against him. We are not willing to treat him fairly because we do not like him.

God made all people. Some have different color skin, some dress in different manners, some eat strange food. All are God's children. He loves each one the same. We also ought to love one another as he has loved us.

—AUNT CAY

A SPECIAL LOAD

"What I tell you boys? What I tell you?" cried fat, little Mr. Gorizia. "What I tell you? I haul pretty special load! No? Pretty special load! That you! You pretty special load! Hop in! Jump in! Truck clean as kitchen table. Plenty room. Get in and we go!"

The group had been quiet since Mr. Gorizia's truck pulled up in front of the school. They were going to Bloomington Woods, about thirty miles from town. Grace's father had always taken them. This year he was called out of town. It looked as if there would be no picnic. Then Miss Matthews announced that another truck had been offered, so they would meet at the school as usual. Everyone was so excited that no one even wondered whose truck it would be.

Mr. Gorizia's fruit store was just around the corner from the school. The students passed it on the way home. That is how they saw Mr. Gorizia, hose in hand, scrubbing his truck. Some of the boys thought it smart to shout unkind remarks when they passed. They called Tony Gorizia names at school when he tried to join their group.

Wesley, Arthur, and Fred were the ringleaders. As they passed Mr. Gorizia that Friday Arthur said, "It's about time you cleaned that dirty old truck of yours."

Mr. Gorizia smiled in his usual friendly manner and waved. "Yes, 'bout time," he chuckled.

"Why are you scrubbing it so clean?" Wesley shouted. "Are you going to live in there?"

"Maybe yes. Maybe no," chuckled Mr. Gorizia. "I'll tell you boys," he said as he looked over the side of the truck.

"I'm going to haul a pretty special load. Pretty special load."

"Probably pretty special load of bananas at five cents a pound!" shouted Fred.

"Just pretty special load. No, Tony?" he smiled as Tony came to the side of the truck.

"No, Tony? Yes, Tony?" the boys mocked him down the street.

This happened after school on Friday. Little wonder why there was silence at nine o'clock the next morning.

"Imagine this!" Fred said softly to Wesley when they were all seated in the truck. "And this Saturday, his busiest day," he added.

"That's just what I was thinking. If we had only known Tony's father was taking us . . ."

"Yes, I know." Fred moved uncomfortably on the bench. "It's a wonder he would even drive us to the corner, after the way we acted yesterday."

"I don't know why we always try to act smart when we pass his store," Arthur admitted. "My mother says Mr. Gorizia is one of the most honest men she has ever seen."

"That's what my mother says," Phillip joined in from the opposite bench. "She would not buy fruit or vegetables anywhere else."

Similar whispers were going up and down the long benches. No one had been especially kind to Tony, although he had moved into town almost two years ago. Some felt too good to associate with him because he was Italian and his parents spoke broken English which sounded funny to them. Some students had been too busy with their own circle of friends to bother about him. Some just did not think. Others did not care.

"Where is Tony?" someone suddenly asked. He was not in the truck. "Maybe he is sitting up front with his dad," someone else suggested.

"Everything O. K., Special Load?" Mr. Gorizia cried gaily.

Fred stood up. "Where's Tony?" he called.

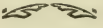
"Tony? He here. With me."

"We want him to ride with us!" shouted Fred. Immediately, the whole group chimed in with similar remarks. For a moment, little Mr. Gorizia stood speechless. "You want *my* Tony?" he asked in an awed tone. "You want him *there*, with *you?*"

Miss Matthews, the teacher, stood up. "Yes, Mr. Gorizia," she said. "We want Tony here with us. After all, he is one of us, you know."

Tony stepped from the side of the driver's cab and was greeted with cheers. He climbed up in the back of the truck and the class was off for the picnic. *A very Special Load.*

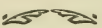
—*Adapted from a story by Ida Vonk*



PRAYER

Dear God, how wonderful you are
to make the far mysterious star;
a baby bird in downy robe,
a funny, wrinkled, blinking toad.
Your seasons gently come and go
with summer sun and winter snow;
and you created ants . . . and me!
Dear God, I give my thanks to thee.
Amen.

—Grace Turley



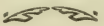
RIDDLES

Why is a warm day bad for an icicle's character?

Because it turns into an eavesdropper.

When do broken bones become useful?

When they begin to knit.



ANSWERS FOR LAST WEEK

Miriam; Joseph; Andrew; Lazarus.

CAROLINA BRIEFS

¶ Rev. Robert A. Foster, 3781-C North Decatur Road, Decatur, Ga., 30033, will be available during July and August for Family Life Workshops and Preaching Missions in local churches. Mr. Foster is a member of the Western North Carolina Conference.

¶ A Bell Industries "200 Carillon" was presented to the First United Methodist Church in Conover by the family of Danny Francis Rockett, Sr., in his memory. Hymns will be played on the carillon at noon and at 6 p.m. Monday through Saturday. On Sundays, service bells will be played for church school and hymns for worship, and at 6 p.m.

¶ The Rev. J. Dwight Cartner, pastor of Franklin Heights United Methodist Church, Mount Airy, was the guest speaker at North Surry High School for the Baccalaureate Service May 31. There were 174 members of the graduating class.

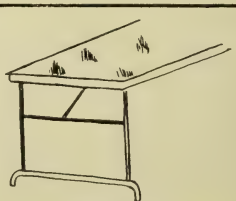
¶ Memorial-Homecoming Day was held last Sunday at Roberta United Methodist Church, Concord, with the pastor, Rev. Joseph C. Daniels, preaching. A picnic lunch was served at noon.



CHOSEN FOR HONOR

Chaplain (Major) Walter S. Baker,] son of W. Stanley Baker and the late M Baker of High Point, has been named one of America's Outstanding Young M for 1970. The award was made by t Outstanding Americans Foundation. H biography will be included in the 19 edition of "Outstanding Young Men America." Now serving in Vietnam, Cha lain Baker is a member of the West North Carolina Conference.






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Lebanon (Bethel-Lebanon)
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AN ATTAINABLE IDEAL

by L. Donald Ellis

I have been asked, "What would you like from a congregation?" When yo stop to think of it the question is one which cannot be answered in one simp declarative sentence. In answer to the question I would offer the following:

I would like a congregation that . . . .

. . . . believes in God and places their trust in Christ. One who yields com pletely to his will without any reservation.

. . . . still makes the Bible the most important book in their life. They read i study it, and live by it.

. . . . makes prayer their habit. Knowing the power of prayer, they commun with God in private and in public.

. . . . attends the worship services of the church. They come expecting an undergird their minister with their prayers, and participate enthusiastically i the order of worship.

. . . . makes a special effort to come to Holy Communion, rejoices when on makes a profession of his faith and is baptized, and dedicates themselves to lea ing others into the Christian way of living.

. . . is friendly. And not just with the one sitting next to him, but all the mem bership. Beyond this I would like a congregation that will accept everyone God's creation regardless of his race, more especially those who are in distress.

. . . . is interested in total community welfare. One that would set the highe of standards as the minimum goal in making the area a better place for all.

. . . . is not self-centered. Their mission would be not only locally but na tionally and worldwide.

. . . . gives sacrificially to the church. Trusting that the only motive of th church is to promote the Kingdom of God here on earth, they will support th programs unselfishly, bringing a greater happiness and a wide joy to the world.

This isn't an impossible task, and it is an ideal which can be reached if past and congregation together work diligently and lovingly.

The Rev. Mr. Ellis is pastor of Main Street United Methodist Church, Kernersville.

Div. of

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., June 11, 1970 No. 24

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DURHAM, N. C.



Jarvis Memorial United Methodist Church, Greenville, site of the North Carolina Annual Conference, June 2-5. Appointments for 1970-71 and other conference news is carried in this issue.

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christian advocate

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

June 14-26—Special Children's Lab
June 16-18—WNC Women's Society of Christian Service Annual Meeting
June 22-27—Lay Institute for Evangelism Conference
June 22-27—Glenn Draper Youth Choral Workshop
June 25-28—Weekend Ashram
June 27-July 3—Southeastern Jurisdiction Youth Conference
July 2- 5—Southeastern Choir Festival
July 6- 9—Southeastern Jurisdiction Conference on Social Concerns
July 6-11—Western North Carolina Senior High Celebration
July 7- 9—Southeastern Jurisdiction Commission on Archives and History
July 9-12—Southeastern Convocation on Enriching Marriage and Family Life
July 12-16—Southeastern Jurisdiction Ministers' Conference
July 16-19—Southeastern Jurisdiction Laymen's Conference
July 19-26—Southeastern Jurisdiction Conference on Christian Mission
July 19-26—Youth and Missions Conference
July 20-24—Regional Workshop in New Church Development
July 24-26—Weekend Conference for Local Church Commissions on Missions
July 26-31—Candler Camp Meeting
July 26-31—Conference on Evangelism
July 31-Aug. 2—Weekend Conference for Chairmen of Local Church Commissions on Evangelism
Aug. 2- 5—Association of Conference Commissions on Worship
Aug. 2-14—Leadership and Laboratory Schools
Aug. 3- 7—Ecumenical Seminar
Aug. 3- 7—Southeastern Institute of Church Music
Aug. 6- 9—Annual Church Ushers' Conference
Aug. 7- 8—Junaluska Board of Trustees Annual Meeting
Aug. 8- 9—Junaluska Associates Weekend
Aug. 10-14—Church Business Managers Conference

WESTERN NORTH CAROLINA CONFERENCE

June 10-14—Annual Conference, Lake Junaluska
June 19-21—Western North Carolina Young Adult Assembly
June 22-27—Western North Carolina Senior High Vision

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SOLUTION TO VIETNAM

One who has recently returned from Vietnam offers a solution that some will regard as an oversimplification of a very complex matter. On the other hand it may be the answer in the long run. What do you think?

by WILFRED BAUKNIGHT

I AM an "expert" on Vietnam— I was there a couple of days in February 1970.

Like many American citizens, I have been deeply troubled and confused on Vietnam — what, why, when, how? Questions are plentiful, but answers that make sense are few. I have written letters to, and received letters from, friends in Vietnam. I have read the "news" and watched TV.

Now, finally, I have had a very brief opportunity to look firsthand. I talked to Americans and Vietnamese on the spot. I visited the market places and the slums. I went into "homes" in the depths of the slums. I traveled through the area with Vietnamese social workers, and with concerned Americans working in Vietnam.

From all this, a philosophy on Vietnam was evolved. To me it makes sense. It gives me a feeling of understanding and of hope that was lacking for me before. I am convinced that there is no quick, bloodless and easy short-term solution. But there is a solution, and it will work in time. I feel compelled to share my convictions, knowing very well that many will label me a "48-hour" expert.

We could argue endlessly on what happened in Vietnam. Undoubtedly, historians will deal with the situation in many ways, and for many, many years. For my purposes ,the "past" boils down into five simple points that are factual beyond reasonable argument.

1. We entered what was basically a Civil War.

2. We entered on the side of the minority of the South Vietnamese.

3. To a greater degree than we would like to admit, it was a "holy" war. A minority (with nominally Christian involvements) was pitted against a vast majority (Buddhist).

4. We destroyed a way of life (basically rice paddy farming), and offered no new way. Millions of people are huddled together in city slums with no commerce, industry, sanitation, or knowledge to sustain them either now or in the foreseeable future.

5. Through our "Foreign Policy," our "Military Strategy," and our controlling sentiments at home, we tried desperately to "Americanize" a country that did not understand, did not want did not need, and could not accep "Americanization."

It seems that diplomatic and foreig

Wilfred Bauknight is a retired colonel of the U.S.A.R. who now serves as business administrator of the First United Methodist Church, Birmingham, Michigan.

policy mistakes can be condensed into three brief statements:

1. We thought, and still think, in terms of "free elections" by the majority. Unfortunately, this is in a culture that has no concept of what "free election" means, located in an area of the world that has no history of, or desire for, "free elections."

2. We cannot see the fantastic horror of destroying a nation and killing hundreds of thousands of its people in order to "preserve" a thoroughly corrupt "in" government, and to "protect" a distorted concept of "Christian" investments and "Christian" lives.

3. We scream "Communism" often as an exercise to justify what we are doing and to discredit all opposition. There are many evils, of which Communism is one.

My claim as "expert" on military mistakes is based solely on ordinary intelligence, and being a retired colonel in the U.S.A.R. So here is my list of the three most pronounced mistakes:

1. We believed we could win (in an "American" way) a Civil War, for the minority, in a foreign country.

2. We believed we could win in guerrilla warfare by use of massive fire power.

3. We decided to create "strong points" and "secure areas." It was this mistake that most effectively destroyed South Vietnam, and created a world problem for years to come. We transformed the country from a rural society to a few huge conglomerations in the secure areas, like Saigon. There is no way of life in these "conglomerations" except misery, dependence on "relief," thievery, and desperation. And there is a firm and apparently unbreakable resistance to a return to rural life.

The outlook for the future is bleak indeed. A new nation now exists that has no way of self-support or self-survival. "City" people in Vietnam cannot support either themselves or their nation, and most of the people have "been put" into cities. There is no appreciable industry; no self-sustaining commerce; no native capability to support a non-agrarian society; and the largest "training" programs are in dishonesty, indolence, and hate. The United States Government does not have the capability to solve the problem and should recognize this fact. Our military leaders live in an out-dated world; and our "Foreign Policy" is really an "Americanization Policy"—straight-laced, bigoted, and impotent for a Southeast Asian culture.

There is no solution that is either quick or painless. We must:

1. Get out, both militarily and in the area of Vietnam politics and policy.

2. Let Vietnam solve its internal problems. We have made it vastly more difficult than it would have been 10 years ago, but the longer we stay the more the situation will deteriorate.

3. Provide an abundance of Christian love and understanding. This does not mean the sending in of delegations from the Vatican, or the World Council of Churches, etc. Nor does it mean building cathedrals, accumulating "Church" wealth, or killing "Buddhists" to save "Christians." And it cannot mean "Ladies Aid Societies" or "Men's Concern Groups" assembling and mailing layettes and dollars—and feeling no compassion or concern for the ragged, dirty six-year-old Vietnam boy who is gambling and stealing in the street to obtain bread.

It means simply loving as Christ loves—concern of brother for brother down at the individual to individual level. It is a long, tough road. Turmoil will wax and wane. But love can win out. Nothing else can.

—From the May 7 *Michigan Christian Advocate*



During a hymn-sing interlude, the conference enjoys a change of pace.

The N. C. Annual Conference —An Overview

This conference, held at Greenville, N. C., June 2-5, was marked by moderation and reasonableness. The sharp edges of undue excess or extremism, whether to the right or to the left, were blunted as the conference adopted a middle of the road position on most issues brought before it. There was less than the usual amount of extended debate, and that which took place was generally of a low-key, nonacrimonious sort.

Certain concerns were expressed, but the positions taken were in the main conciliatory. One concern had to do with the future of our church-related colleges. This concern took two separate directions: one had bearing upon the critical financial situation; the other was related to the secular nature of life and education on the campuses. Regarding the latter, the delegates reaffirmed their confidence in the administrations of our colleges, but many of them gave clear indication that they wished these institutions to move to a more definite and dynamic Christian stance.

In the area of social concerns, the conference toned down the proposals of the board of Christian social concerns on abortion and on the establishment of private schools to circumvent integration of public schools. However, it bolstered up the board's lukewarm position on alcohol problems by taking a forthright stand against liquor by the drink in North Carolina.

The board itself, however, in the main refrained from offering "far out" proposals. The Cambodian affair, for instance, was passed over without comment. However, a resolution, offered by the Rev. Harold F. Leatherman of the Queen Steet Church, Kinston, calling for support of the president in these difficult times was approved overwhelmingly with applause. The resolution called for prayer for the president and for other leaders; for "prayer in behalf of peace throughout the world"; and specifically that a 'prayer for peace and our leaders' be a part of the worship service in each local Methodist Church on Sunday, June 14". The resolution provided that the above s

timents of support be communicated to the president.

In another resolution adopted near the end of its session, the conference commended the students and professors from this state for "the orderly way in which they have conducted a visitation of our elective representatives and congressmen", and urged the latter to respond "by accepting their moral responsibility" to give "congressional direction to our international affairs toward the establishment of peace and world order." The resolution bore the signature of E. C. Crawford, who presented it, and W. M. Jeffries, S. D. McMillan, Jr. and George F. Tyson, all of them ministers.

The conference revealed its concern about the ministry, with special reference to salaries and pensions. A move toward equalization of salaries, toward less "class distinction" came up, but was not acted upon this year.

With further reference to the ministry, the delegates took a dim view of efforts to muzzle or intimidate its pastors. A resolution was passed in connection with a recent firing of two volleys of shot into the parsonage home of the Rev. Charles I. Umstead, pastor of Horne's United Methodist Church in the Rocky Mount District. In the resolution, the conference reaffirmed its support of its ministers and the freedom of the pulpit, and offered a $1,000 reward for information leading to the apprehension of the person or persons who did the shooting. While no one was injured, the large sized slugs used in the shells could have brought death to anyone hit by them.

The Program Council evidenced a virility beyond its short existence as it set forward a carefully worked out "Summer R. & R." renewal and recreation program. Scheduled for August 11-14, and August 15-16, the "Summer R. & R" was announced as an all-inclusive venture in training and inspiration, combining several former programs dealing with missions, evangelism, and pastors' workshops. All ministers and a wide spread of laymen were expected to be involved in the sessions which were to take place on the campus of Methodist College, Fayetteville.



Mrs. Martha Seymour, lay delegate from the 160-member Camden Church in the Elizabeth City District expresses some concerns about the church.

A mounting groundswell of conviction among laymen that their voice is not sufficiently heard in the councils of the church came to the surface in a statement made by Mrs. S. B. Seymour, Jr. of the South Camden Charge in the Elizabeth City District. Admitting her reluctance to get up before nearly a thousand delegates and to stand at a microphone, she made a strong plea for recognition of the thousands of ordinary laymen in small churches all over the conference. She stated that often such laymen had the feeling that the "powers that be" in the church were not listening to them, and did not really care what they thought. Speaking for such, she offered a protest about appropriations and programs being handed down concerning which they had no voice.

(Continued on page 18)

ILLEGAL DRUGS IN NORTH CAROLINA



by CHARLES DUNN

(The first part of this article was carried in last week's Advocate.)

I have attempted to find out why people—and particularly young people—get involved with dangerous drugs. Some, I think, are sold on the idea by older people out to make a dollar or by other youngsters who need the money to buy more narcotics for their own use. Some get involved because they feel it is the "in" thing to do. They are not mature enough or strong enough to stand on their own and can be convinced relatively easy to try out this reefer or this pill. Once started, there is a pretty good possibility that the ride will be down hill. Maybe all will not become addicts, but too many will.

In some who use drugs, I think, there is a search for something better. They have a dissatisfaction with their state in life and they are seeking an out. William James, in his thoughts on alcohol, speaks to what some seek in drugs when he said: "(It) expands, unites and says yes. It is in fact the great exciter of the Yes function in man. It brings its votary from the chill periphery of things into the radiant core. It makes him for the moment one with truth. Not through mere perversity do men run after it . . . it stands in the place of symphony concerts and literature; and it is part of the deeper mystery and tragedy of life . . ."

Narcotic-induced trips are not of long duration and their destination is uncertain. What may start as a trip to paradise may well end up in a trip to the cemetery or to a mental institution. The release of an hour may result in a lifetime of heartache, of mental and physical pain or, worse, deformed offspring. Even with knowledge of all of these possibilities, young people continue to try dangerous drugs.

Perhaps a part of the increase in illegal drug use is, as Aldous Huxley implies, because of the recent emphasis placed on pills by society. It now appears there is a pill for everything. He points out that "millions of patients . . have been given the (tranquilizer) pill . . .and have learned to resort to them in every predicament, however trifling ly uncomfortable. This is very bad medicine and, from the pill-taker's point of view, dubious morality and poor sense. Regardless of whether or not you agree with Huxley's conclusions, I think yo

will agree that pills have become recognized generally as an answer to problems for many. For some unsteady, it takes little rationalization to move to dangerous drugs.

Drugs offer to some young people an avenue of escape from the realities of life. This is particularly true with young people who do not easily adjust to their changing lives or who have maladjusted personalities. An individual with extreme insecurity, or with a noted lack of confidence in himself and in the world may seek an escape through the use of narcotics. This type of individual is not necessarily a product of poverty but may very well be a product of affluence. This has been evident from the drug investigations conducted in recent months.

A discussion of drug addiction in the book *Modern Clinical Psychiatry* had some interesting points on the individual who turns to drugs. It states: "Where the drug traffic offers opportunity for large profits and its usage is pushed, as in those areas of the United States offering sites of entry and distribution, prevalence of narcotic addiction is higher. Here, again, the initiation to its use takes a daring and defiant attitude that appeals to the adolescent and the immature . . .

"Those who become addicted are for the most part anti-social personalities, but the neurotic and psychotic also are predisposed in view of their affective problems. The majority of the narcotic addicts are those with arrests in the ego and super-ego development and, for the most part, fixed to an ambivalent maternal figure. As in other families where psychopaths are reared, there has been an absence of a strong and consistent father figure. The addict fails to develop internal controls, hopes for immediate gratifications of his needs, and yet is continually frustrated due to his exaggerated demands, his psychosexual immaturity, and his lack of ego capacity that might bring satisfaction by delay and insistent efforts toward his goals."

This type of individual turns to drugs, according to *Modern Clinical Psychiatry,* because: "The drug gives pleasure, satisfaction, and a sense of power as well as immediate relief to the tensions of disturbing affects. As the drug effect wears away, anxiety, depression or the customary feelings of loneliness or hopelessness recur, compounded with neurotic or psychotic sense of guilt. The drive to be relieved again becomes insurmountable, and additional doses are taken. The euphorizing effects of the narcotics tend to subside with their increasing dosage. The dosage is gradually increased by the addicted."

But, so much about the problem; what about the solution? I have spoken of the need for sound laws and an adequate enforcement program. I emphasize those needs again. Certainly there must be quick and firm enforcement of the laws regarding the possession and use of dangerous drugs. The SBI, in cooperation with local law enforcement, intends to curb the use of dangerous drugs. Special attention will be given the pushers, those who are making the big money by preying on the weaknesses and frustrations of others. We are going to make a good size dent in the illegal drug business in North Carolina.

The solution, however, is going to take far more than law enforcement. It is going to take concern and action at home, in the church, in the school and in the community. To be really effective, a program against illegal drug use must begin at home. It has been said with justification that "the most powerful weapon in combating drug addiction is a good home." Parents must make every effort to insure that homes are stable, that they offer secur-

ity, that they help instill confidence. Parents must be willing to give of themselves, to live as a family, to encourage and guide.

The church and the school must be willing and able to step in where the family unit fails or is non-existent. The church, particularly with an outreach program, can help give strength and direction to searching young people. The school can help give purpose to its students. Recognition of young people's needs and their involvement in meaningful and productive projects may be as important to them as learning math or Spanish. The purpose of the public school, in my opinion, is to meet the needs of the individual child in extra-curricular activities as well as in educational pursuits.

Every school should have an adequate educational program on drugs. I do not think enough attention is given to dangerous drugs in most schools. In some cases, inadequate or incorrect information can stimulate a young person's desire to try a drug. I would think that teachers need some special training in this area, that it should not be another something added to an already heavy workload. An adequate drug program in the school may be one of the best educational investments of your community.

Finally, the individual citizen has an important role to play in combating the drug problem. There is a need for you to support the work of law enforcement agencies in the detection and apprehension of drug law violators. Any indication of illegal drug use or possession should be reported. The child you save may be your own. It also is incumbent on the individual citizen to see that opportunity for recreation and decent involvement is available for all young people within a community. If we have a responsibility for our own fellowman —and I believe we do—then the illegal use of drugs is an area where that responsibility can be put to good use immediately.



STONY HILL PARSONAGE

Pictured is the parsonage of Stony Hill United Methodist Church, Albemarle. Valued at $35,000, it has three bedrooms, pastor's study, family room, two baths, full basement carport, kitchen-breakfast room, living room-dining room, and is air-conditioned. Chairman of the building committee for the new parsonage was E. Jack Ingram; chairman of the finance committee, Mrs. Ruby Pickler; and chairman of the furnishings committee Mrs. Wayne Smith.

Summer Clinics at Duke Scheduled for August 3-13

DURHAM—The annual Duke University Divinity School Summer Clinics will be held this year from August 3-13.

Registration in clinics in Pastoral Care; Preaching; Parish Analysis, Programming and Staffing; The Church Facing Challenging Issues; and The Clergyman: His Job and His Family, will be open to ministers, wives, and leaders in affairs of churches of all denominations, according to Dr. M. Wilson Nesbitt, director.

The clinics are designed to supplement seminary education of the individual trainee with sustained intensive work on one selected subject.

The Pastoral Care Clinic will be conducted by Dr. Richard Goodling and Prof. P. Wesley Aitken.

Drs. Thor Hall and John W. Carlton will lead the Preaching Clinic, and Dr. Earnest A. Smith will direct the clinic on the challenges to the church—what they are, how they should be handled, and what is the church's responsibility in these challenges.

Dr. Robert L. Wilson and the Rev. Melvin E. West will be in charge of the Parish Analysis, Programming and Staffing Clinic with elements of each section to be explored from the viewpoint of the pastor, administrator, and lay participant.

Chaplain William C. Spong will conduct The Clergyman: His Job and His Family clinic, emphasizing the particular relationship between the professional role of the clergyman and its effect on his wife and family.

This summer, for the first time, the clinics at Duke will run for 10 consecutive days, rather than taking the weekend break as heretofore. Although each clinic will have its own leaders and separate program, those attending will join in worship services, lectures, and other special features during the session.

A series of special lectures will be given as an added feature of the clinics by Duke Divinity School Dean Robert E. Cushman.

Churches, denominational conferences, institutions and supporting groups have made available through the Duke Divinity School a limited number of grants to assist with expenses. These include grants from the Parish Ministry Fund and the Rural Church Program of the Duke Endowment, Dr. Nesbitt stated.

WNC CHRISTIAN EDUCATION FELLOWSHIP CHARTERED

STATESVILLE — The Western North Carolina Conference has become the fifth regional body in United Methodism to receive a charter for its Christian Educators' Fellowship.

The Rev. William R. Brantley of Statesville, Conference director of Training, said the charter recognizes the Conference organization as a chapter of the national Christian Educators' Fellowship of the United Methodist Church. The Rev. Mr. Brantley is advisor for the organization.

The Rev. Paul Bradley of Greensboro has served as chairman of the Western North Carolina Conference group during 1969-70. New officers will be elected during the June 10-14 meeting of the Conference at Lake Junaluska.

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Appointments—N.C. Conference—1970-7

(Note-Changes in appointments from 1969-70 are indicated by *italic.*)

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District Superintendent, E. B. Fisher
Bellemont—Charles Hutchinson
Bethel—Donald Gum
Bonlee—J. M. Short
Burlington: Davis Street—R. E. L. Moser
Faith—George W. Johnson
Front Street—John M. Cline
Associate—W. G. Sharpe, IV
Minister of Education—Fred Falls, Jr.
Grace—Wayne G. Wegwart
St. Paul's—W. R. Crowder
Webb Avenue-Trinity—Gayle Alexander
West Burlington—Randall Baker
Burlington Circuit—Allen C. Ridenour
Bynum—C. P. Pearce
Cedar Grove—R. L. Wallace
Chestnut Ridge—Neil McDavid
Cobb Circuit—H. T. Pickett
Efland—David Steele
Fairview—J. C. Shore
Friendship—George A. Davis
Graham: Christ Church-Cedar Cliff—Jerry Turner
First—Robert C. Mooney, Jr.
Grove-Chapel—J. M. Leatherwood
Haw River—W. L. Wolfe
Hebron—W. H. Gattis
Hightower—Robert Kerr
Leasburg-Salem—W. A. Wentz, Jr.
Lebanon—P. F. Newton
Mebane—Ralph I. Epps
Merritts-Ebenezer—Michael Potts
Milton—Clarence Garner
Moncure—P. H. Hager
Mount Hermon—W. R. Johnson
Mount Pleasant—Rex E. Brooks
New Hope-Purley—Howard A. Elam
Piney Grove-Hickory Grove—J. D. Mitchell
Pittsboro: First—C. W. Barbee
Pittsboro Circuit—B. H. Lamb
Rock Creek—Lloyd McClelland
Saint Luke's—Leonard Byers, II
Salem-Chapel—Carson Wiggins
Saxapahaw—M. L. DeHart
Shiloh—S. J. Starnes
Siler City: First—J. K. Bostick
West End—H. L. Rogers
Silk Hope—Orville Leonard
Swepsonville—R. W. Pritchard
Walnut Grove—R. D. Sheridan
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Yanceyville—A. B. Falls, Jr.
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Professor, Duke University Divinity School, Harmon L. Smith
Professor, Perkins School of Theology, J. L. Allen
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Student, Duke University, Melvin Dowdy. Bethel CC
Student, Emory University, C. S. Arnold (P), Merritts-Ebenezer CC
Youth Director, The Institute of Communicative Arts, Robert H. Gibbons, Jr.
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Banks-Grove Hill—Morris L. Barber
Bethesda—Billy F. Lee
Brooksdale-Brookland—James R. Oliver
Butner—J. J. Williams, Jr.
Carrboro—Nathan H. Byrd
Chapel Hill: Aldersgate—W. W. Sherman, Jr.
Amity—H. L. Tenney
Orange—John S. Paschal
University—H. Langill Watson
Associate—W. Stanley Smith
Concord-Oak Grove—J. B. Speight
Creedmoor—C. H. Lancaster
Durham: Aldersgate—James B. Godwin
Asbury—Kelly J. Wilson, Jr.
Asbury Temple—Nathaniel Boykin
Bethany—Ralph L. Fleming
Branson—Wade Hawkins
Calvary—F. R. Randolph
Carr—R. F. Bundy
Duke's Chapel—Milton T. Mann
Duke Memorial—W. B. Petteway
Epworth—Alison Simonton, Jr.
Glendale Heights—W. E. Tisdale
Lakewood—C. F. Hirschi
Maybrook-Massey—Neil E. Smith
McMannen—E. M. Thompson, Jr.
St. John—T. W. Cramer
St. Paul—Billy M. Carden
Trinity—William K. Quick
Associate—Charles M. Smith
Wellons Village—H. Douglas Watson
Ellis Chapel—E. D. Williams
Eno—W. F. Gerhardt
Fletcher's Chapel—Horace L. McLaurin
Granville Circuit—J. W. Forbes
Granville-Vance—Theodore V. Carter
Hillsborough—Herman N. Ward, Jr.
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Mt. Tabor-Riverview—Robert E. Flynn
Mt. Tirzah-Helena—William D. Mullen
Mt. Zion—Warner R. Heston
New Sharon—F. J. Duplissey
Oxford—R. L. Crossno
Oxford Circuit—M. R. Gardner
Palmer's Grove—Billy F. Seate
Parkwood—S. G. Dodson, Jr.
Pleasant Green—H. A. Maddry, Jr.
Rougemont—C. R. Humphries, Jr.
Roxboro: Ca-Vel—W. I. Hughes
Grace—W. V. Taylor
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Long Memorial—John T. Maides
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Chaplain, Veterans Administration, John R. Blue
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Professor, Duke University Divinity School, John J. Rudin, II
Professor, Louisburg College, Sidney E. Stafford
Professor, Nyack Missionary College, Eldon G. Woodcock
Professor, Wilmington College, Gerald H. Shinn
Professor and Director of Field Education, Duke University D vinity School,O. Kelly Ingram
Regional Director, North Carolina Alcoholic Rehabilitation, No man A. Desrosiers
Special Education Teacher, State Department of Correction, Pol Youth Center, Raleigh, William L. Freeman
Staff, Division of Curriculum Resources, General Board of Edu

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Superintendent, Oxford Masonic Orphanage, A. D. L. Gray
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Student, Duke University Divinity School, James Arthur Noseworthy (P), Pleasant Green CC
Student, Ohio University Graduate School, J. C. Alexander, Jr., Chapel Hill: Aldersgate CC
Student, University of North Carolina at Chapel Hill Graduate School, Paul F. Fendt, Durham: Duke Memorial CC
Student, University of Oklahoma, Royce Paul Jones (P), Durham: McMannen CC
Student, University of Texas at Austin Graduate School, John E. Reed, Durham: Maybrook-Massey CC
Student, Yale Divinity School, Charles Luke Powell, Jr. (P), Chapel Hill: University CC
United States Army, J. C. Weatherly, Jr.
Supernumerary: Walton N. Bass, James W. Lineberger, Jr.
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Chowan—Dan Forbes
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Columbia Circuit—L. L. Sanderlin
Creswell—H. M. Hunning
Currituck—E. E. Whitley
Edenton—E. L. Earnhardt
Elizabeth City: City Road—C. B. Hutcherson
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Moyock—A. L. Wesley, Jr.
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Ocracoke—C. H. Beale
Pasquotank—Benny J. Tripp
Perkins—J. T. Ledford
Perquimans—R. M. Pinner
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Chaplain, United States Army, A. N. Gore, Jr.
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Collins—D. F. Lowry
Cotton—E. D. Martin
Cumberland—R. L. Ogburn
Dunn: Divine Street—S. J. Boone
Erwin—S. S. Moore
Fairmont: Pleasant Grove—Leroy Horsley
Trinity—C. E. Owens
Fayetteville: *Arran-Lake-Trinity—J. B. Whitfield*
Asbury—Eugene M. Hancock
Calvary—J. H. Parrish
Camp Ground—R. D. Ricks, Jr.
Christ—R. F. Moore
Culbreth Memorial—R. M. Poulk
Gardners—J. M. Hunter
Haymount—W. J. Neese
Associate—B. C. Rouse
Hay Street—W. H. Kirby
Associate—W. I. Jackson
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Johnson Memorial—James Lancaster
Lyon Memorial—T. S. Yow, III
Person Street—G. E. Allen, Jr.
St. Andrews—A. McK. Cameron
St. Matthews—T. E. Loftis
Salem—N. B. Hill, Jr.
Victory—R. C. Hamilton, Jr.
Wesley Heights—W. E. Eason
Hope Mills—C. Clyde Tucker
Kipling-Cokesbury—S. H. Brown
Lillington—I. E. Cook
Linden: Parkers Grove—B. D. Critcher
Lumberton: Asbury Pineview—Robert Warren
Branch Street-Philadelphus—Jakie Locklear
Chestnut Street—J. H. Bailey
Associate—A. C. Lee
Mt. Olive-New Zion—W. F. Elliott
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Mamers—Fletcher Fraley
Marvin—R. D. Bryant
Maxton: St. George—O. M. Graham
St. Paul—H. D. Stanley
Associate—Carson S. Tyson
Olivet—William M. Presnell
Parkton—W. E. Smith
Pembroke: Calvary-Buie—H. W. Burnside, Jr.
First—H. A. Bizzell
St. James—James F. Cummings
Pleasant Grove—Harvey Lowry
Prospect—S. F. Cummings
Raeford: *First—H. S. Winberry*
Hoke—B. O. Barbour
Red Springs: Rhyne Memorial—Preston Jones
Trinity—R. S. Harrison
Red Springs Circuit—J. F. McEachin
Rowland—D. L. Harris
Rowland: Cedar Grove-Salem—J. W. Gamble
Sandy Plains—R. L. Mangum
St. Paul's—B. F. Meacham
Spring Hill—A. G. Tyson
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Stedman—J. M. Roberts
Tabor—W. W. Wells
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Chaplain, Veterans Hospital, Columbia, S. C., Miles Murphy, Jr.
Deaconess, Director of Christian Education, Raeford, First: Ethelynde Ballance
Dean, Methodist College, Samuel J. Womack, Jr.
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Director, Church Extension, Pembroke Area, D. F. Lowry
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Professor, Greensboro College, Walter P. Weaver
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Student, North Carolina State University, H. H. Hodgin, Jr.
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Beston—Jere A. Rouse
Bethel-Rones—J. W. Hicks, Jr.
Brogden-Falling Creek—T. H. House
Browning-Smith—W. L. Barbee
Clayton—R. H. Stark
Clinton: First—J. E. Garlington
Grace—W. C. Teachey
Clinton Circuit—C. Freeman Heath
Coharie Mission—H. G. Ridaught
Eureka-Yelverton—G. R. Massey
Faison—R. A. McLean
Four Oaks—E. M. Rhiner
Fremont—E. C. Shoaf
Garris Chapel—C. McGee Creech
Goldsboro: Airboro—W. H. Farmer
Daniels—H. G. Quigley
Elm Street—C. D. Hicks, Jr.

New Hope—Clarence Padgett
Pine Forest—Leonard Mayo
Providence—C. R. Hollowell
St. John—E. Maxwell McNair
St. Luke—R. T. Commander
St. Paul—B. L. Davidson
Associate—J. S. McMillan, Jr.
Salem—D. M. Tyson
Goshen-Keener—H. Sidney Huggins, III
Hopewell-Mt. Moriah—P. C. Yelverton
Jerusalem-Bethel—T. C. West, Jr.
Kenansville Circuit—Henry G. Jinnette
Kenly-Buckhorn—H. F. Crawley
Micro-Fellowship—J. L. Wilson
Mt. Carmel-Saulston—J. H. Bryant
Mt. Olive—J. G. White, Jr.
Newton Grove—W. S. Burns
Pikeville-Jefferson—L. R. Aills
Pine Level—Richard F. Lewis
Princeton—Grady L. Kinley
Roseboro—K. B. Sexton
Salemburg—Leon Brock
Selma: Edgerton Memorial—Frank I. Lloyd
Seven Springs—R. C. Hill
Smithfield: Asbury-Breitz—H. T. Ferguson
Centenary—F. O. Fitzgerald
Whitley Memorial—Frederick Dillon
South River—J. G. Lupton
Turkey—H. D. Coker
Warsaw—Ben H. Wilson, III
Wayne Circuit—Leon Lewis, Jr.
Wesley-Black's Chapel—N. P. Edens
Chaplain, Methodist Home for Children, J. M. Waggoner
Chaplain, United States Air Force, J. P. Rickards
Chaplain, United States Army, C. L. Cherry
Chaplain, United States Army, Tracey A. Maness
Conference Evangelist, Tommy Tyson
Deaconess, Church and Community Worker, Salemburg Area, Bernice Ballance
Director, Leadership Education, General Board of Education, M. E. Cunningham
Disability Leave: W. T. Clarke, R. E. Walston
Missionary to Brazil, George C. Megill
Missionary to Southeast Asia, Clyde Dunn
Professor, Atlantic Christian College, E. G. Purcell, Jr.
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GREENVILLE DISTRICT

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Bath—J. E. Ellis
Belhaven: Trinity—F. G. Peterson
Bethel—R. F. McKee
Farmville—J. L. Hunter
Greenville: *Holy Trinity—Roy L. Turnage*
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Associate—A. E. Brown
St. James—Christian White
Grifton—W. M. Ellis
Grimesland—Billy B. Cuthrell
Hobgood—Danny M. Winstead
Hookerton-Rainbow—J. L. Hood
Institute—A. S. Lancaster
Jamesville—D. E. Lupton
Kinston: Queen Street—H. F. Leatherman
Associate—J. E. Sutton
St. Mark-Lane's Chapel—James L. Hobbs
Westminster—E. R. Porter
Kinston Circuit—R. S. Murphy
LaGrange—John T. Smith
Mattamuskeet—H. L. Martin
Maury-Mt. Herman—J. C. Andrews
Noble's Chapel—D. R. Woodworth
Pink Hill—J. C. Snypes
Robersonville—D. R. McKay
Salem—H. M. Owens
Snow Hill: Calvary—J. C. Loy
Stantonsburg—C. W. Wooten
Stokes—D. C. Boone
Swan Quarter—J. J. Grimes
Washington: Asbury—E. E. Bryan
First—H. S. Garris
Washington Circuit—Jerry T. Smith
Wesley Memorial—K. W. Taylor
Williamston—J. C. P. Brown
Woodington-Webb—J. D. Long
Professor, Central College, C. E. Hix, Jr.
Staff, Alcoholic Rehabilitation Center, Greenville, J. H. Waldrop, Jr.
Sabbatical Leave: W. W. Bishop
Supernumerary: L. R. Sparrow
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NEW BERN DISTRICT

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Associate—H. G. Crary, Jr.
Atlantic—Bobby Smith
Beaufort: Ann Street—R. L. Nicks
Beech Grove—C. T. Wilson
Belgrade-Tabernacle—E. H. Overman
Bridgeton—George C. Smith
Core Creek—H. F. Yearick
Harkers Island—R. M. Hill
Harlowe-Oak Grove—E. F. Seymour
Havelock: *Cherry Point—D. C. Wise*
First—W. S. Davenport
Hubert—L. G. Royall
Jacksonville: Northwoods—Brooks Patten
St. Paul-Verona—J. A. Tingle
Trinity—P. C. Browning
Marshallberg: Trinity—J. G. Olive
Maysville—S. L. Wood
Midway-Bethlehem—H. D. Elliott
Morehead City: First—A. P. Hill, Jr.
Associate—W. L. Bumgardner
Franklin Memorial—L. C. Swink
St. Peter's—F. W. Fortescue
New Bern: Centenary—J. H. Miller, Jr.
Garber—W. D. Sabiston, III
Riverside—H. W. Pearce
Trinity—E. J. Bedsworth
Newport: St. James—P. D. Midgett, III
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Pollocksville—J. T. Fisher
Richlands—C. S. Boggs
Richlands Circuit—Vance Lewis
Riverdale—E. P. Armstrong
Salter Path—F. L. Reynolds
Sea Level—H. H. Cash
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Vanceboro Circuit—B. R. McCullen
Williston-Smyrna—D. W. Griffin
Chaplain, Veteran's Administration Hospital, Waco, Texas, J. O. Jernigan
Conference Evangelist, H. B. Jones
Director, Technical Assistance, New York University Graduate School of Social Work, J. P. Mansfield
Professor, Scarritt College, James H. Warren
Student, Middlebury College, Middlebury, Vermont, J. L. Peterson, Jr.
Supernumerary: W. S. Hopkins, Jr.
Retired: Z. V. Cowan, R. G. Dawson, D. L. Fouts, L. F. Harris

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Ebenezer—J. H. Hamilton
Franklin—Walker Pettyjohn
Franklinton—J. Earl Richardson
Fuquay-Varina—J. V. Bone
Garner: *First—C. V. Bryant*
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Gillburg—John T. Nesbitt
Henderson: City Road—H. D. Scott
First—J. L. Joyce
White Memorial—P. R. Phillips
Hollands—W. N. Fulford
Holly Springs—Charles L. Pollock
Jerusalem-Zion—W. C. Lewis
Kittrell-Plank Chapel—A. L. Reynolds
Knightdale—R. B. Pate
Louisburg—Vassar W. Jones
Louisburg Circuit—R. L. Etherton
Macon—Richard E. Parsons

Middleburg—Larry S. Price
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Norlina—J. S. Epperson
Raleigh: Benson Memorial—W. S. Teague
Cokesbury—T. R. McKay
Edenton Street—T. M. Vick
Associate—John K. Ormond
Minister of Education—James L. Creech
Fairmont—W. R. Stevens
Hayes Barton—J. W. Page
Minister of Education—J. R. Gibson
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Jenkins Memorial—R. R. Blankenhorn
Layden Memorial—R. J. Derreth
Longview—F. Odell Walker
Macedonia—R. L. Baldridge
Millbrook—Paul G. Bunn
Pleasant Grove—A. H. Payne
St. James—Amos H. Stone
St. Mark's—J. Malloy Owen, III
Trinity—John R. Poe
Wesley Memorial—R. H. Hodge
Westover—K. L. Braswell
Wilson Temple—J. H. McCallum
Wynnewood Park—F. T. Mahla
Rehobeth-Harris Chapel—John H. Carper, Jr.
Tabernacle—Henry N. Lovelace
Trinity (Franklin County)—Stephen W. Johnson
Union Chapel—E. O. Murray
Vance—John E. Williams
Wake Forest-Youngsville—I. J. Wall, Jr.
Warren—LeRoy Watkins
Warrenton: Wesley Memorial—G. W. Crutchfield
Wendell—R. N. Knight
Zebulon—R. S. Brodie
Administrative Assistant to Cabinet, J. H. McCallum
Chaplain Intern, Georgia Baptist Hospital, Atlanta, Ga., C. Earl Davis, Henderson: First CC
Chaplain Resident, University of Virginia, Charlottesville, Va., T. J. Collier, Jr.
Chaplain, United States Army, Franklin D. Daniels
Chaplain, United States Air Force, C. C. Caudill
Chaplain, United States Military Academy, A. J. Wilson, III
Coordinator, Children's Ministries, R. Keith Glover
Coordinator, Religious Affairs, N. C. State University, Oscar B. Wooldridge
Coordinator, Youth Ministries, F. Belton Joyner, Jr.
Crusade Director, Department of Field Service, Division of National Missions, F. D. Hedden
Conference Evangelist, Robert J. Rudd
Director of Admissions, Methodist College, Neil H. Thompson
Director of Development, Stillman College, R. A. Lewis
Director, Program Council, N. W. Grant
Associate Director, Program Council, O. L. Hathaway
Associate Director, Program Council, C. P. Morris
Associate Director, Program Council, L. C. Vereen
Director, Wesley Foundation, N. C. State University, N. V. McGlamery
Associate Director, Wesley Foundation, N. C. State University, Milton H. Gilbert
Missionary to Austria, Rudolph Benesh
Missionary to Brazil, J. W. Garrison
President, Louisburg College, C. W. Robbins
Professor, Chicago Theological Seminary, Robin J. Scroggs
Professor, Greensboro College, W. G. Brogan
Professor, Lea College, Gunter F. Sommer
Professor, Louisburg College, David E. Daniel
Professor, Louisburg College, C. Wade Goldston
Professor, Louisburg College, W. N. McDonald
Professor, Louisburg College, E. R. Stott
Professor, Louisburg College, Sidney E. Stafford
Professor, Louisburg College, Robert Versteeg
Professor, Scarritt College, J. I. Warren, Jr.
Rehabilitation Counselor, N. C. Commission of Blind, J. M. Benfield
Staff, N. C. Council of Churches, W. W. Newman
Superintendent, Methodist Home for Children, J. W. Lineberger, Sr.
Student, North Carolina State University, J. Conrad Glass, Jr.
Student, Oxford University, England, Paul M. Parvis, Hayes Barton CC
Student, University of Edinburgh, Scotland, C. R. Johnson
Student, University of North Carolina, Chapel Hill, D. C. Nagel
Student, University of North Carolina, Chapel Hill, T. A. Danek
Youth Minister, Garden City Community Church, Long Island, T. J. Byrum, Jr. Fairmont CC
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Enfield—W. Alton Tew
Evansdale-Black Creek—Julian W. Scott
Gaston—Bobby R. Whitfield
Halifax—William D. Moore
Hawkins-Tabor—D. T. Goodwin
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Littleton—V. C. Way
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Roanoke Rapids: First—M. Dewey Tyson
Rosemary—Lester P. Jackson
Rocky Mount: Clark Street—Oscar S. Williams
Englewood—Norwood L. Jones
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Associate—Francis C. Bradshaw
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Assistant—David E. Daniel
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Sandy Cross—William C. Spencer
Scotland Neck—C. Frank Grill
Seaboard—Daniel D. Bowman
Smith—Roger V. Elliott
Spring Church-Garysburg—Paul I. Leeland
Spring Hope—Brian G. Gentle
Tarboro: St. James—Robert L. Bame
Weldon—James B. Parvin
West Halifax—J. Ed. Morrison
Whitakers—M. O. Stephenson
Assistant—E. Russell Stott
Wilson: First—Charles S. Hubbard
Associate—J. Thomas Smith
West Nash—Lawrence E. Lugar
Winstead—Johnnie D. Aycock
Woodland—A. Kimsey King
Chaplain and Professor of Religion, N. C. Wesleyan College, James R. Hailey
Chaplain, Veteran's Administration, John S. Pearsall
Dean, N. C. Wesleyan College, Jack W. Moore
Executive Secretary, Methodist Minister's Credit Union, C. Maness Mitchell
President, N. C. Wesleyan College, Thomas A. Collins
Professor, Appalachian State University, H. Lawrence Bond
Professor, Florida State University, John T. Greene
Student, Candler School of Theology, Lloyd C. Judy, (P) Spring Church-Garysburg CC
Student, Candler School of Theology, Eric Karl Krohne, (P) Englewood CC
Student, Drew Theological School, J. Everett France, Spring Church-Garysburg CC.
Retired: H. R. Ashmore, Buell E. Bingham, Harvey L. Davis, Theodore R. Jenkins, Edwin H. Measamer, C. T. Rogers, Sr., Leon W. Ross.

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Center—Michael Hale
Cool Springs—J. F. Sawyer
Cordova—R. H. Lewis
Ellerbe—W. F. Meacham
Glendon—G. E. Hawkins
Goldston—John G. Cottingham
Hamlet: Fellowship—J. H. White
First—J. Kern Ormond
St. Peter-Philadelphia—J. H. Shiver
Hoffman: Fletcher's Chapel—Elwood J. Jones

Laurel Hill—W. Jack Martin
Laurinburg: Central—J. H. Kinkle
First—K. R. Wheeler
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Laurinburg Circuit—S. L. Townsend
Lovejoy-Macedonia—W. A. Ruth
Mt. Gilead—Samuel D. McMillan, Jr.
Norman—E. C. Lancaster
Pekin—Murrell K. Glover
Pinebluff—W. T. Greene
Pleasant Hill—L. C. Bissette
Poplar Springs-Trinity—J. E. Wood
Robbins—W. C. Feltman
Roberdel—W. O. Connor
Rockingham: East—O. W. Watson
First—T. B. Hough
Associate—G. L. Edge
Glenwood-Trinity—D. M. Lewis
Pee Dee—R. E. Thompson
West Rockingham—L. A. Phillips
St. John-Gibson—J. D. Jones
Sandhills—L. H. Dodson
Sanford: Jonesboro—J. E. Sponenberg
Steele Street—R. W. Ponder
Sanford Circuit—Leroy Spells
Smyrna—J. F. Casey
Snead's Grove-Tabernacle—H. M. Chrismon
Southern Pines—V. E. Queen
Springs--Chapel—J. W. Davis
Star—H. D. Draper
Troy—Paul Boone
Troy Circuit—W. E. Worley
Vass—C. D. Brown
West End—H. H. Cameron

Missionary to Polish People in America, Konstanty Najder
Professor, St. Andrews College, Laurinburg, J. Rodney Fulcher
Professor, Florida Presbyterian College, Theodore J. Solomon
Staff, Pastoral Institute Clinic, Washington, D. C., Glenn L. Warren
Student, Boston University School of Theology, J. H. Crum
Student, Candler School of Theology, Emory University, Robert S. Pullman
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Bolton—E. R. Shuller
Burgaw—Travis Owen
Carolina Beach—G. Paul Phillips
Carver's Creek—J. J. Juren
Chadbourn-Evergreen—Allen Richardson
Clarkton—W. F. Chasteen
Dublin—H. W. Lee
Elizabethtown—Fred Davis
Fair Bluff-Cerro Gordo—Bruce Taylor
Garland—W. B. Gregory
Hallsboro—D. A. Weaver
Harrells—Johnie Huggins
Lake Waccamaw—G. H. Tyson
Magnolia—J. B. Helms
Ocean View—M. W. Warren, Jr.
Old Dock—Edward Batchelor
Pireway-Bethesda—G. M. Kelly
Riegelwood—Virgil Huffman
Rocky Point—C. E. Price
Rose Hill—D. L. Moe
Scotts' Hill—Earl F. Matoy
Shallotte: Camp—Frank Salmon
Shallotte Circuit—Tracie Varnum
Southport: Trinity—Paul Scott, Jr.
Tabor City—C. H. Mewborn
Town Creek—J. A. Williams
Wallace—Lawrence J. Bridges
Wesley's Chapel—H. N. Ward
Whiteville—C. E. Sparks
Whiteville Circuit—C. L. Warren
Wilmington: Devon Park-Oleander—D. G. Davis
Epworth—Bruce Garner
Fifth Avenue—George Ports
Grace—A. D. Byrd, Jr.
Associate—Edward Barber
Pine Valley—A. J. Morris
St. John—Benton Hill
Sunset Park—Alfred Mehaffey
Trinity—E. F. Smith
Wesley Memorial—V. C. Tyson
Wrightsboro—C. B. Hicks
Wrightsville Beach—G. Waylon Cooke
Chaplain, United States Army, J. W. Griffis, Jr.
Chaplain, United States Army, W. B. Starnes
Staff, Division of World Missions, Linwood E. Blackburn
Student, North Carolina University, Thomas O. Fulcher
Retired: J. M. Carroll, L. D. Hayman, G. M. Kelly, B. F. Musser, D. A. Petty, E. R. Shuller, T. J. Whitehead.

KEY '73 MAKES PLANS TO EVANGELIZE N. AMERICA

ST. LOUIS, Mo. (UMI) — Officials representing 44 churches and religious groups launched a North American evangelistic movement here May 4-5 and christened the broad-based effort "Key '73."

The loosely affiliated movement presently includes approximately 34 Protestant denominations, 7 independent evangelism-oriented organizations, and 3 evangelistic associations. Key '73 is an outgrowth of the "Key Bridge Consultation", an association of primarily evangelical churchmen who first met in 1967 at Arlington, Va.

According to the Rev. Joe Hale, Nashville, Tenn., United Methodist Board of Evangelism staff member and one of 15 Key '73 executive committee members, the "umbrella of the movement is now high enough to include traditional expressions of evangelism as well as creative, innovative forms."

Predicting Key '73 to be one of the largest efforts of its type on the continent, Mr. Hale said it is significant because "for the first time a group of Christians are working together who have never worked together before."

The only standard of the Key '73 group is Jesus Christ, according to Mr. Hale. "With flexibility and openness to each other, differences in doctrine existing between groups will be recognized and respected. Each church or group will choose the precise form of its own participation." He predicts as many as 100 groups will be involved in the movement but added that the "process of working together is as significant as the culmination in 1973."

Meeting in St. Louis, 65 individuals representing 44 groups decided on the new name, incorporation, methods of operation, and began plans for appointing a full-time national executive director and opening an office in St. Louis.

Objectives for the Key '73 movement, outlined in St. Louis, are:

—To confront every person in North America more fully and more forcefully with the gospel of Jesus Christ.

—To employ every means and method of communication of the Gospel in order to create the conditions in which men may respond to God.

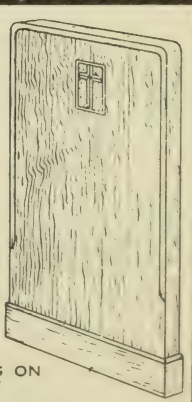
—To apply the message and the meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.

—To devolop new resources for effective evangelism for consideration, adoption, adaptation, or rejection by the participating churches.

—To supplement the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses to God's redeeming power in the world.

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N. C. ANNUAL CONFERENCE

(Continued from page 7)



Program Council Director Nick Grant is here putting in a plug for the "Summer R. & R," scheduled for Aug. 11-16 at Methodist College. Dr. Grant had the assistance of various board and agency chairmen in presenting it.

For the first time in this generation, the delegates to the N. C. Annual Conference heard it reported that the conference had suffered a net loss in membership. Such losses have been experienced in other annual conferences before this, and by many other denominations, but up to now, this conference, while experiencing a slowing down of growth, had not moved into the red as far as membership was concerned. This situation will no doubt evoke considerable dialogue in the coming months. The net loss of about 800 reflects in part at least the fact that over 3,000 members were removed by action of the charge conference this current year, whereas last year the figure was only about 1,800.

The conference statistician reported $12,112,277 raised for all purposes, $350,000 less than last year. But the amount paid on World Service and Conference Benevolence increased, the total reported being over $669,000.

Routine business was interrupted from time to time by the appearance of distinguished speakers who brought interesting and inspirational messages. Among them were Bishops Roy H. Short and F. Gerald Ensley, President Terry Sanford of Duke University, and Dr. Robert W. Huston who heads United Methodism's Commission on Ecumenical Affairs.

Hereafter youth may be expected to have a larger voice in the decisions of the conference. Their representation on the Program Council and on boards and agencies is to be increased.

If all of the above were not enough to raise this conference above the mundane and pedestrian level, the lovefeast, lead by beloved S. J. Starnes, would certainly have made it so. Another high point in the conference came when the ministers retiring this year were given the floor for statements of personal privilege. These men were M. W. Maness, R. J. Whitehead, W. Stanley Potter, Carlos T. Womack, E.



Shown here adjusting the mike is M. W. Maness, who as one among ten retiring ministers was given an opportunity to speak to the conference.

YOU READ "Our Ministers' Letter," May 14th issue. The response has been wonderful. Buy a beautiful 1970 Buick or Opel prior to July and save. Join our 25th celebration. Bill Price, Burlington, (919) 584-3711.

D. Holt, E. H. Measamer, Forrest Hedden, D. D. Traynham, and Melvin R. Miller. Their statements sparkled with wit and revealed a remarkable depth of faith, love and hope. We thought of how much talent, of how great a reservoir of preaching ability, of how much pastoral wisdom and administrative skill was going into retirement with these men. We suspect that they will remain about as busy in the retired relationship as they had been while on the active role.

The district superintendents seemed to be more light hearted than superintendents are accustomed to be during annual conference. The obvious reason was that they, with the presiding bishop, had completed their "home work" before the opening of conference. There were no hurried, harried sessions of the cabinet during the meetings, no burning of midnight oil. As a consequence, their participation in the conference was more fulsome than usual.

The reading of the appointments on Friday, near noon found the large Jarvis Memorial church sanctuary packed to capacity. Bishop Cannon, who had presided over the conference with wit and wisdom, made the reading of pastoral assignments something more than an ecclesiastical roll-call. By parenthetical remarks, by fitting words of commendation, by humorous sidelights, by expressions of personal gratitude, he made appointment reading seem more like a neighborly passing out of information.



Bishop Cannon reading the appointments. He added a certain verve which delighted his audience.



Bishop Gerald Ensley preached to the conference on Wednesday and Thursday evenings.

This conference began as do all annual conferences—with tension, half-suppressed excitement, with anxious wonderings about what the future held. It ended on a high note, expressive of good morale and a will to go back to the task, wherever it might be, with renewed purpose and deepened dedication.



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

COMING EVENTS

June 16-18 - Annual Meeting Women's Society of Christian Service of WNC Conference, Lake Junaluska.

August 3-9 - Mission Convocation 1970, Pfeiffer College, Misenheimer. Two sessions: Week Day School, Aug. 3-7, Week-End School, Aug. 8-9.

NEW OFFICERS TO BE ELECTED

The biennial election of officers of the Conference Women's Society will be held at the Tuesday evening session of the Annual Meeting on June 16, at Lake Junaluska.

Mrs. Paul Feezor of Denton is chairman of the Committee on Nominations to present the slate of nominees for 1970 - 72.

The Conference officers retiring this June include Mrs. Fletcher Nelson. Mrs. C. C. Herbert, Jr., Mrs. Howard Johnson, Mrs. Carl M. Worthy, and Mrs. John C. Wright.

BETHLEHEM CENTER, CHARLOTTE

A camping project, Summer Adventure IV, is being planned at Bethlehem Center, Charlotte. Miss Lucy Gist, director, says, "All roads for our children are leading to Summer Adventure IV. The children will travel these roads — but it is a road you will travel as you sponsor a child in Summer Adventure IV."

The children are taken for a one week's camping experience in groups of 40. $20.00 will sponsor a child for this great adventure and the numbe of groups depends on the number c donors to the project. Camping seaso begins June 15 and ends August 15.

Miss Gist adds "'For our childre these roads bring new experience – in hiking — in cooking in the out-o doors—in learning to share — in tak ing turns — in learning not to b afraid of water."

Gifts may be sent to Bethleher Center, 2705 Baltimore Ave., Cha lotte, N. C. 28203. Checks should b made payable to Bethlehem Cente and marked Summer Adventure IV.

FIRST CHURCH, MOCKSVILLE

Mrs. Ruth Penn, volunteer servic director of Broughton Hospital, Mo ganton, spoke at a meeting of mor than 100 women representing 20 loc Women's Societies in Davie County o May 19. The Women's Society of Firs United Methodist Church, Mocksville was hostess for the event.

Mrs. Penn described the rehabilita tion work at Broughton Hospital an showed slides of the needs of the pa tients there, some of whom were refe red to the hospital from the Dorothe Dix Hospital, near Raleigh.

She suggested that Methodist wo men might show their concern fo these patients by sharing in the vo unteer services at the hospital, if the lived near the institution, or by send ing gifts. She said that pictures for th walls in the rooms of patients, or littl arrangements of permanent flowers any small item that might bring colo

and beauty to a routine existence — might be sent.

Mrs. Elke Maxwell spoke on the work of the Mental Hygiene Clinic in Mocksville and suggested ways church women might assist in volunteer service.

Others on the program included Mrs. Vada Beck, Mrs. Christine Woodruff and Mrs. T. W. Talbert of the hostess society.

NEWS OF WINSTON-SALEM FORSYTH DISTRICT

The members of the Women Society of Sedge Garden United Methodist Church, Winston-Salem, have had a busy schedule during recent weeks, including in their activities everything from concern for the wee ones in the church kindergarten to a world concern in observance of the annual Call to Prayer and Self-Denial.

Other projects of concern included visits, flowers and trays to the sick or shut-ins, contribution to the parsonage improvement fund, serving a supper to the local Lions Club, placing flowers in the sanctuary for worship service, and assisting in Boy and Girl Scout Work.

At the New Hope United Methodist Church news continues to come back to the donors about the value of their gifts to Heart and Hand House in Philippi, West Va. On April 25 a huge tractor trailer was loaded with gifts from the church and sent to the Center.

—Mrs. Jack Atkins
Dis. Ch. Public Relations

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

SANFORD DISTRICT

On June 1 Mrs. William Williams completed her work as Church and Community worker of the Moore County Parish. Mrs. Williams, known to all as Edna, has been with the Parish since its organization in 1967.

Edna is the daughter of The Rev. and Mrs. J. C. Swaim of Route 1, Mount Holly. Mr. Swaim has been a member of the Western North Carolina Conference for 37 years.

After graduating from Brevard College, Edna went on to Pfeiffer College where she received her degree in 1965. The short-term training for U.S.-2's which she took at Scarritt College prepared Edna for her first job as a Church and Community Worker. This work was with the Anson County Group Ministry which has its central location in Wadesboro.

In 1967 she finished her term as a U. S.-2 and that summer married a native of Anson County, William F. Williams. The newly-wed Williamses moved to Southern Pines where Edna began her work with the Moore County Parish.

This Parish consists of seven churches in the Moore County area: Beaver Dam, Hoffman, Community Chapel, Mt. Carmel, Roseland, Pinebluff and Doub's Chapel.

Edna's major responsibility has



Mrs. William Williams

been in youth ministry, in leadership training for the entire church and in promotion of the Women's Society of Christian Service.

Edna has been active in the Sanford District Women's Society, having served on the Executive Committee. She has explained the organization to local women in the Parish and has encouraged churches without a Society to organize one.

In appreciation of her interest and concern, the District Executive Committee, represented by Mrs. W. L. Manness of Carthage, presented Edna a special membership pin at the spring District meeting.

Mrs. Williams will continue to make her home in Southern Pines and will doubtless make many future contributions to the work of the United Methodist Church and the Women's Society of Christian Service in that region.

Mrs. Nelson Gibson
Sanford District President

N. C. COUNCIL OF WOMEN'S ORGANIZATIONS

The North Carolina Council of Women's Organizations has mad plans for an outstanding Leadershi Training Workshop, July 13-16, 1970 a Meredith College, Raleigh, N. C. Th workshop is being called Second act c **Slow'ns' 'N Smart'uns' Learn-in.** will feature "Today's Women in th Seventies." Excellent instructors hav been secured for the four courses study and some interesting addition features.

Courses of Study and Instructors

- **Human Relations**—Mrs. Max Gar er, Consultant-Specialist for Vo Technical Corp. Washington, D. past president of N. C. Family Li Council.
- **Volunteer Programs** — Mrs. Cha Going Woodhouse, Head of Volu teers program in State of Connec cut.
- **Effective Speech**—Mrs. Fra Hicks, retired Indiana Universi Assistant Professor of Speech a Theatre, former writer and produ er of NBC and CBS radio program
- **Parliamentary Procedure**- Mr. Hu Cannon, attorney in Sanford, Ca non, Adams and McCullough fi in Raleigh, former Director of A ministration of State of North Ca lina, parliamentarian for Natio Education Association and Virgi Education Association.

For more information and regist tion blanks write to:

NCCWO LEADERSHIP TRA ING WORKSHOP
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WNC MISSION TEAM NOW IN BOLIVIA

College age students from western North Carolina form the bulk of a United Methodist Summer Mission Team to Bolivia, sponsored by the Statesville District of the Western North Carolina Conference. The team left from the Charlotte Airport on June 5.

The Rev. William B. Bobbitt, Jr., pastor of the United Methodist Church in Maiden, was coordinator for the team. He said the 24-member team includes medical personnel and elementary teachers.

This will be the second missions team sent into Bolivia during 1970 by western North Carolina United Methodists to assist people in that nation served through the work of Dr. James Alley, medical missionary for the United Methodist Church. An all medical mission team, sponsored by the Maiden church, served in several Bolivian cities and towns during March 30-April 19.

The present team will specialize in visual care — eye examinations and surgery; general education—with emphasis on music and chemistry; and in community development work. Some members of the team will return after four weeks, while others will work in Bolivia for six weeks.

Here are the members of the Summer Mission Team to Bolivia:

Students—Miss Ann Lafferty, Miss Leigh Steele, Miss Jean Spratt, Miss Jan Trivette, Paul Trivette, Andy Spratt and Tommy Fitz, all of Hickory; Miss Beverly Harmon and Miss Beth Murray, Statesville; Miss Sandy Brawn, Lenoir; Ronnie Harwell, Maiden; Miss Pam Beverage, Hudson; and Mike Yarborough, Wilmington.

Elementary teachers — Miss Carol Smith of Winston-Salem, and Miss Libby Huggins of Hickory. Both taught in Charlotte schools during 1969-70.

Eye surgeons—Dr. and Mrs. Richard Griffin of Hickory, and Dr. Ted Rogers of Chapel Hill.

Optometrist — Dr. James Bramham of Tarboro.

Registered nurse — Mrs. Richard Hoskins of Lenoir.

Pediatrician—Dr. and Mrs. DeWitt Trivette of Hickory, accompanied by their children, Carol and Robert Trivette.

Dr. and Mrs. (Mary Ellen) Trivette will be the youth coordinators for the venture. Besides Dr. Alley, they will be working with the Rev. Robert Caufield, a missionary, and Dr. Jaime Bravo, superintendent of the Santa Cruz District of Bolivia. Work will center in Montero, in eastern Bolivia, in the community hospital, the Methodist High School, and in the seminary.

Among the college-age members of the team, Miss Beverage is assistant home agent in Caldwell County; Mr. Yarborough is a medical student at Chapel Hill; and these schools are attended by others:

UNC-CH — Miss Lafferty, Miss Spratt and Mr. Harwell. UNC-Greensboro — Miss Murray. Emory and Henry — Miss Trivette. N. C. State Univ. — Mr. Spratt. Duke — Mr. Fitz.

The Rev. Mr. Bobbitt, who has coordinated and led medical and volunteer work teams into overseas projects for nine years, will not be be participating with the present team.

Sunday School Lesson

FOR JUNE 21

By Dr. Raymond A. Smith
(International Lesson Series)

SERVING GOD IN THE WORLD

Background Scripture: Romans 12 and 13

Lesson Scripture: Romans 12:1-2, 14-21; 13:8-10, 13-14

One of the problems that arose in the church in the time of St. Paul was this: If we have free grace, and God gladly forgives sins, why not sin more and more, that grace may abound? Beginning at chapter 12 of Romans, sometimes referred to as "the ethical section," Paul makes it clear that the Christian life does not mean "cheap grace" but complete dedication to Christian moral standards. For a further discussion of this read Romans 6:15, and following, where the apostle is saying essentially that what we **belong to** is more important than what **belongs to** us: "Thank God that you, who were at one time the servants of sin. . . . . are released (when) you entered the service of righteousness." (Romans 6:17).

Paul compares the ancient practice of animal sacrifice to the meaning of that term in the New Covenant. Real worship, he says, is the offering up of our consecrated lives to God in glad recognition of what has been done for us humans in Christ.

He then warns his readers concerning the dangers of being "conformed" to the world instead of being transformed by the renewing of their minds. Phillips translates it this way: "Don't let the world around you squeeze you into its own mould, but let God remould your minds from within." The battle that has always raged between the Christian way and the "way of the world" has been going on for a long time. It is what some have referred to as the contest between "Christ and Culture". Jesus had warned his early followers about this in the parable of the soils, speaking of the seeds that "have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away" (Mark 4:17). Other temptations of culture are mentioned in the verse following: "The cares of the world, and the delight in riches, and the desire for other things enter in and choke the word and it proves unfruitful." It is remarkable how accurate a description is given here of the progress (or lack of it) in Christian living in the U. S. A., 1970!

There are many echoes of the Sermon on the Mount in Romans 12. "Bless those who persecute you; bless and do not curse them" reminds us of Matthew 5:44: "Love your enemies and pray for those who persecute you." There are not many persecuted Christians today because we do not confront and contradict the world enough to provoke persecution. Historians tell us the early church was persecuted for having "contempt for the human race," that is, they refused to adopt as their rule of life: "When in Rome, do as the Romans do."

"Live in harmony with one another," says Paul. How this challenges us now, living as we do in the midst of all kinds of strife and conflict—families divided, churches divided, races divided, nations divided! Granting that

conflict cannot be avoided, do we need to make a career of it? Perhaps some do.

"Do not be overcome by evil, but overcome evil with good" continues Paul. Does this seem to us to be a counsel of perfection? Can we do it? One translator puts this way: "Don't let evil defeat you." How many people have already run up the white flag of surrender? Many see no hope for us as persons or as a nation. But ours was never a "fair-weather" faith. It was born in conflict. It has grown in conflict. We need to remember this now.

"Owe no one anything, except to love one another." Think what a wreck this would make of the credit card business if we really took it seriously! We are told hundreds of times daily that "happiness" lies in the owning of this or that. But Jesus said: "A man's life does not consist in the number of things he possesses." From the news media we hear the cry "Buy! buy!" from morning till night. Is it any wonder we have inflation? Those who live on limited fixed pensions are beginning to wonder where it will all end.

Towards the end of Romans 13 (vs. 11) Paul says: "You know this critical time ,and it is time for you to wake from your sleep, for our salvation is nearer to us now than when we first believed. The night is nearly over; the day is at hand. So let us throw aside the deeds of darkness, and put on the armour of light. Let us live honorably, as in the light of day." That challenge is still facing us. Will the demands of the new day find us prepared?

IN MEMORIAM

REV. CLARENCE P. MASON

We, the members of the Women's Society of Christian Service of the Falling Creek United Methodist Church, Goldsboro District, pay a tribute to our beloved pastor, the Rev. Clarence P. Mason, who died March 14.

Our church has been richly blessed by his ministry. He preached the Bible as it was revealed to him through God. Because of his love for God and his deep concern and love for all people, he preached the importance of man's love for God and total commitment to God in every part of his life.

Mr. Mason possessed all the qualities of a good Christian and an outstanding messenger of God. For all those special qualities that made him such a dear person, we loved him and love the memory of him.

We are grateful for Mr. Mason and his family's ministry and fellowship in our church, and we extend to Mrs. Mason, their son, and two daughters our sincere sympathy and love.

Blessed is the memory of one who showed an abundance of love and concern for all. The life he shared during his pastorate in our church will live on in the lives of those of us who knew him.

Surely God has said, "Well done, my good and faithful servant."

—The Women's Society of Christian Service
MRS. ALVIN PORTER, *President*

MRS. C. C. MOORE, SR.

We, the members of the Women's Society of Christian Service of The United Methodist Church of Catawba, North Carolina, wish to pay tribute to the memory of Mrs. C. C. Moore, Sr., who passed away on April 19, 1970.

Her husband preceded her in death by only three weeks. They were very close and devoted to each other in life on earth and we feel our Maker chose to keep them close in his eternal resting place.

She had served as chairman and secretary of her church circle and was always willing to help with any special projects in any way she could.

We, the members of the Women's Society of Christian Service, wish to pay respect and extend our deepest sympathy to her only survivor, her son and his family.

We mourn her passing but we rejoice that she has entered a life that is richer and more beautiful than we can know on this earth and that peace and joy will be hers forever.

Respectfully submitted,

—Women's Society of Christian Service
of The United Methodist Church
of Catawba
MRS. JOE SPENCER, *Vice-President*
MISS GERALDINE SIGMON, *Secretary*



Bishop Cannon during admission of class into conference membership.

The N. C. Conference in Pictures



Roy Turnage, former Conference Lay Leader, now lay pastor of Holy Trinity Church, Greenville, was presented with a plaque by the Board of the Laity in recognition of his leadership and in appreciation for his services over the past several years. Making the presentation is Jim Patrick (right), present Conference Lay leader.



W. N. H. Jones (left) was recognized o the distinction of having attended o forty annual conferences. Seated bes him is his pastor, Paul Bunn. A mem of Millbrook Church, Raleigh, Jones u at one time lay leader of the Raleigh D trict.



Three new district superintendents were appointed. They are (l. to r.) Rev. Howard M. McLamb, to the Greenville District; Dr. J. V. Early, to the Sanford District; and Rev. G. R. McKenzie, to the Elizabeth City District. At 41 years of age, McKenzie will be the youngest member of the cabinet. McLamb will be entering his second term as a district superintendent. Early has been pastor of Jarvis Memorial, Greenville, and was host pastor to the recently held annual conference.

(Photo by Carol Tyer, The Daily Reflector, Greenville, N. C.)



Six young women were consecrated by Bishop Cannon as lay workers—the first time such a consecration has taken place in United Methodism. They are Misses Margaret Ann Biddle, University United Methodist Church, Chapel Hill; Mrs. Charles Davenport, First Church, Wilson; Miss Ruthann Greenawald, Front Street, Burlington; Miss Barbara Johnson, Jarvis Memorial, Greenville; Mrs. Alma W. Offutt, Queen Street, Kinston; and Mrs. Clifton Smith, Highland, Raleigh. Shown facing the young ladies is the Rev. Troy Barrett, newly appointed pastor at Jarvis Memorial, who is chairman of the Committee on the Lay Worker. Bishop Cannon is standing to the other side of Barrett.



THE CHILDREN'S PAGE

Dear Girls and Boys:

My mother once told me, "Never go to bed holding a grudge against someone. Holding grudges can ruin your life." This, I have found, is good advice. Let me tell it to you in another way.

Once there was a man who grew mushrooms down in the gloom of his cellar. He had a lot of little home-made boxes sitting around filled with rich dirt. He kept the temperature and humidity just so. He read books on the cultivation of mushrooms. He couldn't wait to get home from work in the evenings so he could go down into the cellar and prowl around in the musty gloom among his shelves of growing mushrooms. He couldn't get them off his mind. He had no cheerful words for his children, because they would take his mind off his mushrooms.

There was another man who, in the very same way, grew grudges. Every time somebody slighted him in some tiny way, or said a word that struck him wrong, or expressed an opinion contrary to his, he took it and planted it in the dark, musty lower part of his mind. There he kept a dim fertile environment for it and fed it and cultivated it until it became a fat, gray grudge. He liked to prowl among his grudges the way the other man prowled in his cellar of mushrooms and he had little room in his mind for anything but his grudges.

One day the one man cooked and ate some of his mushrooms. He learned that he had planted the wrong things. His mushrooms were poisonous. The other man found out the same thing about his grudges.

—Aunt Cay

A BOY WHO CARED

Sometime ago, in the country of Denmark there lived a boy named Jacob Riis. When he was about twelve years old, Jacob became excited about something.

Jacob and his friends liked to play games among the high grasses that grew near the edge of the water. They played at tracking tigers and chasing the grizzly bear to his den.

One day when Jacob and his friends were playing, they came upon a queer, old house. It was a ramshackled, dirty place, unpainted, and with broken windows.

"Surely no one lives in this terrible place," they said. "Let's go inside and see what's there." They went closer. Then Jacob cried, "Look! People *do* live here!" Sure enough, as they looked

they saw ragged children and men and women in dirty, worn clothing.

That night Jacob asked at home about the old house. "We know the place you mean," his parents said. "It has always been like that, a horrible place. It is called 'Rag Hill.'"

Many questions rushed into Jacob's mind.

"How could terrible 'Rag Hill' be so close to his own house?"

"Why did people live in such an ugly place when the green fields were so near?"

"Why were these people so miserable and poor when there was work to do and a happier way to live?"

Jacob asked these questions. He kept asking them over and over. He wished he could find a way to help people who lived in such places.

When Jacob Riis became a man, he crossed the ocean and came to live in the city of New York. He became a newspaper reporter. Once he went into a part of the city where people lived crowded together. He had gone to find out about an accident to report to the newspaper. He looked at the ugly buildings. He saw the unsafe stairways, the narrow, dark hallways, the rooms without windows. He said, "These things are wrong. I will try to help. I will tell other people about them. They will help me get rid of these unsafe, ugly places. It is not right for anyone to have to live in such terrible places."

Jacob Riis went back to the crowded buildings many times. He talked to the men and women who lived there. He printed their stories in his newspaper. He told the people who read the stories, "These are your neighbors." He told of streets filled with garbage, of children who had no safe places to play, of landlords who collected high rents for the small dark, dirty, ill-smelling rooms. "What will you do to help these neighbors?" he asked.

Those who read the stories said, "We do not believe these things. They cannot be true."

Jacob bought a camera. "I will show the people that these things are true," he said. Again and again he went to the crowded homes. He took pictures. He printed them in his newspaper. He wrote more stories. He wrote books. In every way he knew he told about the things that were so important to him. And because Jacob Riis cared about those whom he called "neighbors" others began to care, too. They said, "We want to help," and they helped.

Stairs were made safe; hallways were lighted; windows were cut in; unsafe buildings were torn down. A park was made where the old buildings had been. The whole neighborhood of Mulberry Bend was changed! Children had a safe place to live and a safe place to play! All these things happened because Jacob Riis cared about people.

—*Selected.*

CHANGE THE LETTERS

Change Cat to Dog and Wig to Hat in three moves by changing one letter each time.

C A T		W I G	
— — —	a bed	— — —	Humor
— — —	A speck	— — —	Slap
D O G		H A T	

JOKES

Why does a baby pig eat so much?

To make a hog of himself.

What animal do you look like when you go swimming?

A little bear.

What did the porcupine say when he backed into a cactus?

Is that you, mother?

CAROLINA BRIEFS

¶ Dr. Thomas A. Collins, president of North Carolina Wesleyan College, Rocky Mount, will be the speaker for the annual homecoming at historic Whitakers' Chapel near Enfield, Sunday, June 14. The Chapel became on April 22, by action of the General Conference, the fifteenth shrine of Methodism in the United States. Friends of the Chapel, in addition to all former ministers and members, are invited to attend the homecoming and remain for the picnic dinner to be served on the grounds of the church.

¶ Dr. Frank Baker, who teaches English Church History at the Duke University Divinity School, has been invited to deliver the Stover Lecture at the Saint Paul School of Theology, Methodist, in Kansas City, Mo. The 1970 lecture is planned for Nov. 3 and will deal with a facet of Methodism. One of the top Methodist historians in the United States, Dr. Baker for many years was secretary of the Wesley Historical Society and the International Methodist Historical Society.

¶ Danny Oakley, son of Rev. and Mrs. John S. Oakley of Catawba, is working this summer with the Crenshaw United Methodist Church in Blackstone, Va. His address is 200 Church Street, 23824.

¶ Mr. Tank Harrison, a member of the Memphis, Tenn., Police Department, spoke at Friendship United Methodist Church on the Balls Creek Charge Statesville District, May 24. Prisoners from the Catawba County Prison Camp attended the service and stayed for the fellowship hour and supper which followed. Rev. Frank Pennigar pastor, writes that "the music, message, and an invitation to a deeper commitment to Christ brought a large response."

¶ A United Methodist layman of the Enfield community and a retired minister in the North Carolina Annual Conference were presented longevity pins by the Enfield Masonic Lodge at a meeting held in the Masonic Temple June 1. Z. Ashley ("Dawsey") Harder a retired planter and businessman received a 50-year membership pin and certificate and the Rev. P. F. Newton of Graham was presented a 25-year pin and certificate.

¶ Dr. Thomas Carruth of Asbury Theological Seminary will be the evangelist for special services scheduled June 14-17 at St. James United Methodist Church, Greenville.



NOTICE TO ALL PASTORS WHO WILL BE MOVING

If you have been receiving your North Carolina Christian Advocate addressed to "Pastor", and not to you by name, please do not ask the postal department to forward this particular piece of mail. The postmaster should deliver it to your successor. You, in turn, will receive your copy at your new address.

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Winstead, Wilson

Sanford District
Bascom's Chapel (Smyrna Charge)

Wilmington District
Zion, Leland

WESTERN NORTH CAROLINA CONFERENCE

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Piney Mountain (Piney Mountain-Davis Chapel-Pisgah Chg.)

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Grace, Asheboro
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Trinity Memorial, Trinity

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Moravian Falls

Salisbury
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Pine Bluff (Midland Charge)
Providence (Providence-Bethel Chg.)
Cooleemee
*Mt. Olivet (Davidson Charge)
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Winston-Salem/Northeast District
Dobson (Dobson Charge)
Stony Knoll (Dobson Charge)
Pinnacle

Duke Given Funds for Kenan Professorship

Duke University President Terry Sanford announced at commencement June 1 that Duke has been awarded a $750,000 gift for the purpose of establishing a William R. Kenan, Jr., Professorship.

The grant was made by the William R. Kenan, Jr., Charitable Trust of New York City honoring the late William Rand Kenan, Jr., a native of Wilmington, N.C., who became distinguished as a chemist, engineer, industrialist, executive, farmer and philanthropist.

Sanford said no decision has yet been made, either as to the selection of the first person to hold the distinguished chair or the field of study to which it will be assigned.

New Business Manager Appointed at Brevard

Brunner R. Hunt has been appointed business manager of Brevard College effective July 1.

Mr. Hunt succeeds E. Wannamaker Hardin, Jr., who has been business manager at the college since 1967. Mr. Hardin will remain at the college as acting chairman of the Division of Social Studies and Religion.

A native of Mississippi, Mr. Hunt received the B.B.A. degree from Emory University and the M.B.A. degree from Harvard University.

Presently he is in charge of personnel development at the Methodist Publishing House in Nashville, Tenn.

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THE HAMMER OF THE WORD

by Philip L. Shore, Jr.

John Wesley often had reason to be convinced that the powers of darkness were in league against him, for repeatedly we find in his *Journal* accounts of people trying to disrupt service or attempting bodily harm against him. That Wesley came through his experiences with relatively few scars was a mark of conquering meekness and his fervent persuasiveness; but even more, as he viewed it, it was a mark of the power of the word itself.

On Thursday, September 18; 1740, he recorded in his *Journal*:

"The prince of the air made another attempt in defence of his tottering kingdom. A great number of men having got into the middle of the Foundry began to speak big, swelling words; so that my voice could hardly be heard, while I was reading the eleventh chapter of Acts. But immediately after, the hammer of the word brake the rocks in pieces: All quietly heard the glad tidings of salvation; and some, I trust, not in vain."

Within ten days of this event Wesley records four other occasions when either he or the service he was leading was threatened with violence or interrupted with cursing and swearing.

Wesley writes again:

"Many more who came in among us as lions, in a short space became as lambs; the tears trickling apace down their cheeks, who at first most loudly contradicted and blasphemed. I wonder the devil has not wisdom enough to discern that he is destroying his own kingdom. I believe he has never yet, at any one time, caused this open opposition to the truth of God, without losing one, or more, of his servants, who were found of God, while they sought him not."

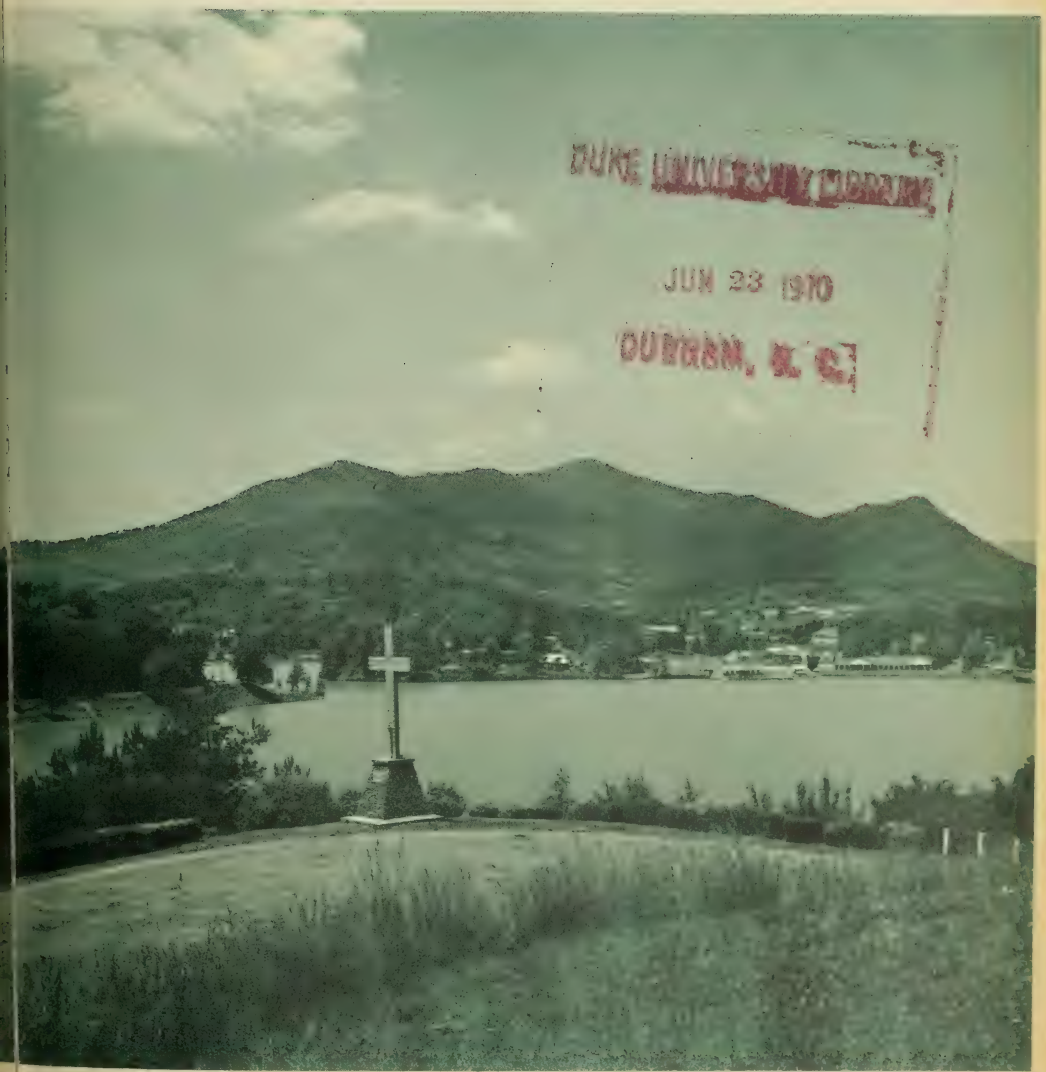
The experience of Mr. Wesley is not unknown to latter day Methodists, but we laymen and ministers do need to learn to trust the "hammer of the word" to do what we can do to confound the enemies of the abundant life. Although the effect of the hammer of the word may not be immediately visible in the routing of the minions of the devil, we must live in the confidence that we have the truth, The Word, revealed to us in Jesus Christ and that this truth must prevail. Our part is to be the more daring in its proclamation so that the world may see the power of "the hammer of the word."

The Rev. Dr. Shore is minister of Memorial United Methodist Church, Thomasville.

DIV. H.

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., June 18, 1970 No. 25



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DURHAM, N. C.

A view of the Lake Junaluska Assembly, site of the Western North Carolina Annual Conference, June 10-14. A list of the appointments for 1970-71 is carried in this issue as well as other conference news and pictures.

WHERE IT IS

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by James C. Stokes

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OPPORTUNITIES

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Calendar of Coming Events

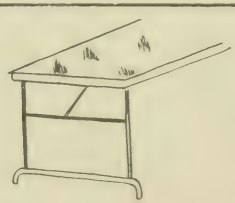
LAKE JUNALUSKA ASSEMBLY

June 22-27—Lay Institute for Evangelism Conference
June 22-27—Glenn Draper Youth Choral Workshop
June 25-28—Weekend Ashram
June 27-July 3—Southeastern Jurisdiction Youth Conference
July 2- 5—Southeastern Choir Festival
July 6- 9—Southeastern Jurisdiction Conference on Social Concerns
July 6-11—Western North Carolina Senior High Celebration
July 7- 9—Southeastern Jurisdiction Commission on Archives and History
July 9-12—Southeastern Convocation on Enriching Marriage and Family Life
July 12-16—Southeastern Jurisdiction Ministers' Conference
July 16-19—Southeastern Jurisdiction Laymen's Conference
July 19-26—Southeastern Jurisdiction Conference on Christian Mission
July 19-26—Youth and Missions Conference
July 20-24—Regional Workshop in New Church Development
July 24-26—Weekend Conference for Local Church Commissions on Missions
July 26-31—Candler Camp Meeting
July 26-31—Conference on Evangelism
July 31-Aug. 2—Weekend Conference for Chairmen of Local Church Commissions on Evangelism
Aug. 2- 5—Association of Conference Commissions on Worship
Aug. 2-14—Leadership and Laboratory Schools
Aug. 3- 7—Ecumenical Seminar
Aug. 3- 7—Southeastern Institute of Church Music
Aug. 6- 9—Annual Church Ushers' Conference
Aug. 7- 8—Junaluska Board of Trustees Annual Meeting
Aug. 13-16—Southwide Lawyers and Doctors Seminar

WESTERN NORTH CAROLINA CONFERENCE

June 19-21—Western North Carolina Young Adult Assembly
June 22-27—Western North Carolina Senior High Vision
June 28 —Winston-Salem District Set-up Meeting, Stokesburg Church Walnut Cove 3:00 p. m.
June 28 —North Wilkesboro Program Council and Set-up Meeting First Church, North Wilkesboro.





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Scandinavian Caravan Arrives In N. C.

The Scandinavian Youth Caravan will arrive in North Carolina tomorrow, and will be visiting among churches of the Western North Carolina Conference through the second week of August.



SORENSEN

There are nine members of the caravan team, which includes young Methodists from Sweden, Finland and Denmark. Since 1955 an exchange of Youth Caravaners has been under way between Western North Carolina and Scandinavian Methodism.

Miss Kari Sorensen lives in Hamar, Norway. She is a leader of a girl scout group, sings in the youth choir and has photography as a hobby.

Per Wallstedt, from Molndal, Sweden, is very active in sports, especially



WALLSTEDT



KARLSSON

archery and all types of ball games. A musician, he plays the double bass and cornet.

Miss Sol-Britt Karlsson, Gothenburg, Sweden, expects to be a public schoo teacher when she finishes college. Sh is a Sunday School teacher and sing in the choir in her local church.

Miss Margareta Lindstrom lives i Boras, Sweden, and is a student nurs at the city hospital in Gothenburg. Sh teaches a children's Sunday Schoo class.

Miss Helga Fotland comes fro Bergen, Norway, and is in her secon year of college. She sings in the choi



LINDSTROM



FOTLAND

teaches in the church school, and very active in the youth center pr gram of her city.

An active member of the Methodi Church in Oslo, Norway, Miss Ann Kari Wendel sings in the youth cho and works with the youth group. Sh plans to be a social worker.

Karl Hamberg is studying nav architecture and marine engineeri at the Technical University of He sinki (Finland). He likes water spo and is skilled in operating boats.

Christian Elfving of Grankul Finland, has been a part of the cam ing program of his church gro since he was 10 years of age and i now a leader of their winter campi program.



WENDEL



HAMBERG



ELFVING



DEGERLUND

Miss Margaretha Degerlund, also from Grankulla, is a student at Helsingfors University and is studying psychology and microbiology.

After a three-day orientation session in Waynesville, the group will divide into two teams. Their schedule is as follows:

June 21-27, Camp Tekoa, Hendersonville; The Youth Assembly, Lake Junaluska;

June 27-July 4, First Church, Mt. Holly; Camp Tekoa;

July 4-11, The Youth Assembly, Junaluska; Cashiers United Methodist Church;

July 11-18, Faith Church, Gastonia; Calvary Church, Greensboro;

July 18-25, Trinity Church, Asheville; College Place, Greensboro;

July 25-Aug. 1, Wesley Memorial, High Point, West Market Street, Greensboro;

Aug. 1-8, Prospect Church, Monroe.

Aug. 8-14, Myers Park, Charlotte; First Church, Charlotte.

The Caravan program is sponsored by the Conference Board of Education.

COLLEGES RECEIVE FOUNDATION FUNDS

Shares of the largest amount ever distributed by the North Carolina Foundation of Church-Related Colleges were received recently by four Methodist-related colleges in North Carolina.

Gifts through the Foundation totaled more than $713,000 from business and industry in support of the 25 member institutions.

Brevard College received a check for $23,438.08; Greensboro College, $24,897; Pfeiffer College, $24,000, and High Point College, a comparable amount.

GRANT BOOK MAKES BEST-SELLER LIST

Whiskey at the Wheel: The Scandal of Driving and Drinking by Marse Grant, editor of the **Biblical Recorder,** has just made its first appearance on the list of "Best Selling Christian Books" compiled each month by **Christian Bookseller** magazine, authoritative trade publication serving the religious book industry. The list is a monthly compilation based on a nationwide survey taken by the magazine.

The three printings of **Whiskey at the Wheel** have totaled more than 30,000 since it was published in January. Two states have inquired about a special printing of 20,000 or more.

Impressions of an Annual Conference



A number of ministerial members of the conference who have been serving as chaplains were present. Some of them are pictured above as they came to the platform at the invitation of Bishop Hunt, and were recognized. Seated to the left of Bishop Hunt are Bishop Paul Hardin, Jr., of the Columbia, S. C. area, and the Rev. W. T. Medlin, conference secretary.

The setting is exquisitely calculated to induce leisure and relaxation. The lake's wavelets gently lap at the green shore. The mountains reach up mightily toward the cloud-flecked azure of the heavens. Maples, oaks and willows wave gently to one another, keeping time to the slow pulse beat of nature at its lazy best.

The month is June. Surely, of all places and times this one of Junaluska in June would seem to be most incongruous for the hurry and bustle, the speeches and reports, of an annual conference. The wonder is not that delegates drift in and out of many-portaled Stuart Auditorium. The marvel is that so many stay within for as long intervals as they do.

But if the sheer beauty and tranquility of the scene is distracting, it is also inspiring. It inspires quiet worship and induces a largeness of spirit which is needful at a Methodist annual conference. All sights remind one that God is not only in His heaven but very evidently on earth.

As for the Western North Carolina Annual Conference itself, this one was a good one. We hesitate to say more too precipitously, remembering how we are prone to evaluate the last one as the best one ever or the worst one ever. This one had its light moments. It also did some floundering. But like a homing pigeon, it ultimately got back to the right place.

This place, for the people of God must remain that resting place for the soul, where headstrong, divided people meet as guests of the Holy Spirit, and realize anew their sense of oneness. This conference, like many others we have seen, was at times torn by strife, by honest differences of opinion. But its members responded also to those strong impulses toward peace and understanding which God gives to his children. We remembered who we are and whose we are at those very moments when we were most in danger of forgetting.

The conference listened to a great preacher, Dr. Marshall T. Steel, as he shared his convictions, his hopes, his aspirations about the Church and its ministry. It heard an outstanding statesman and educator, former Governor Terry Sanford, now president of Duke University, outline some bold and wise strokes on how state government and the church-related college could work together in meeting common responsibilities. It heard Dr. Robert F. Lundy deliver a message of much weight and substance as he spoke at the Service of Ordination on Saturday night. It gave attention to eloquent and earnest words from some from its own midst, including two prominent ministers, Joseph B. Bethea and Eugene C. Few; and its conference lay leader, William R. Henderson. A great overflow crowd was deeply moved as it participated in a multimedia celebration of Christian Worship, "Beyond the Dream", a drama written and produced by Dr. James E. Hull of Greensboro College.

The annual conference reached its climax in its final session on Sunday morning as Bishop Hunt—who had presided at all sessions with unflagging patience and unfailing fairness—brought a message which was grounded in theological perspectives and delivered with force and grace.

These were the highlights, the experiences to be remembered the longest. Interspersed among them were reports and resolutions and recommendations. Some quickly passed into the records, others were debated and rejected or approved.

As we have intimated, there was controversy on certain issues. Interestingly enough almost all of these were upon concerns which had not found their way into the Report Booklet. They were issues which were available to the delegates in written



For the Friday morning devotional message, Mr. William Henderson, conference lay leader, was the speaker.

form only a scant two or three hours before they were to be dealt with upon the conference floor. They were in the area of social concerns. The conference had scheduled half an hour for the report of the Board of Christian Social Concerns. But approximately five hours were consumed in discussions dealing mainly with abortion, with conscientious objection to "a particular war, national policy or action", and to a statement on Vietnam and the Cambodian operation.

At long last, the board's statement on abortion was adopted by a slim majority. Its initial statement on conscientious objection was referred back to the board for revision. (The considerably changed document was later approved on voice vote). Its resolution about Cambodia was defeated, after a substitute resolution had first gone down in defeat. Much later, wearied by debate, the conference passed a somewhat more palatable statement on the Southeast Asia situation.

In explaining why such complex and controversial subjects were not offered in the Report Booklet, spokesmen for

(Continued on page 10)

NIXON, CASH VISIT TENN. CRUSADE

President Nixon and Johnny Cash were visitors and participants in the recently concluded Billy Graham evangelistic crusade at Knoxville, Tenn. Well over a half a million people were said to have filed into Neyland Stadium during the days of services.

The Nixons were greeted on Thursday evening, May 28 by what has been said to be the largest gathering ever assembled in Tennessee—approximately 100,000 people, who overflowed the stadium. President Nixon brought a 13-minute message and was given a huge ovation by the largely friendly crowd. However, about three hundred anti-war demonstrators, carrying signs which said "Thou shalt not kill" gathered in one section of the stadium and shouted slogans throughout much of the service.

Singer Johnny Cash, who has emerged as today's champion of the downtrodden and troubled, was on the program on Sunday night, May 24. He brought his entire television show cast. Besides singing four songs, Cash spoke a word of warning to youth about drugs. He stated in part, "I'd like to ask the young people to take it from a man who's been there that knows what he's talking about."

He continued, "In plain everyday words, my young friends, it ain't worth it. There's a beautiful thrill and ecstasy that comes from some drugs the first time. But then as time goes by, and it only takes a short time, you cross that line between ecstasy and terror and that's where you stay—on the terror, the horror side of that line."

"I escaped", said Cash. "I was lucky beyond measure. Don't try it. It ain't worth it."

The Crusade drew 45,000 people the opening night and averaged well over 50,000, including many of the approximately 25,000 students at the University of Tennessee. About half of those responding to the invitation were in the 13 to 25-year age bracket.

Four of the Crusade services are due to be telecast throughout the United States and Canada on June 22 to 25.

TAR HEEL ELECTED TO YOUTH COUNCIL

David Harvin, 19-year-old University of North Carolina junior from Laurinburg, N. C., has been named a "youth associate" for the United Methodist Council on Youth Ministries (UMCYM). He will share the responsibility for a one-year term beginning on June 12. The other youth elected is Miss Myrna Gum of Bozeman, Mont. They will succeed Miss Jean Boening, of St. Paul, Minn. who is entering Carleton College, Northfield, Minn. this fall.

Now linked administratively with the Division of Coordination, Research and Planning of the Program Council, and headquartered in Dayton, the council was formerly attached to the Division of the Local Church of the Board of Education.

Mr. Harvin was director of the Wesley Coffehouse Project at the Wesley Foundation in Chapel Hill last year. He has served as editor of his conference Council on Youth Ministry newsletter, and was recently a leader in the U. N. C. student strike in response to the Cambodian invasion.

N. C. MINISTERS' WIVES MEET

On June 4, approximately 150 members of the N. C. Ministers' Wives' Association were present at the Greenville Golf and Country Club for the forty-first Annual Luncheon.

Mrs. J. V. Early, wife of the host pastor, gave the invocation.

Mrs. W. R. Stevens, wife of the Greenville District Superintendent, extended a welcome, and Mrs. Owen Fitzgerald responded in poetic form for the wives.

Mrs. A. F. Fisher, president, conducted the business session, recognizing the charter members and welcoming the brides.

Mrs. Norwood Jones, vice-president, introduced Mrs. Lillian Owens and Mrs. Alicia Butler, natives of Chile, who presented a musical program. They sang in Spanish and in English, accompanying themselves with guitars and the accordion. These young ladies now live in North Carolina, as Mrs. Owens' husband is a minister in the N. C. Conference, and Mrs. Butler's husband is a professor at Louisburg College.

Special appreciation was expressed by Mrs. W. R. Stevens to the other wives in the area and to the ladies in the Greenville churches for the beautiful arrangements of spring flowers and all their help in preparing for the occasion.

Littleton College Assn. To Meet In Rocky Mount

ROCKY MOUNT . . . . Rev. Paul Carruth, district superintendent of the Rocky Mount District, will be the guest speaker for the meeting of the Littleton College Memorial Association which will be held at the Library at North Carolina Wesleyan College on Saturday, July 11. The meeting will open with a Coffee Hour held at the Library at 10:00 a.m.

Dr. Thomas A. Collins, president of the College, will preside at the morning devotional program. Miss Ophelia Barker of Milton will present a special tribute to the memory of Mrs. Lula Hester Rhodes, wife of the president of Littleton College. Mrs. Rhodes was a native of Granville County and a teacher of voice at the college. She was a graduate of Greensboro Female College and had studied music in New York City. She served as the supervisor of the Boarding Department at Littleton College and of music practice.

Like so many of the girls whom she taught, Mrs. Rhodes was the daughter of a Methodist minister.

Mrs. Delle McGowan Crissman, of Rocky Mount is president of the Littleton College Memorial Association and Miss Barker is secretary. Mrs. Crissman will preside at the business session which will be held in the college cafeteria following the annual Association Luncheon.

Rogers To Leave Junaluska

Barry L. Rogers, program director and associate executive director of the Lake Junaluska Assembly for the past five years, has resigned to accept a position with the state government of North Carolina. He will make the shift on July 1.

During his stay at Lake Junaluska, Rogers has been active in civic affairs in the Waynesville area, and his wife, who had served as organist for the Assembly for several years, is currently organist for the First United Methodist Church of Waynesville.

IMPRESSIONS OF AN ANNUAL CONFERENCE

(Continued from page 7)

the board stated that they had gone to Lake Junaluska without any intention of introducing anything other than what was in their printed report. However, during their meeting at Lake Junaluska shortly before the opening of annual conference, they decided to incorporate the additional material. It must be said for this board that it has shown itself to be a hard working group of very capable people. The conference owes it a debt of gratitude for the creative leadership it is giving in so many areas of our common concern.

Nevertheless, this editor takes a serious view of the practice of bringing forward papers and resolutions upon complex and controversial issues when delegates have not had time to study their contents. In recent years, the WNC conference has instituted the practice of printing the reports of boards and commissions and making the printed matter available to delegates beforehand. It has also set up district briefing sessions for delegates, so that issues to be dealt with at annual conference could be discussed a week or ten days prior to the opening of annual conference.

We acknowledge that the Cambodian operation may have been of such recent date that the board did not have time to formulate a position by an early May date. But this could in no wise be said of the two other issues mentioned above. Moreover, we believe that where complex issues are offered too late for inclusion in the Report Booklet, they should lie on the table for at least twenty-four hours after having been placed in the hands of delegates at annual conference.

The conference provided for studies to be carried out during the coming year. One is to be an investigation into how reserve funds of the conference were being used, with a view to their possible use as "a viable instrument of reconciliation." Another is a continuation of investigation into location of a possible new headquarters building. Still another study concerns



The report of the Program Council came on opening day of the conference. Dr. J. Clay Madison, Director, is shown speaking, while seated in the background are left to right, John Borchert, and the following ministerial staff memberss James Ferree, William Brantley, Tom Lee, Claude Young, and Paul Duckwall. Associate Program Directors C. C. Herbert, and A. C. Kennedy, Jr., and Miss Louise Robinson, coordinator for children's ministries, were not present when the picture was taken.

parish realignments. The organization, goals, resources and mission of the conference represents another area to be studied. Then, the possibility of establishing a home for unwed mothers is to be looked into.

The statement adopted on abortion is as follows: "We recommend to the North Carolina Legislature that the North Carolina abortion laws be amended to legalize abortions performed prior to viability upon the decision of the pregnant woman and her chosen duly licensed medical doctor." "Viability" here refers to that point in the development of the fetus when it may be considered a living creature.

The Cambodia and Southeast Asia statement, to be sent to the North Carolina congressional delegation urged them "to exercise your constitutional rights in relation to the undeclared war in Southeast Asia by (1) re-examining your position and role in Southeast Asia to take necessary congressional action to assure that the President's intent to withdraw troops from Cambodia by June 30, 1970, is carried out. (2) By re-examining our position and role in Southeast Asia and by having Congress see that all U. S. forces are removed from Southeast Asia by the earliest possible date." Accompanying the message was to go the information that it was passed by a vote of 356 to 342.

Authorization was granted for the setting up of a conference Committee on Religion and Race, with a total membership of approximately fifty persons. Each district is represented by at least three persons on this committee, as it was constituted.

The Plan of Union of the Consultation on Church Union (COCU) was recommended for study by the local churches. The Women's Society of Christian Service submitted a request that the conference consider granting larger representation to women by electing more of them as delegates to General Conference and to Jurisdictional Conference. $75,000 was set as a goal for the Race Relations Day offering, and it was recommended that churches take a donation to this fund as an educational special.

Approximately 1600 delegates registered, which may be slightly less than the number last year. The treasurer reported that the conference paid out on its World Service and Conference Benevolences, but only by an eyelash. The figure for this year was $1,168,955. The grand total paid for the year for all purposes was $24,203,964.

As for membership, the conference experienced a slight net gain of 302 members. 5,293 were received on confession of faith as compared to 5,626 last year. Total membership now stands at 283,006.

Two new district superintendents were appointed. They are Dr. J. G. Huggin who goes to the High Point district replacing Dr. E. H. Nease, Jr., and the Rev. Douglas Corriher who succeeds the Rev. A. G. Lackey on the Marion district.

The Ministers Wives Fellowship, in a luncheon meeting on Saturday, elected the following officers for the coming year: president, Mrs. Gilreath G. Adams, Jr.; vice-president, Mrs. Tom Lee; recording secretary, Mrs. Marshall McCallum; corresponding secretary, Mrs. Neal E. Smith; treasurer, Mrs. John C. Davis; and historian, Mrs. J. C. Groce, Jr. Moving day was set for Wednesday, June 24.

In his closing message Sunday, right before the reading of the appointments, Bishop Hunt preached on the topic "The Things That Remain—One Man's Creed." He stated in part: "The great need of our day is for a remarriage of the best of pietism and the best of activism. Unless we have both, each will perish."

—J. C. S.

Appointments—WNC Conference—1970-71

(Note: Changes in appointments from 1969-70 are indicated by *italic*)

ALBEMARLE DISTRICT

District Superintendent—J. Elwood Carroll
Albemarle: *Central—Roger W. Tucker*
First Street—C. Marvin Boggs
Main Street—Oscar L. Easter
Parkway-Pine Grove—John W. Belk (A)
Tabernacle—William B. Farmer (LP)
Albemarle Circuit—Howard E. Stuart (LP)
Ansonville—Cleveland S. Duke, Jr. (LP)
Badin—Charles W. Randolph
Bethany—J. C. Swaim
Bethel-Palestine—Foster R. Loflin (A)
Bethlehem—R. Harold Strader
Camp Ground—Hayward L. Morrison (LP)
Friendship—John T. Gantt
Hebron—John W. Lockman (LP)
Indian Trail-Stallings—Mark F. Wimmer
Lilesville—T. A. Plyler, Jr. (P)
Marshville—Giles O. Bowman
Mineral Springs—R. M. Kitley
Monroe: Benton Heights-Midway—Foy L. Brooks (LP)
Central—Jacob B. Golden
Memorial-Sutton Park—W. R. Doser
Morven—Luther C. Harris (A)
New Hope-Bethel—Jimmie C. Furr (LP)
New Hope-Trinity—Hugh D. Sims (LP)
New London-Bethesda—R. G. Tuttle, Jr.
Norwood—James P. Hornbuckle, Jr.
Norwood-Oakboro—Forrest E. Church (LP)
Peachland—David E. Hubbard
Polkton—Edgar F. Kale (A)
Prospect—J. G. Allred
Richfield-New Mt. Tabor—Edward L. Biggers (LP)
Rolling Hills-Grace-Bethel—R. L. Poindexter, Jr. (A)
Salem—A. B. Weaver (LP)
Stanfield—J. G. Allred, Jr. (P)
Stony Hill-Rundall—J. Hurley Thomas, III
Unionville—A. L. Kesler (A)
Wade—Lawrence C. Morton (LP)
Wadesboro: First—Ernest D. Page
Waxhaw—James R. Faggart
Weddington—Ernest U. Stephens
Wesley Chapel—James F. Weekley
Wingate—George E. Thompson

ASHEVILLE DISTRICT

District Superintendent—W. Harold Groce
Acton—W. C. Clark
Asheville: Abernethy—John H. Christy, Jr.
Asbury Memorial—Norman H. Pusey
Berry Temple-Wilson's Chapel—James T. Jones
Bethesda—Warner B. Milner
Biltmore—R. Paschal Waugh
Central—Thomas B. Stockton
Central Associate and French Broad—Ronald A. Koonts
Elkwood—John M. Nelson
Emma-Green Memorial—J. Holt Madison
Groce—B. A. Haire
Haywood Street—James B. McLarty
Oakley—Robert E. Boggan, Jr.
Riverview—Enoch G. Ball, Jr. (LP)
St. Paul's—James E. Rink
Trinity—J. W. Braxton
Associate—Dwight E. Whitlock, Jr.
Avery's Creek—Sammie L. Martin
Bald Creek—Furman J. Rogers (A)
Balfour-Moore's Grove—Furman A. Wright
Barnardsville—E. O. Peeler (RS)
Bethany-Tweeds—E. O. Queen (LP)
Bethel—Tom M. Mason (A)
Black Mountain—J. M. G. Warner
Brevard: *First—Orion N. Hutchinson, Jr.*
St. Timothy—Joseph M. Reeves
Burnsville—W. Ralph Jacks
East Flat Rock—Eugene C. Johnson, Jr.
Edneyville—Mrs. C. G. Norton (LP)
Etowah-Cummings Memorial—James B. Thomas
Fairview-Sharon-Nesbitt's Chapel—Robert M. Harris
Fanning's Chapel—A. Jack Waldrep
Fletcher—Harlan L. Creech, III
Francis Asbury—Terry L. Hammill
Grace-Dix Creek—H. Wendell Brittain
Hendersonville: First—J. Garland Winkler
Associate—Roy David Cox (P)
Hot Springs—L. Paul Heafner (P)
Laurel Hill-Brown's View—John E. Jones (LP)
Leicester-Bell—Bennie Walters (A)
Marshall—W. Claude Clark (RS)
Mars Hill—James B. Long, Jr.
Associate—James Hayes (LP)
Mills River—Robert E. Early
Montmorenci—Edwin Carter
Newdale—Fred Atwater (LP)
Oak Hill—R. Gilmer Wagoner
Oteen-Azalea—W. H. Key (A)
Piney Mountain-Davis Chapel-Pisgah—Kenneth Eller
Pleasant Hill—Charles D. Mehaffey (RS)
Rosman—Henry M. King
Salem-Clark's Chapel—Leslie F. Ditchfield
Associate—Elizabeth Ditchfield (LP)
Saluda—Eugene C. McDowell (LP)
Sandy—Paul Greene (LP)
Sardis-Reeves—Mark Q. Tuttle (RS)
Skyland—Henry F. Flowers
Snow Hill—Budd Ellington, Jr.
Swannanoa-Tabernacle—Donald C. Davis
Tryon-Columbus—A. Glenn Lackey
Weaverville—D. Bryce Parker

CHARLOTTE DISTRICT

District Superintendent—Harlan L. Creech, Jr.
Asbury-Huntersville—V. A. Morton
Blair Road—H. E. Blackmon (LP)
Charlotte: *Aldersgate—M. G. Perkins*
Belmont Park—John S. Jordan
Big Spring—N. L. Oliver
Calvary—J. Leo Pittard
Central—George H. Needham
Chadwick—Kelley R. Jones
Christ—E. R. Freeman
Cokesbury—B. K. Bass
Cole Memorial—William C. Sides, Jr.
Commonwealth—Ray F. Swink
Dilworth—R. T. Montfort
Associate—William B. Ellison
Associate—Wesley R. Strong
Duncan Memorial—James J. Boles
Epworth Lane—G. Clifton Ervin (RS)
First—H. Eugene Peacock
Associate—John James Miller
Minister of Education—William Cole
Grace—Robert L. Carter, Jr.
Hawthorne Lane—J. Alton Fitzgerald
Associate—John K. Ferree
Hickory Grove—R. J. Crowder
Associate—C. Clyde Levergood (RS)
Hidden Valley—Richard A. Howle
Homestead—George E. Auman
Kilgo—L. R. Akers, Jr.
Memorial—James S. Bellamy
Moore's Chapel-Steeleberry—T. Paul Starnes, Jr.
Mouzon—Gene H. Little
Myers Park—R. G. Tuttle
Associate—G. G. Adams, Jr.
Associate—Erman F. Bradley
Oak Grove—Frank F. Wooten
Plaza—Robert L. Moore
Pleasant Grove—H. D. Garmon
Providence—R. Herman Nicholson
Associate—C. M. Worthy, Jr. (P)
Purcell—M. Marion Workman
St. Andrew's—George P. Robinson
St. James—C. A. Rhinehart
St. John's—M. Preston Hughes, Jr.
St. Luke—Harold C. Austin
St. Mark's—Clarence E. Strickland
St. Paul—H. Glen Lanier
St. Stephen's—James M. Armstrong, Jr.
Sharon—John L. McWhorter
Simpson-Gillespie—James E. McCallum
Spencer Memorial—B. J. Dennis
Thrift—Neil E. Smith
Tuckaseegee Road—Roy L. Eubanks
Wesley Heights—Fred R. Barber
Davidson—Robert M. Smith, Jr.
Fair View—Franklin W. Grice, Jr.

Harrison-Marvin—W. H. Osborne, Jr.
Hill's Chapel—David L. Baxter
Lake Norman—Clifford A. Weller
Lowesville Circuit—Robert H. McDowell
Matthews—T. H. Swofford, Jr.
Mt. Holly: Aldersgate—Wm. Clifton Stroupe
Burge Memorial-Hunter's Chapel—James M. McLean (LP)
First—Sherrill B. Biggers
Mount Zion—P. H. Gibbs
Pineville—Claude J. Hartsell
Riverbend-Snow Hill—Harry Queen (A)
Rock Springs—Louis H. Murray
Trinity—J. M. Taylor, Jr.
Zoar—Wm. Edwin Dennis (RS)

GASTONIA DISTRICT

District Superintendent—Charles D. White
Asbury—Miles A. McLean
Belmont: Ebenezer—Jack D. Harris
First—Cecil G. Hefner
Park Street—Kelley C. Brendle
St. Mark's—E. Boyd Stokes
South Point—W. C. Belcher (A)
Belwood—Cletes A. Pope, Jr.
Bessemer City: Bethea—To be supplied
First—George E. Lyndon, Jr.
Bethesda—Robert W. Little
Bethlehem-Bess Chapel—E. D. Cantor, Jr. (P)
Boger City—Joe L. Ervin
Casar—Ben T. Steele
Cherryville: First—Glenn R. McCulley
Cleveland Circuit—V. N. Allen (A)
Clover Hill-Oak Grove—E. Lee Ellis (P)
Concord-Mary's Grove—H. Gwyn Clayton (A)
Cramerton: Cramer Memorial—A. G. Perkins
West Cramerton—Clark Poole (LP)
Crouse—J. E. Greene
Crowell Memorial-Palm Tree—M. E. Seehorn (A)
Dallas: First—George C. Starr, Jr.
El Bethel-Hoev Memorial—E. L. Murphy (A))
Fallston: Friendship—W. Rayvon White
Gastonia: Bradley Memorial—Gilbert Miller
Covenant—T. Dale Holcombe
Epworth-Kelly's Chapel—Wyatt P. Cole
Faith—James S. White
First—Charles E. Shannon
Associate—Howard R. Jordan
Minister of Education—W. Kirk McNeill
Mavlo—Zane G. Norton
Myrtle—J. S. Higgins
Smyre-Puett—C. G. Sherrill
St. John's—Kenneth A. Horn
Trinity—Reece E. Cook, Jr.
High Shoals-Iron Station—B. E. Poole (A)
Hinton's Chapel-Mt. Pleasant—Marion W. Walton (LP))
Kings Mountain: Central—D. B. Alderman
Galilee-St. Paul—T. A. Powell
Grace—N. C. Bush
Laboratory-Landers—R. A. Clanton, Jr.
Lawndale-Double Shoals—Don Fisher
Lincoln Circuit—M. M. Armstrong
Lincolnton: *First—Courtney B. Ross*
Rhyne Heights—Herman C. Beck
Lowell-McAdenville—K. Wesley Judy (P)
Messiah—C. Garland Young
Northbrook—John A. Petty
Palm Tree—Wm. T. Forbis
Pine Grove—Keys Pendleton (LP)
Pisgah—A. Gayle Ford
Polkville-Rehobeth—Hubert C. Clinard
Saint Paul—Howard Haskell (LP)
Sharon-Boiling Springs—T. Dixon Adams
Shelby: Aldersgate—Earle R. Haire
Central—Dwight B. Mullis
Durham-Philadelphia—Marshall McCallum
Hoyle Memorial—Wade R. Bustle
Lafayette Street—Harold R. Simpson
Stanley—J. C. Grose, Jr.
Sulphur Springs—I. M. Brendle
West Lincoln—Fred Lee Baker (A)

GREENSBORO DISTRICT

District Superintendent—Julian A. Lindsey
Bass Chapel-Raleigh Crossroads—Wm. R. Royster, Sr.
Bethlehem—Robert M. Hardee
Brown Summit—E. W. Johnson (LP)
Collins Grove-Holmes Grove—John A. Gray (LP)
Friendship—Jesse G. Wilkinson (RS)
Gethsemane—A. A. Ferguson
Gibsonville—David M. Cowart
Greensboro: Bessemer—Conrad C. Washam
Browning Chapel—P. E. A. Adoo (P)
Calvary—Raymond J. Hahn
Carraway Memorial—Malcolm C. Reese
Centenary—W. T. Medlin, Jr.
Christ—Brunson Wallace
Associate—Frank Jeffers
College Place—J. Bernard Hurley
Associate—Charles Edward Morton (LP)
Glenwood—Walter R. Thompson
Grace—Robert H. Stamey
Associate—Lawrence C. Adams
Groometown-St. Andrews—Roy G. Steed, Jr.
Hinshaw Memorial—Milton G. Widenhouse
Mt. Pisgah—Ronald A. Overcash
Muir's Chapel—Ivan A. Stephens
Newlyn Street—C. Jerome Huneycutt
Proximity—Raymond L. Wilkinson
St. John's—Henry A. Justice
St. Matthews—Joseph B. Bethea
St. Paul—James C. Stokes, Jr.
Trinity—Roy C. Putnam
Union Memorial—Avery E. Robinson
Warren Street-Mt. Carmel—Joseph B. Jowers
West Irving Park—Paul D. Lowder
West Market Street—Harley M. Williams
Associate—Earl K. Gibson
Associate—Ron L. Hall
Associate—Paul M. Bradley
Guilford College—James S. Gibbs, Jr.
Haw River Circuit—Joseph C. McMurray
Hickory Grove-Sedgefield Lakes—F. Don Beaty
Laughlin Memorial-Summerfield—Walter N. Johnson (LP)
Lee's Chapel—Dan P. Stowe
Midway Circuit—W. A. Knight (LP)
Moriah—A. James Clemmer
Mount Pleasant—Herbert T. Penry, Jr.
Mount Pleasant Circuit—Clyde W. Faulkner
Mount Tabor-Celia Phelps—David Harkness
New Goshen—Eugene Black
Oak Ridge-Morehead—Floyd L. Berrier
Pleasant Garden—W. B. A. Culp
Rehoboth—Wayne Billings
Sedalia—Lawrence Johnson (LP)
Summerfield—Ray L. Stephens
Tabernacle—William H. Dyar

HIGH POINT DISTRICT

District Superintendent—J. G. Huggin
Archdale—Earl C. Black, Jr.
Asheboro: Brower-West Chapel—Billy Wayne Stamey
Calvary—Joe C. Daniels
Central—W. Calvin Leonard
First—George C. Rudisill
Associate—W. Kenneth Brown (P)
Giles-Charlotte-Mt. Shepherd—Melvin M. Becker (LP)
Grace-New Union—Lee Roy Hunt (LP)
St. Luke—Andrew W. Brown, Jr. (LP)
West Bend—Billy W. Hunter
Bethany-Gray's Chapel—Mitchell C. Murrow
Bunker Hill-Sandy Ridge—William C. Crummett
Burnett's Chapel—Harold D. Shives (LP)
Cedar Falls—Ervin H. Hauser
Coleridge—Herbert M. Jamieson
Empire Circuit—Garland L. Warren (LP)
Fairfield-Randolph Hills—Zeno C. Wright (P)
Fairview—Earl P. Crow, Jr.
Franklinville—Barry Osborne (P)
High Point: Brooks Memorial—Trevor C. Jones
Calvary—Grady R. Barringer
College Village—James P. Clodfelter, Jr.
Director Urban Ministries—Robert D. Weant (LP)
First—Ralph H. Taylor
Associate—T. J. Duncan
Highland—John F. Cagle
Lebanon—L. Lewis VanCannon
Main Street—A. L. Maxwell, Jr.
Mitchell's Grove—Howard R. Wilkinson
Montlieu Avenue—Gary H. Brown
Northwood-Contact Director—Jack B. Yarbrough
Oak View—Douglas Beard
Rankin Memorial—C. C. Murray
Saint Mark—Liston Sellers, Jr.
Saint Timothy—Edward Meyerhoffer (LP)
Ward Street—Kenneth R. Moore
Welch Memorial—J. Dwight Cartner (A)
Wesley Memorial—B. R. Fitzgerald
Associate—R. Delbert Byrum
Jamestown—Don G. Bridger
Julian—Carl A. Lain (A)
Liberty: First—Paul A. Bruton

Liberty Circuit—W. Howard VonConnon (A)
Mt. Gilead-Mt. Pleasant—Charles B. Walker (LP)
Mount Vernon—Benjamin D. Killian (LP)
Mount Zion-Zion Hill—I. C. Spinks (LP)
Oakdale-Vickrey—E. E. Hiatt, Jr.
Old Union-Mt. Lebanon—W. H. Yokeley
Ramseur: *Jordan Memorial—Dale G. Groh*
Ramseur Circuit—L. A. Thompson (LP)
Randleman: *First—Leroy A. Scott*
Randleman Circuit—Philip Vaughn (P)
Randleman-St. Peters—W. T. Brown
Seagrove—Everett B. Wright (A)
South Randolph—Henry C. Thompson
Spring Hill—Wm. L. Crowell
Trinity: *Memorial—C. Clay Manning*
Trinity Circuit—J. W. Jones

MARION DISTRICT

District Superintendent—W. Douglas Corriher
Altamont-Linville Falls—Mrs. P. F. Snider (LP)
Associate—P. F. Snider (RS)
Avery—Donald R. Freshour
Bakersville—D. M. Morrison (RS)
Banner Elk—M. Teague Hipps (RS)
Burke-McDowell—James E. Draper (LP)
Caroleen: First-Avondale—F. G. Bottoms
Cliffside-Chase Wesley—Morris J. Byers
Drexel: *Bethlehem—Aaron Moss*
Forest City: First—Don A. Payne
Pleasant Grove—R. F. Hilliard
Wells Springs-Brooks Chapel—J. G. Boyd, Jr. (LP)
Friendship-Shady Grove—G. A. Upton
Gilkey—Robert G. Wolfe (LP)
Glen Alpine—Horwood P. Myers, Jr.
Henrietta-Providence—Elton L. Strickland (A)
Hildebran—Ben T. Gantt (LP)
Marion: Addie's Chapel—George W. Slade (LP)
Clinchfield-Nebo—Clay J. Morgan
East Marion-West Marion—Bovce Huffstetler
First—N. Carson Williams
St. Mark's-Cross Mills—Rufus J. Essary (A)
Marion Circuit—Bobby W. Moody (A)
Mill Spring—Arelin Freshour (A)
Morganton: Bethel—Roy H. Lockridge
First—W. Jack Huneycutt
Associate—Howard L. Coleman
North—William N. Blanton, Jr.
Salem—John E. Davis, Jr.
St. Matthews—J. O. Prichard
Zion-Zion Memorial—T. A. Summey, Jr.
Mount Harmony—John H. Deyton (A)
Mount Hebron—John W. Herold (LP)
Newland-Elk Park—R. Keith Tutterow
Oak Grove-Salem—Fred Hill
Oak Hill—Collins M. Benfield
Old Fort-Ebenezer—Earl M. Hansel
Pleasant Hill-Bethel—Roy J. Summerfield
Red Hill-Tipton Hill—Floyd J. Wood (LP)
Rutherford College: Abernethy Memorial—Clegg W. Avett
Rutherfordton: First—Frank B. Cook
Spindale—R. J. Cooke
Spruce Pine—R. N. Burson
Associate—Grover C. Graham (RS)
Sunshine—Wayne Hoyle
Table Rock—G. B. Tomlinson (A)
Tanner's Grove-Kisler's Chapel—G. A. Carnwright (P)
Valdese—R. T. Houts, Jr.

NORTH WILKESBORO DISTRICT

District Superintendent—John R. Hamilton
Alleghany-Grayson—Shirley T. Jones (A)
Arbor Grove-Union—J. Frank Herman
Bethany—D. D. Holt (RS)
Boone: *Boone—M. V. Thumm*
Associate—A. J. Cox, III (P)
Deerfield—Wade E. Wright (A)
Boone Circuit—Byrd Metcalf (LP)
Boonville-Mitchell's Chapel—Derrell L. Parris
Center—R. H. Ballard
Creston-Green Valley—George W. Dalton
Elkin: *First—O. Dewey Smith*
Elkin Circuit—W. Ralph Surratt
Elkin-Jonesville—Oscar W. Burwick
Helton—George W. MacDow (LP)
Hiddenite—Robert W. Crawley
Jefferson—William E. Andrews
Jonesville—J. E. Hawkins
Miller's Creek—James L. McKinney
Moravian Falls—Herman H. Mandel (LP)
Mount Bethel—W. R. Ormond
Mountain Park-Grassy Creek—Frank M. Blalock (A)
Nathan's Creek—Baxter W. Proffitt (LP)
North Wilkesboro: First—Walter Lee Lanier
Associate—Wm. D. Clodfelter
Rocky Springs—Thomas E. Prichard
Saint Home-Philadelphia—C. W. Bailey
Saint Paul's—W. P. Elder (A)
Sparta—Ray S. Cody
Stony Point-Marvin—Benny T. Myers
Taylorsville—Edward D. Lee
Thurmond—Otis T. Hayes (LP)
Todd—Alvin G. Jones (LP)
Warrensville—Paul G. Kale (LP)
Watauga—D. H. Lutz (A)
West Jefferson—Robert W. Walters
West Yadkin—S. E. White
Wilkesboro—D. Austin Hamilton
Yadkinville—T. J. Howard

SALISBURY DISTRICT

District Superintendent—Melton E. Harbin
Bethel—Lawrence McCleskey
Boger's Chapel—Eddie Lee Black (LP)
Centenary—John E. Edwards
Center Grove-Friendship—Frank S. Starnes
China Grove: First—George Culbreth
South—F. E. Brown (LP)
Cold Springs—W. W. Pryor (A)
Concord: *Ann Street—Paul M. Cassell*
Center—G. Lee Pollock
Central—E. Paul Hamilton
Associate—E. J. Harbison (RS)
Epworth—G. Howard Allred
Forest Hill—Jesse L. Johnson, Jr.
Harmony—E. S. Cook
Kerr Street—Don E. Rollins
Westford—William A. Jarrett
Gay's Chapel—Earl A. Cook, Jr. (A)
Gold Hill-Bethlehem—T. E. Hendrix (LP)
Harrisburg—A. C. Waggoner (RS)
Kannapolis: *Bethpage—R. E. Kayler*
Jackson Park—Lawrence E. Barden
Memorial—William O. Bigham
Midway—J. Charles Reichard
Mt. Mitchell—J. Marion Fulk
North—David Argo
Royal Oaks-Mt. Carmel—Paul V. Ridenhour
Trinity—Paul R. Berrier
Landis—J. P. Heafner
Liberty—W. C. Cockman
Matton's Grove-Zion—Garry M. Deal (LP)
Midland—B. W. Clinard
Mt. Olivet—I. P. Rutledge
Mt. Pleasant—Hubert A. Brown
Mt. Tabor—R. Norman Beck
Oak Grove-Unity—E. R. Lynn
Providence-Bethel—Wade W. Benson (A)
Roberta—W. G. Hawks
Rock Grove—G. G. Gregory (A)
Rockwell—Wm. C. Currie (LP)
Rocky Ridge—William Sartin
Rowan—R. L. Cook
Salisbury: Coburn Memorial—W. B. Fitzgerald
First—D. Edwin Bailey
Associate—Ellis Rouse, Jr. (P)
Main Street-Long Street—Frank B. Turner
Milford Hills—Harold E. Wright
Park Avenue—Larry G. Bumgarner
Shiloh (Granite Quarry)—Joe B. Davis
Shiloh-Bethany—R. E. Sides
Spencer: *Central—Edward M. Heath*
West Rowan—Harry M. Sherrill (LP)
Woodleaf-South River—W. F. Lee (A)
Yadkin—E. R. Hilliard (LP)

STATESVILLE DISTRICT

District Superintendent—Jerry D. Murray
Balls Creek—Frank Pennigar
Bethlehem-Bethel—Olin B. Isenhour
Catawba—Charles E. Bruce
Center-Pisgah—M. C. Ellerbe (RS)
Chapel Hill-Christ—Robert Clinard
Claremont: Bethlehem—A. Frank Phibbs
Collier's-Baton—Marion M. Swann
Concord-Hopewell—John Oakley
Conover: *First—Don F. George*
Ebenezer—H. L. Blackwelder
Elmwood—F. Wade Kiker (RS)
Fairgrove—C. Jack Caudill

Grace Chapel-Ebenezer—John Wesley Cole
Granite Falls-Rhodhiss—Clark W. Benson
Harper's-Cedar Valley—Alvin A. Wilson
Hickory: *Bethel—Joe C. Davis*
First—Cecil L. Heckard
Associate—Harry Long
Hartsell Memorial-McQueen's Chapel—John J. Patterson
Highlands—Clyde L. Collins
St. John's—Thomas R. Sigmon
St. Luke's—Thad L. McDonald, Jr.
Westview—F. Doyle Freeman
Hudson—Worth A. Sweet
Lenoir: *First—Carlton G. Alspaugh, Jr.*
Associate—James Seegars (RS)
Smith Memorial-Harper's Chapel—Harry A. Smith
South Lenoir-Mt. Olivet—Marion J. Parker
Whitnel-Maria Chapel—John W. Kale
Littlejohn-Gamewell—J. W. Crawley
Maiden: First—W. B. Bobbitt, Jr.
May's Chapel-St. Paul's—Fletcher L. Andrews
McKendree-Rocky Mount and Director
Lake Norman Ministry—Billie Joe Parker
Mooresville: Broad Street-Jones Memorial—J. E. Houk
Central—Roy E. Bell
Port City—A. W. Stowe
New Salem-Cool Springs—Garland R. Stafford
Newton: Abernethy Memorial—C. B. Barr, Jr.
First—James H. Coleman
St. Paul-Mt. Beulah-Providence—John J. Patterson
Friendship and Director North Iredell
Cooperative Ministry—Everette H. Lowman
Harmony and Asst. Director—Carroll R. Lindsey
Union Grove and Asst. Director—Wm. W. Blanton
Pisgah-Trinity—W. E. Walker (A)
Plateau-Wesley Chapel—M. W. Heckard, Jr.
Rose Chapel-Providence—John P. Spillman, Jr.
Shiloh(Catawba County)—Charles R. McKinney
Shiloh-Wesley Chapel—Louis J. Woodard
Statesville: Boulevard—C. Moody Smith
Broad Street—Frank Jordan
Associate—M. G. Ervin (RS)
Monticello-Midway—Mike R. Howard
Race Street—John H. Barnes
Scott's Chapel—Paul H. Duckwall
Wesley Memorial—Lloyd Hunsucker
Terrell—Luther B. McPherson
Triplett—T. C. McLean
Troutman: First—W. Grady Burgin
Vanderburg—Robert W. Combs
Williamson's Chapel—Frank G. Richards, III (P)

THOMASVILLE DISTRICT

District Superintendent—Charles G. Beaman, Jr.
Advance-Mocks—Wm. C. Anderson
Bethany-Macedonia—Don E. Conrad (P)
Bethesda—Bruce A. Norwood
Bethlehem—Paul M. Hart
Canaan—C. Milton Young
Cid—O. C. Loy (RS)
Cooleemee—William H. Dingus
Davidson—Curtis L. Sides
Davie—Bennie B. Bearden
Denton: Central—Kenneth D. Crouse
Denton Circuit—J. C. Reynolds (A)
Dulins-Smith Grove—P. L. Wilkins, Jr. (P)
Elbaton—C. Bryce Smith
Eldorado—Jack D. Luther (LP)
Farmer—Jasper Boyd (LP)
Farmington—Joseph C. Phillips (P)
Good Hope-Arcadia—Albert Wellons
Hopewell—Robert L. Witty, Jr.
Lexington: *Christ Chapel-Ebenezer—Joseph S. Johnson*
First—A. Mitchell Faulkner
Associate—James T. Trollinger (P)
Parish—M. S. Laughlin
Trinity—Robert L. Oakley
Wesley Heights-St. Timothy—Donald D. Davis
Liberty-Concord—J. C. Lane
Linwood-Cotton Grove—J. Hal Varner (A)
Midway—O. L. Hancock, Jr.
Mocksville: First—James A. Allen
Mocksville Circuit—Ardis D. Payne (LP)
Mt. Carmel-Greer's Chapel—Lowell H. Swisher (LP)
Mt. Pleasant—Alvin P. Pope (P)
New Mt. Vernon—Charles W. Sisk
Oak Forest—June P. Greene
Oak Grove—Wm. G. Biggerstaff
Pine Woods-Fairview—Carl A. Haire (A)
Pleasant Grove—R. J. Starling
Prospect-Pleasant Hill—Joe E. Luther, Jr.
Reeds—Brown T. McKinney
Shady Grove—James C. Singleton
Sheffield—Fred C. Shoaf (LP)
Shiloh—James A. Northington
South Davidson—R. L. Phillips (LP)
Tabernacle—Bruce G. Hobson (P)
Thomasville: Bethel—John M. Ruity
Fair Grove—Frank H. Edwards
First—Robert P. Bunch
Johnstontown—M. Donald Sides
Memorial—Philip L. Shore, Jr.
Minister of Education—Melvin D. McIntosh
St. John-Hoover's Chapel—Glenn A. Brooks
Trinity—Robert G. Russell, Jr.
Unity—Joe T. Melton
West End—Paul M. Dennis
Tyro—Frank A. Stith, III
Union Chapel—Bobby R. Beck (P)
Welcome: Center—D. K. Funderburk

WAYNESVILLE DISTRICT

District Superintendent—C. Harley Dickson
Andrews—Harry Sellers, Jr.
Bethel—Thomas W. Weeks
Bryson City—Joseph R. Morris
Canton: Central—Ralph L. Reed
First—Tracy Streater
Cashier's—Rick W. Mills
Cherokee—Ralph H. Eanes, Jr.
Clyde: Central—J. Oscar Dowdle, Jr.
Crabtree—Mrs. M. B. McCrary
Cullowhee—J. C. Gilland
Campus Minister—George Weekley
Elizabeth Chapel-Maple Grove—H. Donald Noblitt
Faith-Francis Cove—R. B. Bullard, Jr.
Fines Creek—J. F. Broyles, Jr. (LP)
Franklin: *First—Robin W. Hurley*
Franklin Circuit—Lee W. Dunlap (LP)
Hayesville Parish—John M. Burton
Associate—Jerry D. Chapman (SS)
Highlands—Julian M. Aldridge, Jr.
Long's Chapel—C. Dwight Pyatt
Macon Circuit—Phil E. Nordstrom
Maggie Valley—George H. Winecoff
Morning Star—Joseph W. Lasley
Murphy: First—W. Thornton Hawkins
Murphy Circuit—James R. Westmoreland (P)
Associate—Jack Palmer (LP)
Pigeon Valley—Clifford W. Clubb (LP)
Plains—Reginald L. Smith, Jr.
Robbinsville—M. Loy Kennedy
Rockwood-Beaverdam—Ned B. Owens
Shady Grove Circuit—Dee Bee Martin (LP)
Shooting Creek Circuit—J. Harry Hawk (P)
Sylva: First—Tommy Lee Cassady
Sylva Circuit—E. H. Goode (A)
Waynesville: First—Robert J. Ralls
Webster Circuit—Guy H. Godfrey (LP)
West Macon Circuit—William T. Haselden
Whittier Circuit—Billy L. Lindsey (LP)

WINSTON-SALEM FORSYTH DISTRICT

District Superintendent—James C. Peters
Brookstown-Old Town—Douglas Butler
Clemmons—Oren R. Edmonds
Concord-Sharon—Richard B. Jarrett
Kernersville-Advance—Clifton G. Scott (LP)
Kernersville: Cherry Street-Pine Grove—O. E. Merritt (A)
Main Street—L. Donald Ellis
Associate—Michael B. Brown (LP)
Pisgah-Hiatt—W. E. Ryals
Lewisville—S. B. Moss
Pine Grove—J. E. Cochran
Sedge Garden—J. J. Powell
Walkertown: *Love's—John Lowder*
Morris Chapel—James T. Ingram
Winston-Salem: *Ardmore—George W. Thompson*
Minister of Administration—Robert Martin
Minister of Education—Paul Davenport
Burkhead—Donald W. Haynes
Associate—Larry Kimel (P)
Centenary—Ernest A. Fitzgerald
Associate—William T. Ratchford
Associate—James E. McNeeley
Central Terrace—Joel T. Key
Children's Home—A. L. Chamblee, Jr.
Crews—H. A. Barker
Grace-Bethel—Dallas Rush (P)
Green Street—Kenneth M. Johnson
Konnoak Hills—Joe C. Smith
Maple Springs—Larry D. Wilkinson

Marvin—John T. Frazier, Jr.
Mt. Carmel—F. W. Dowd Bangle
Mt. Pleasant-Harmony Grove—Joe A. Law
Mt. Tabor—John K. Miller
Associate—Ray G. Burrell, Jr. (P)
New Hope—W. A. Rock, Jr.
Oak Summit—H. S. Carter
Ogburn Memorial—J. Herman Billings (A)
St. Andrews-Walnut Cove—L. M. Mayfield
Saints Home—W. R. Crawford
Saint Paul—J. W. Gwyn
Trinity—G. W. Bumgarner
Union Ridge—Arthur Livengood
Wesley Memorial-Hanes—D. Leon Stubbs

WINSTON-SALEM NORTHEAST DISTRICT

District Superintendent—John H. Carper
Bethesda—Charles W. Byrd (LP)
Dodson-Stony Knoll—James R. Calloway
East Bend—Willard L. Stevens
Eden: *Draper, First—J. Kent Outlaw, Jr.*
Leaksville—John R. Sills
Associate—Raymond O. Endicott (LP)
Meadowview—Lindsey F. Strader (RS)
St. John-Chapel Hill—Willie L. Napper (A)
Spray—W. H. Pheagin, Jr.
Fairview—Jimmie W. Holland (LP)
Flat Rock—Okel E. Evans
Forsyth-Stokes—Derry Barnhardt (LP)
Huntersville Circuit—Stanley B. James (A)
King—Coy L. Brown, Jr.
Kingswood-Germanton—Walter O. Cooper
Associate—Henry L. Hudspeth (RLP)
Level Cross—William E. Harris (LP)
Lowe's—Burvin Baucom
Associate (Eagle Falls)—E. Paul Rakestraw (LP)
Madison—George E. Smith
Madison Circuit—Paul G. Carter (LP)
Mayodan—William R. Ragsdale
Mount Airy: Central—Horace R. McSwain
Franklin Heights—Dewey Bailey
Rockford Street-Zion—G. M. Carver
Salem-Emogene—Lawson P. Henderson
Mount Airy Circuit—Leonard T. VonCannon (A)
Mt. Airy-Pilot Mountain—Luther H. Jones (LP)
Mount Carmel—Max Wade Dulin
Mount Herman—John R. Dawkins (A)
Mt. Pleasant-Tabernacle—Tabor H. Wood
Oak Grove-Greater Mt. Airy Parish—R. Dale Hilton
Palmyra-Hickory Ridge—W. Frank Heffner
Pelham-Hickory Grove—Cameron M. Dodson
Pilot Mountain-Whitaker's Chapel—Aubert M. Smith
Pinnacle—James E. Smith
Reidsville: First—D. P. Smotherman, Jr.
Main Street—Joe J. Hauser
St. Paul-Wesley Chapel—Cecil H. Marcellus, Jr.
Woodmont—P. DeArmond Hunter, Jr.
Reidsville Circuit—Charles L. Adams
Ruffin—Edgar F. Pepper, Jr.
Rural Hall-Red Bank—Buford C. Miller (LP)
Sandy Ridge—Cleat G. Owen (A)
Shiloh-Olivet—Dwight W. Mashburn
Smithtown—Robert E. Lair, Jr.
Stokesburg-Pine Hall—Harold T. Reeves
Stokesdale-Mt. Carmel—Charles E. Page
Stoneville—Alberto Rodriguez
Associate—To be supplied
Virginia Circuit—Dwight Ludwig
West-Forsyth—Haywood B. Hyatt

Special Appointments

ALBEMARLE DISTRICT

Special Appointments

William G. Benfield, Instructor of Christian Education, Central College. Albemarle: Central Charge Conference (hereafter CC)
E. D. C. Brewer, Professor, Candler School of Theology, Ansonville CC
Susan Carmichael, Deaconess, Associate Professor of Christian Education, Pfeiffer College, Wesley Chapel CC
Jack J. Early, President, Pfeiffer College, Wesley Chapel CC
William H. Faggart, Chaplain, Pfeiffer College, Wesley Chapel CC
Mary Floyd, Deaconess, Professor of Religion, Pfeiffer College, Wesley Chapel CC
Thor Hall, Professor, Duke Divinity School, Ansonville CC
N. A. Huffman, Professor, Williamette University, Waxhaw CC
C. M. Maness, Jr., Chaplain, U. S. Army, Bethany CC
B. C. Russell, Director of Library, Pfeiffer College, New London-Bethesda CC
J. Lem Stokes, II, Assistant Director of Higher Education of North Carolina, Wesley Chapel CC
Sterling D. Whitley, Professor, American University, Wesley Chapel CC

Student Appointments

Raymond Britton Hadley, Jr., Candler School of Theology, Richfield-New Mt. Tabor CC
Charles B. Stevens, III, Candler School of Theology, Richfield-New Mt. Tabor CC
Retired: F. R. Davis, Carl W. Dennis, John R. Little, E. W. Mills, Paul W. Townsend, I. L. Sharpe, I. L. Shaver, Fred H. Shinn.

ASHEVILLE DISTRICT

Special Appointments

Nelson F. Adams, Professor, Brevard College, Brevard CC
Beatrice R. Burgess, Deaconess, Dean of Women, Brevard College, Brevard CC
J. A. Burris, Chaplain, VA Center, Francis Asbury CC
Sandra Crater, Deaconess, Music Teacher Allen High School, Berry Temple CC
Robert A. Davis, President, Brevard College, Brevard CC
Judith Ann Doyle, Deaconess, Dining Hall Hostess, Brooks-Howell Home
Wannamaker Hardin, Jr., Business Manager, Brevard College, Brevard CC
Margaret M. Field, Deaconess, Infirmary Nurse, Brooks-Howe Home, Central CC
Martha E. Horne, Deaconess, Assistant Director, Brooks-Howe Home, Abernethy CC
Ralph E. James, Jr., Professor, N. C. Wesleyan College, Centra CC
Luther Lawing, Dean of Student Affairs, Brevard College, Bre ard CC
L. B. Laye, Chaplain, W.N.C. Sanatorium, Black Mountain CC
Reva McNabb, Deaconess, Director, Brooks-Howell Home, Abe nethy CC
Louis Miles, Professor, Brevard College, Brevard CC
Carol Ann Miller O'Hanlon, Minister of Education, Farmingda United Methodist Church, Farmingdale, N. Y., Reeves Chap CC
M. S. Richey, Professor, Duke Divinity School, Central CC
C. E. Roy, Professor, Brevard College, Brevard CC
G. M. Schreyer, Professor, Pfeiffer College, Fletcher CC
Royce E. Smith, Chaplain, Apple Creek State Hospital, St. Tir othy CC
D. L. Swain, Missionary to Japan, Central CC
Donald W. Turman, Board of Missions, World Division, Hot Springs CC
A. Jack Waldrep, Director of Lord's Acre Plan, Fanning's Chap CC
Ruth Walther, Deaconess, Superintendent, Allen High School, Berry Temple CC
H. Grady Whicker, Dean, Brevard College, Brevard CC

Student Appointments

Herbert Malcolm Gamble, Jr., Garrett Theological Seminary, Trinity CC
Durwood Hofler, Garrett Theological Seminary, Mars Hill CC
Stephen Sapp, Duke Divinity School, Central CC
Charles Porter Teague, Emory University, Trinity CC
Randolph Phillip Waugh, Duke Divinity School, Biltmore CC
Disability Leave: W. F. Beadle, E. M. Hoyle, Jr.
Retired: E. H. Blackard, W. C. Clark, J. H. Green, C. V. Hall, E. B. Hauser, R. T. Houts, Sr., W. F. Keeler, Vero Ma ters, Fred W. Paschal, E. O. Peeler, W. H. Pless, O. Robinson, J. N. Snow, L. C. Stevens, A. Wade Thompso Mark Q. Tuttle, R. Dwight Ware, R. L. Young.
Retired Lay Pastor: E. C. Gover.

CHARLOTTE DISTRICT

Special Appointments

John Moore Bullard, Professor, Wofford College, Myers Park CC
W. W. Butler, Associate Professor of Philosophy, Columbia College, St. Andrew's CC
James H. Charlesworth, Associate Professor, Department of Religion, Duke University, Calvary CC
Kenneth W. Clark, Professor (Emeritus), Duke University, Charlotte: First CC
Flora Clipper, Deaconess, Day Care Director, Bethlehem Center, Simpson-Gillespie CC
P. G. Deal, III, Program Coordinator, Randolph Clinic, St. Stephen's CC
H. C. Duncan, Chaplain, U. S. Navy, St. John's CC
Daniel T. Earnhardt, Director of Wesley Foundation, East Carolina University, Charlotte: First CC
Lucy Gist, Deaconess, Director of Bethlehem Center, St. Paul CC
W. G. Grigg (R), Director of Golden Cross, Commonwealth CC
Sidney A. Head, Director of Methodist Counseling and Hospital Ministry of Charlotte District, Providence CC
C. C. Herbert, Jr., Administrative Assistant to the Bishop, Myers Park CC
Charles L. Herron, Area Training Officer, Planned Parenthood-World Population, St. Andrew's CC
T. S. Hoffman, Chaplain, Methodist Home, Charlotte: St. Luke CC
Wayne Marshall Jones, Staff of Ecumenical Institute, Chicago Providence CC
T. A. Langford, Professor, Duke University, Dilworth CC
J. Clay Madison, Director of Conference Program Council, Myers Park CC
Cecil K. Myrick, Methodist Cooperative Urban Ministry, Charlotte: First CC
J. H. Phillips, Professor, Duke University, Calvary CC
J. L. Swinson, Chaplain, U. S. Navy, Charlotte: First CC
J. Parks Todd, Jr., Public Affairs Producer, WTVI, Public Television, Trinity CC
L. H. Witherspoon, Associate Professor of Philosophy and Religion, UNCC-Myers Park CC
Paul W. Yount, Jr., Director, Missionary Orientation Center, Stony Point, N. Y., Harrison CC

Student Appointments

Robert A. Clark, Union Theological Seminary, Charlotte: First CC
Robert V. Dodd, Duke Divinity School, Sharon CC
Wm. Paul Smith, III, Candler School of Theology, Emory University, Providence CC

Retired: A. B. Bruton, O. L. Brown, Clovis G. Chappell, F. O. Dryman, Grady N. Dulin, H. C. Freeman, J. S. Gibbs, Sr., W. Q. Grigg, J. Chalmus Grose, W. R. Jenkins, Walter R. Kelley, A. A. Kyles, Edgar H. Nease, Clyde O. Newell, N. S. Ogburn, P. L. Shore, Sr.

Retired Lay Pastors: Mrs. G. G. Adams, Mrs. Clyde O. Newell.

GASTONIA DISTRICT

Special Appointments

Joseph Russell Andrews, Chaplain, U. S. Army, Rhyne Heights CC
Richard H. Babcock, Assistant to Dean, Theological School, Drew University, Gastonia: First CC
Jack H. Cooke, Chaplain, Carolina Freight Carriers, Cherryville: First CC
Ben F. Davis, Counselor, Piedmont Clinic, Lawndale CC
Vera Falls, Deaconess, Church and Community Worker, Upper Cleveland Group Ministry, Lawndale CC
H. L. Marbury, Chaplain, Tennessee Department of Correction, Epworth CC
Joe R. Petree, Conference Evangelist, Concord-Mary's Grove CC
Leo Rippy, Jr., Professor, Scarritt College, Shelby: Central CC
Daniel D. Sain, Professor, Embry-Riddle Aeronautical Institute, Belwood CC
W. R. Smith, Counselor, Vocational Rehabilitation Center, Sharon-Boiling Springs CC
R. C. Summey, Assistant Chaplain, Department of Pastoral Care, Lynchburg General Hospital, Stanley CC
Howard C. Wilkinson, Chaplain to Duke University, Shelby: Central CC

Student Appointments

Thomas J. Herin, Union Theological Seminary, Gastonia: First CC
Stephen Farell Lee, Perkins School of Theology, Hoyle Memorial CC
William T. Wombough, Wesley Theological Seminary, Gastonia: Bradley Memorial CC

Disability Leave: Horace E. Bolick

Retired: J. M. Barber, P. E. Bingham, J. W. Combs, W. L. Harkey, R. M. Hauss, T. G. Highfill, John Hoyle, Jr., H. O. Huss, H. F. Kuehn, D. H. Rhinehardt, W. A. Rollins.

GREENSBORO DISTRICT

Special Appointments

P. E. A. Adoo, Director of Religious Education, Bennett College, Browning Chapel CC
L. A. Bennett, Librarian, Greensboro College, West Market Street CC
Mary Bethea, Deaconess, Assistant Dean of Students and Assistant Professor of Christian Education, Greensboro College, Grace CC
William R. Brantley, Assistant Conference Program Director, WNC Annual Conference Grace CC
W. Douglas Camp, Associate Director Inner-City Ministry, West Market Street CC
Jackson W. Carroll, Professor, Candler School of Theology, West Market Street CC
G. B. Ehlhardt, Professor, University of Dubuque, West Market Street CC
James W. Ferree, Assistant Program Director, WNC Annual Conference, Union Memorial CC
E. O. Hall, Assistant Chaplain to Duke University, Gibsonville CC
R. Harold Hipps, Staff, Division of Local Church, General Board of Education, West Market Street CC
James E. Hull, Professor, Greensboro College, West Market Street CC
W. A. Kale, Professor, Duke Divinity School, West Market Street CC
C. B. Lacy, Professor, Duke Divinity School, West Market Street CC
Fred K. Macon, Campus Minister Wesley Foundation, UNC of Greensboro, College Place CC
O. Ray Moss, Director Inner-City Ministry, Grace CC
E. M. Reagan, Jr., Chaplain, U. S. Navy, Lee's Chapel CC
Charles D. Stokes, Missionary to Korea, Rehobeth CC
James C. Stokes, Editor, *N. C. Christian Advocate,* West Market Street CC
Robert F. Streetman, Assistant Professor of Religion, Montclair State College, College Place CC
J. D. Turner, Director Child Evangelism Fellowship of South Pacific Islands, Rehobeth CC
Wilson O. Weldon, Editor, *The Upper Room,* West Market Street CC
Robert T. Young, Assistant to Dean, Duke Divinity School, St. John's CC

Student Appointments

Edward J. Best, Gammon Theological Seminary, Atlanta, St. Matthews CC
David Ray Dunlap, Gammon Theological Seminary, Atlanta, Mt. Carmel CC
Richard A. Clark, Candler School of Theology, Atlanta, Muir's Chapel CC
William T. Medlin, III, Duke Divinity School, Centenary CC
Donald W. Routh, Asbury Theological Seminary, Proximity CC
Calvin W. Sharpe, Chicago Theological Seminary, St. Matthews CC
Mark R. Sills, Duke Divinity School, West Irving Park CC
Amos Taj, Post Divinity Schooling, Denton, Texas, Pleasant Garden CC

Disability Leave: R. M. Laughlin.

Retired: E. Lester Ballard, Eugene C. Few, C. O. Kennerly, Karl H. Koestline, A. L. Latham, L. E. Mabry, C. B. Newton, A. B. Pearce, G. M. Phelps, Sr., Raymond A. Smith, J. B. Tabor, Jr., John C. Vernon, E. C. Widenhouse, Jesse G. Wilkinson, Felton M. McCallum.

HIGH POINT DISTRICT

Special Appointments

W. Stanley Baker, Jr., Chaplain, U. S. Army, High Point: First CC
W. T. Brown, Director, Wesley Foundation, A & T State University, Randleman-St. Peters CC
Earl P. Crow, Jr., Assistant Professor, High Point College, High Point: First CC
Stanly C. Gibson, Executive Director, Christian Homes, Inc., Fairview CC (Lay Pastor)
Paul H. Duckwall, Coordinator Adult Ministry, Conference Program Council, Archdale CC
W. E. Hudgins, Professor, Greensboro College, High Point: Wesley Memorial CC
W. R. Locke, Professor, High Point College, High Point: First CC
G. Roland Mullinix, Chaplain, High Point College, Wesley Memorial CC
E. G. Needham, Chaplain, Good Will Industries, College Village CC
Charles E. Tyson, Chaplain S. C. Department of Correction, Asheboro: St. Luke CC

Student Appointments

James A. Hewett, School of Theology, University of Manchester, Bunker Hill-Sandy Ridge CC
Raymond L. Himes, Graduate School, UNC at Chapel Hill, Mt. Vernon CC

Belvin Jessup, Gammon Theological Seminary, Atlanta, Asheboro: St. Luke CC
C. Denny White, Jr., Graduate School, Duke University, Asheboro: First CC
Retired: R. W. Blanchard, J. R. Duncan, C. L. Grant, H. E. Jones, T. Glenn Madison, H. H. Peterson, C. W. Russell.

MARION DISTRICT

Special Appointments

David M. Abernathy, Director Department of Education, Protestant Radio and Television Center, Atlanta, Rutherford College: Abernethy Memorial CC
L. H. Evans, Jr., Chaplain, U. S. Air Force, Forest City: First CC
C. B. Jenkins, Instructor Columbia (S. C.) Public Schools, Brooks Chapel CC
Ralph Miller, Chaplain, WNC Center, Morganton: First CC
Fletcher Nelson (R), Assistant to the Dean, Duke Divinity School for Development, Morganton: First CC
W. Douglas Shepherd, Chaplain, Broughton Hospital, Morganton: First CC
Joe B. Tyson, Professor of Religion, Southern Methodist University, Drexel: Bethlehem CC

Student Appointments

R. A. Spencer, Boston School of Theology, Morganton: St. Matthew CC
William Douglas Tanner, Jr., Duke University, Rutherfordton: First CC
Retired: J. R. Bowman, J. Max Brandon, V. P. Crowder, Grover C. Graham, M. Teague Hipps, Hugh D. Jessup, Fletcher Nelson, Philip Nordstrom, P. E. Snider, Fred L. Setzer, T. H. Swofford.
Retired Lay Pastor: L. W. Hall.

NORTH WILKESBORO DISTRICT

Special Appointments

F. L. Heckard, Chaplain, U. S. Army, Taylorsville CC
M. Wilson Nesbitt, Director of Rural Church Affairs and Adjunct Professor, Duke Divinity School, West Jefferson CC
Wayne G. Shelton, Chaplain, U. S. Army, Elkin Circuit CC
Wayne W. Woodward, Administrative Assistant to Librarian, Asbury Theological Seminary, Elkin Circuit CC
Manuel D. Wortman, Director Wesley Foundation, Appalachian State University, Boone CC

Student Appointments

Sherman Michael Anderson, Candler School of Theology, Wilkesboro CC
Rex E. Brooks, Duke Divinity School, Warrensville CC
G. Keith Howell, Appalachian State University, Miller's Creek CC
Edward Lee Moore, Divinity School, Vanderbilt University, North Wilkesboro: First CC
Disability Leave: R. W. McCulley, T. E. Rutledge, Jr.
Retired: S. J. Brawley, Moir Edwards, R. P. Jones, W. A. Kerr, Jr., G. Ervin White.
Retired Lay Pastor: Finley M. Orr.

SALISBURY DISTRICT

Special Appointments

Alvin G. Amick, Executive Director, New Gate Foundation, Inc., Shiloh-Bethany CC
N. Fred Jordan, Jr., Associate Minister, St. Michael's, Dumfries, Scotland, Salisbury: First CC
Kenneth G. Roth, Jr., Director District Special Ministries, Salisbury: First CC
K. M. Taylor, Professor of Religion, Georgia Southern College, Rock Grove CC
H. M. Wood, Chaplain, U. S. Air Force, Concord: Ann Street CC

Student Appointment

Baxter Maurice Richie, Graduate School, Duke University, Concord: Forest Hill CC
Disability Leave: A. J. Cox, R. J. Goldston.
Retired: C. R. Allison, George W. Clay, Earl A. Cook, D. P. Grant, E. J. Harbison, B. W. Lefler, J. L. Love, Fred R. Love, W. E. Rufty, Frank J. Stough, A. C. Waggoner.

STATESVILLE DISTRICT

Special Appointments

H. G. Allen (R), Director of Conference Brotherhood, Statesville Broad Street CC
William W. Blanton, Director Blue Ridge Methodist Service Program
David W. Charlton, Jr., Chaplain, Roanoke Memorial Hospital, Conover: First CC
Charles W. Clay, Missionary to Brazil, Hickory: First CC
Robert A. Foster, Pastor-Consultant, Mental Health Center, Lenoir: First CC
Rollin P. Gibbs, Executive Secretary of Field Service and Finance, Board of Laity, Statesville: Broad Street CC
Homer M. Keever (R), Director of Archives, Conference Historical Society, Statesville: Broad Street CC
A. C. Kennedy, Jr., Associate Director, Conference Program Council, Statesville: Broad Street CC
Thomas S. Lee, Jr., Coordinator of Youth Ministry and Camping, Conference Program Council, Wesley Memorial CC
Virginia Miller, Deaconess, Church and Community Worker, Caldwell County, Hudson CC
Phillip A. Pharr, Assistant Professor of Religion, Tennessee Wesleyan College, Ebenezer CC
Louise Robinson, Deaconess, Coordinator of Children's Ministries, Conference Program Council, Wesley Memorial CC

Student Appointments

John F. Andrews, Candler School of Theology, May's Chapel-St. Paul CC
Wayne Arthur Beatty, Union Theological Seminary (N. Y.), Rose Chapel-Providence CC
David C. Creech, Candler School of Theology, St. Luke's CC
Lewis C. Gibbs, Jr., Candler School of Theology, Granite Falls-Rhodhiss CC
Retired: H. G. Allen, William Howard Benfield, McRae Crawford, D. H. Dennis, J. Q. Dula, M. C. Ellerbe, M. G. Ervin, A. C. Gibbs, R. Clem Goforth, D. T. Huss, Homer M. Keever, F. Wade Kiker, George W. Patterson, Preston L. Smith, E. H. Spencer, C. F. Womble, Ben H. Ziglar.
Retired Lay Pastors: G. L. Lovett, R. A. Setzer, Lonnie W. Templeton.

THOMASVILLE DISTRICT

Special Appointment

J. Harley Cecil, Chaplain, Murdock Center, Butner, Pleasant Grove CC

Student Appointments

Terry Blair Craddock, Candler School of Theology, Thomasville: Fair Grove CC
Benjamin C. Clodfelter, Duke Divinity School, Thomasville: Memorial CC
William F. Gerhardt, Duke Divinity School, Thomasville: First CC
Randy B. Michael, Harvard Divinity School, Lexington: Trinity CC
Disability Leave: B. F. McCracken.
Retired: J. B. Fitzgerald, E. M. Jones, O. C. Loy, R. G. McClamrock, Byron Nifong, R. Moody Nifong, A. M. Ratledge, C. E. Ridge, H. C. Sprinkle, Jr., W. B. Thompson, J. W. Vestal.

WAYNESVILLE DISTRICT

Special Appointments

Gladys L. Campbell, Deaconess, Associate Director, Hinton Rural Life Center, Hayesville CC
Herman F. Duncan (RS), Dean of Chapel, Lake Junaluska Assembly, Waynesville: First CC
J. W. Fowler, Jr., Executive Director, College Coordinating Council, Waynesville: First CC
J. W. Fowler, III, Director of Continuing Education, Harvard University, Waynesville: First CC
William B. Harris, Executive Director, Bethlehem Community Center, Columbia (S. C.) Macon Circuit CC
Carl W. Judy, Missionary to Korea, Plains CC
Paul W. Matthias, Executive Co-Director, S. C. Council on Human Relations, Cashiers CC
E. H. Nease, Jr., Executive Director, Lake Junaluska Assembly, Waynesville: First CC
G. A. Oglesby, Chaplain, Duval Medical Center, Jacksonville (Fla.): Long's Chapel CC
Arthur Pearce, Chaplain, U. S. Army, Andrews CC
V. J. Ramsey, Chaplain, U. S. Army, Webster CC
James M. Thurman, Chaplain, U. S. Air Force, Highlands CC
Lee F. Tuttle, Executive Secretary, World Methodist Council, Waynesville: First CC
Carolyn Waybright, Deaconess (Leave of Absence), Kindergarten Instructor, Bureau of Indian Affairs, Cherokee Agency, Cherokee CC
E. M. Whiteside, Chaplain, U. S. Army, Crabtree CC
J. L. Williams, YMCA Staff, Burlington (N. C.), Canton: Central CC
Russell L. Young, Jr., Secretary American Section, World Methodist Council, Waynesville: First CC

Student Appointments

James Robert Reeves, Duke Divinity School, Crabtree CC
E. Vance Davis, Drew Theological Seminary, Highlands CC
C. W. Faulkner, Jr., Candler School of Theology, Hayesville CC

James Michael Leatherwood, Duke Divinity School, Clyde: Central CC

Merle Young, University of Edinburgh, Scotland, Long's Chapel CC

Disability Leave: C. A. Smith.

Retired: Herman F. Duncan, L. B. George, A. W. Lynch, Walter J. Miller, C. E. Murray, Edgar C. Price, Byron Shankle, Frank Smathers, W. S. Smith, J. H. Brendall.

WINSTON-SALEM FORSYTH DISTRICT

Special Appointments

Rodney C. Brown, Chaplain Counselor, R. J. Reynolds Co., Centenary CC

R. L. Clayton, Jr., N. C. Department of Probation, Ardmore CC

Sulon G. Ferree, Editorial Associate, *The Upper Room,* Centenary CC

Douglas Gilbert, Director Downtown Church Center, Centenary CC

Roy L. Grant, Chaplain, Sibley Memorial Hospital. Washington, D. C., Pine Grove CC

Mark S. Rose, Jr., Director Wesley Foundation, Wake Forest University, Maple Springs CC

F. S. McFarland, Staff Vocational Rehabilitation Center, Goldsboro, Kernersville: Main Street CC

Marion B. (Mrs. Earl) Wooten, Deaconess, Executive Director, Bethlehem Community Center, St. Paul CC

H. Claude Young, Jr., Associate Director Conference Program Council, Maple Springs CC

Student Appointments

James Lee Powell, Duke Graduate School, Sedge Garden CC

Edwin Lee Plowman, Boston University School of Theology, Children's Home CC

Larry E. Tice, Graduate School, UNC at Chapel Hill, Mt. Tabor CC

Linda Vera Van Tassel, Duke University Graduate School, Oak Summit CC

John Christian Wilson, Duke Divinity School, Ardmore CC

E. W. Williams, Graduate School, UNC at Chapel Hill, Centenary CC

Sabbatical: Don W. Ashe.

Retired: J. Clyde Auman, L. P. Barnett, C. D. Brown, John R. Church, George B. Clemmer, Mark Depp, J. C. Gentry, G. F. Houck, Guy A. Hovis, Eugene A. Lamb, E. W. Needham, C. Excelle Rozzelle.

Retired Lay Pastor: R. L. Billings.

Supernumerary: Ben F. Stamey, J. M. Norris.

WINSTON-SALEM NORTHEAST DISTRICT

Special Appointments

Henry I. Ridenhour, Assistant to Admissions, Brevard College, Pilot Mountain CC

H. M. Pollock, Chaplain, U. S. Army, Reidsville: Woodmont CC

Disability Leave: Ross Francisco.

Retired: Lindsey F. Strader.

Retired Lay Pastors: J. S. Gardner, H. S. Hudspeth, Silas G. Strader.



VISITORS FROM ENGLAND

The Rev. Allen E. Fisher and his family from Lower Gornal, Worcestershire, England, arrived in Monroe June 3 and attended the Western N. C. Conference last week. The Rev. Mr. Fisher and the Rev. Jacob B. Golden, pastor of Central United Methodist Church in Monroe, are exchanging pulpits during June and July. He is superintendent minister of the Gornal and Sedgley Circuit. Pictured with Mr. and Mrs. Fisher are their daughters, Christine and Joanne.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

The Second Annual Meeting of the Women's Society of Christian Service, Durham District, was held at Bethany United Methodist Church, Durham, Mrs. C. D. Scott, president, called the meeting to order.

Rev. Ralph L. Fleming, Jr., host pastor, and Rev. John Walker, assistant pastor, gave the Meditation. Mr. Walker, a Duke Divinity student, sang three folk songs about the problems and dilemmas that face us today. Rev. Mr. Fleming, in his message, asked us are we really a voice or an echo? The pressures today facing us are tremendous. We are called to be an obedient voice for Jesus Christ. The church must be a voice for God, not be an echo of the sounds around us.

Miss Lizzie Grey Chandler, president of Bethany's Women's Society of Christian Service, welcomed everyone to the meeting. She invited everyone to visit the old parsonage next door, which the young people had fixed as a coffee house.

Mrs. Lelia A. Long, presented a Life Membership pin to Mrs. Mary Davis for her outstanding work in the WSCS at Bethany. This pin was given by the District.

There were four societies that burned the Candle at the Annual Conference for a total of $114. The Love Gift went to help build a Mission School in Peru.

Mrs. E. E. Peacock, vice-president, introduced the speaker, Mrs. Seavy Carroll. The Carroll family have just returned, after a four year stay in Rhodesia as missionaries. Mrs. Carroll told of the women's work in Rhodesia, the needs and accomplishments in the church. Life is rapidly changing in Rhodesia. The population is moving away from the bush country to town. The men are going to work on large European farms, some are going to work in the mines, factories, and becoming servants. The poor people in Rhodesia live in mud huts, cook their food outside, have very few clothes, and most have large families. When a baby girl is born there is great rejoicing, because the girls can be sold as brides. The price of a bride is according to her beauty, education and the number of her children in her family. Education in Rhodesia is decreasing because of financial difficulties. The government is cutting off the money that would supplement the salaries of the teachers. There are 250 village schools.

The women in Rhodesia are the backbone of the church. They work, raise money and see that their husbands go to church. The women also raise food to supplement their husbands' income. Mrs. Carroll told of the urban work with the women. She taught sewing, cooking, and hygiene. Money was sent to Mrs. Carroll to use in her work. She bought sewing machines, and the women took turns sewing. Material was sent also and proved very useful. The women used it to make things and then sold them. The money went to the church. The ques-

tion has been asked, do the people want missionaries and money? Yes, they need both. They cannot build churches on their own. They want the people in the states to know how grateful they are. How thankful that God gives them strength, and the church, but they could not survive without support from America.

Special music was presented by Mrs. Ann Jones and Mr. Frank Davis. The offering collected was $86.00.

Mrs. D. E. Skakle, Chairman of Spiritual Growth, conducted the Memorial Service. She used the scripture: "I am the way, the truth and the light". In her prayer she read the names of the deceased members of the past year.

The Benediction and Grace was given by Rev. Ralph Fleming. Luncheon was served by the ladies of the church.

Mrs. Wilson Day
Public Relations Chm.
Durham District

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it's time for:

RENEWAL & RE-CREATION

WHEN
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Weekend: Aug. 15-16

WHERE
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"R and R" is a joint effort of all Boards and Agencies of the Program Council. It combines and expands the summer opportunities formerly offered for adults in the Conference.

Every local Church will want to have representatives attending the weekend and/or week sessions. Pastors will be expected to attend the week session, August 11-14 for daily dialogues with the Bishop.

ENCOUNTER GROUPS

Opportunities for personal growth, mind-bending, searching "telling it like is," and genuine encounter with other persons. Every partcipant will be a part of an encounter group.

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

CONFERENCE WESLEYAN SERVICE GUILD MEETS

Some 325 members of the Wesleyan Service Guilds in all parts of Western North Carolina met at Lake Junaluska June 5-7 for the annual meeting of the Conference Guild.

A theme of "Choose Life" was emphasized in every part of the program from the lakeside service on Friday afternoon through the Sunday morning service in Stuart auditorium when Dr. Earnest A. Smith of Washington, D.C. issued a powerful challenge, "Freedom is not always what it seems . . . There is no greater need among men — there has never been a greater need."

Mrs. Carl M. Worthy, Charlotte, Conference Guild chairman, called on the Guilders for greater effort in reaching women, saying, "The Wesleyan Service Guild and the Women's Society represent only one-third of the women in the Methodist church today —two-thirds of our women are not being reached. The role of the work in the United Methodist Church is ours!"

New Conference officers were chosen for two year terms at the Saturday session. Mrs. Odell Brown, Boonville, was elected Conference chairman and Mrs. Jimmy L. Everhart, Lexington, secretary. Other new officers include Mrs. C. H. Crawford, Asheville, and Mrs. C. E. Gaines, Winston-Salem, as members at large; and Mrs. Edward Sapp, Greensboro, chairman of the committee on nominations.

The other members of this comm tee are Mrs. Harry Pangle, Frankli Mrs. Tom Wilson, Dallas, Mrs. Marv Dunlap, Winston-Salem, and Miss Lu Cobb, Mooresville.

The new cabinet was installed l Mrs. H. M. Russell, Jonesbor Tenn., president of the Southeaste Jurisdiction Society-Guild. Mrs. Ru sell said, "In areas where there are patterns, we are to make patter We are to follow the suggestion our emblem of the cross and flame we are to be fluid and free-flowi and compassionate in our relatio ships with others."

The Guilders paid tribute to t outgoing officers by giving membe ships in the Guild to each one. M Worthy and Mrs. J. D. Key, Wi ton-Salem, were given patron me berships, Mrs. Arthur Gilrea Greensboro, and Mrs. Willis Cam bell, Concord, honorary membe ships, and Mrs. Elizabeth We Charlotte, a special membership.

The sessions followed a pattern emphasizing ways to manifest co age—the courage to serve, to care, love, to be, to change and to ho Miss Mary Bethea, Greensboro, d coness in the United Method Church, presented one of these in meditation at each session.

The highlight of the weekend w the address by Mrs. H. M. Russell. S said, "Every person should have a p pose big enough to swing him into bit. We as Christian women have sumed the whole world as our resp



Miss Evelyn Strader spoke on mission work in India at the annual meeting of the Winston-Salem Northeast District Women's Society. Wearing native dress and using a cultural map of India, she told the women of the many changing patterns in mission in India today. Pictured, left to right, Mrs. Kenneth W. Jones, Reidsville, newly elected district president, Miss Strader, Mrs. G. E. Brown, Mount Airy, hostess president, and Mrs. Frank L. Smith, Mount Airy, outgoing district president.

(Mount Airy News photo.)

sibility—and we are not permitted to forget our problems."

She praised Methodist women for their loyalty through the years in maintaining hospitals and schools and for supporting the men and women who work in them. She said, "We are moving to the demands of the day. We have the courage to dare—to care——and it takes heart to really care."

A panel discussion, "Methodism in Missions," led by Mrs. C. C. Herbert, r., Charlotte told of the changes that ave taken place in missons during the ast century. Seven speakers took part n the panel. Miss Ethel Bost, who pent 40 years in mission work in China and Japan, and Miss Lorena elly, who worked in the Congo for 3 years, told of changes in mission atterns. Miss Elizabeth Callis, recent- returned from Malaysia, Miss Ricki ewallen, recently from Japan, and Mrs. David Swain, on furlough from Japan, told of their experiences in other lands. Miss Lucy Gist, director of Bethlehem Center, Charlotte, emphasized the importance of work in "the jungles of the city street." Mrs. John Ramsey, Charlotte, spoke on the work of a building team in Puerto Rico.

The love offering given at the Saturday evening session amounted to $2,159. This was given in honor of Miss Ethel Bost, Cornelius, Miss Mollie Townsend, Asheville, and Miss Emma Burris, New York, all retired after serving a total of 120 years in Christian work.



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Sunday School Lesson

FOR JUNE 28

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(International Lesson Series)

THE CHRISTIAN HOP

Background Scripture: Revelation 21:1 through 22:5

Lesson Scripture: Revelation 21:1-4, 22 through 22:5

Have you heard the popular song entitled "Is That All There Is?" In this song a father is introducing his young daughter to the various experiences of life—the beauties of nature, a devastating fire, etc. Later in life she marries and has a child, and undergoes many of the experiences common to our human lot. After each of these experiences the question she asks is the same: "Is this all there is?" It has been discovered that the idea for the song is to be found in a story written by the world-renowned novelist, Thomas Mann. It was an early work of his and has been almost forgotten. But the question asked in the story and in the song is one that wells up in the heart of every human being: "Is this all there is?" And that is the question that the Christian hope answers with a confident "No."

Our Scripture lesson is from the book of Revelation (not Revelations!). To read this book is like walking through an immense art gallery in which painters and sculptors have attempted to portray the "unportrayable." It is a picture of things to come; of the way things will be in "that other land." Now while the Bible opens with a scene in a garden, it closes with the picture of a city. However, the city pictured here is not like the ones we read about in our newspapers no days. As this is being written ph graphs have been reproduced in daily press of buildings burned d because of racial strife. The anc Hebrew prophets believed the city the source of most evils that af mankind. For example Micah wri "What is the transgression of Jac Is it not Samaria? And what is the of Judah? Is it not Jerusalem?"

John, writing from the isle of mos where he had been imprisoned he says, "because I had preached G word and bore my testimony to Je says he saw "the holy city co down from God out of heaven." is a city in which there is no trac the common ills which afflict man —no tears, no death, nor sorrow, crying, no pain.

"The sea was no more." In Jo time the sea was a barrier between and nations. It was thought to be dwelling place of demons, and a expanse of waters whose sto overwhelmed the frail crafts of n In the case of John and the other oners of Patmos it made a wall which there was no escape; but ' sea was to be no more."

"I saw no temple in the city" the writer of Revelation. How stra this seems when first we read it! all over the world have created tem to their gods out of some inner ne sity of their spirits; but in God's order there are to be no temples. W Because the presence of God is everywhere; not simply in one plac

Verses 23-26, of chapter 21, present to us a marvelous vision of the universal character of the faith: "And the city had no need of sun or moon to shine upon it for the glory of God gave it light . . . by its light shall the nations walk, and the kings of the earth shall bring into it all their splendor. The gates of the city shall never be shut by day—and there will be no night. The wealth and splendor of the nations shall be brought into it; but nothing unclean shall enter." According to John's vision the goal of history is not the exaltation of one nation over all the others. It is rather a brotherhood of peoples inspired with the love of a common Lord. Later on in this chapter we are told that "The leaves of the tree of life are for the healing of the nations." One may dismiss this as "nothing but poetry", but don't forget that it is the poets who often have kept alive in our hearts the hope for better things!

So far nothing has been said specifically about the belief in personal survival after death. One could speak of "maximum belief", and find many New Testament texts to support it. But even if we take such a statement as the one that follows, (an example of "minimum belief", written for skeptics), we can see something of what this faith has meant, and continues to mean. Miguel de Unamuno, distinguished Spanish writer, in his book "The Tragic Sense of Life" has put it this way "We must needs believe in that other life in order that we may live this life, and endure it, and give it meaning and finality. And we must believe in that other life, perhaps, that we may deserve it, in order that we may obtain it, for it may be that he neither deserves it nor will obtain it, who does not passionately desire it above reason, and if need be against reason."

IN MEMORIAM

MRS. ELIZABETH CARPER MORRISON PARKER

Elizabeth Carper of Rowland, N.C. and Dillon, S.C. was born December 3, 1909, the daughter of Annie Rogers and Julian Howard Carper. She received her education at Rowland High School, Elon College and Lumberton Business College. She married Daniel S. Morrison on January, 1929. To this union were born two children, Martha Anne, now Mrs. Harold D. Williford, Jr. of Newnan, Ga. and Captain Malcolm Brown Morrison now serving with the U.S. Air Force in Vietnam. Daniel preceded her in death in March, 1958 and she was married to Aubrey Walker Parker of Dillon, S. C. in August, 1963.

Elizabeth was a postal employee in Rowland for thirty years, in which capacity she went far beyond the call of duty to serve, befriend and brighten the day of all who came her way. She was an active member of Rowland Methodist Church from childhood and of the Women's Society of Christian Service in her adult years.

She was fatally injured in an automobile accident on April 18th, 1970. Funeral services were conducted from Rowland United Methodist Church by Reverend Don Lee Harris. She is survived by her children, two step-children, Lucielle and Aubrey Parker, Jr., her sister, Mrs. Clyde Teague of Haw River, N. C., her brother, Reverend John Howard Carper, District Superintendent in the Western N. C. Conference of Winston-Salem, N. C., and five grand-children.

As a token of our love and respect, we submit this memorial which will be included in the permanent records of the Women's Society of Christian Service.

Mrs. William W. Singletary
Mrs. Liston F. Bethea, Jr.
Mrs. James R. Pate

NOTICE TO ALL PASTORS WHO WILL BE MOVING

If you have been receiving your North Carolina Christian Advocate addressed to "Pastor", and not to you by name, please do not ask the postal department to forward this particular piece of mail. The postmaster should deliver it to your successor. You, in turn, will receive your copy at your new address.



Dr. Marshall T. Steel, conference preacher, is shown here with Bishop Hunt. After a long and distinguished pastorate at Highland Park Church in Dallas, Dr. Steel became president of Hendrix College in 1958, and retired last year.



The Rev. George E. Thompson, pastor the Wingate United Methodist Church Wingate was winner in the Award Serm Challenge Program. He is shown h as he preached the sermon which won prize in the conference.

Music director for the conference was Mr. Edwin H. Easter of Asheville's Central United Methodist Church. His leading of the congregational singing and his solos were of a high order.





Former governor Terry Sanford, n president of Duke University, spoke the delegates in connection with the r port of the College Coordinating Coun Seated behind him are two of the coll presidents, Dr. Jack Early of Pfeiffer (l and Dr. David G. Mobberley of Gree boro College.



The Rev. Joseph B. Bethea, pastor of St. Matthew's Church, Greensboro, brought the devotional meditation at the opening of the Thursday morning session.



Presiding Bishop Earl G. Hunt, Jr., here extends warm greetings to Bishop Paul Hardin. Long a member of the WNC conference, he now holds an official honorary membership in it.

WNC Conference Views



Those who retired at this conference were presented with pins and certificates in fitting ceremonies. Afterwards, they and their wives went outside and had this picture taken.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

The other day I read this anecdote. An interviewer asked the famous conductor of a great symphony orchestra which orchestral instrument he considered the most difficult to play. The conductor thought a moment and said:

"Second fiddle. I can find plenty of musicians who want to be first violinists, but to find someone who can play second fiddle with verve and inspiration, that is a problem. And if we have no second fiddle, we have no harmony!"

This is also true in life. We cannot all be first but we must learn to live with imagination, inspiration, courage and excitement in whatever situation we find ourselves.

Aunt Cay

A LESSON JESUS TAUGHT

"That's my favorite picture of Jesus," said Jean as she and her brother Tommy joined their mother and father before the small low table in their softly lighted living room.

"I like it, too," agreed Tommy, as he sat cross-legged beside his sister on the soft gray rug.

Mother spoke from the cheery-red arm-chair at their left. "I wonder why we all like it best," she said.

"I like it because there are boys and girls in it," said Tommy, "And they seem to be his friends. See that boy there?" Tommy leaned forward to point. "He wouldn't have come close to Jesus if he did not know was friendly."

"I like to think of Jesus out of doo on a flower covered hillside surrou ed by people who wanted to be ne him and hear what he had to say," s Jean. "That's why I like this pictur

"The people who came to be ne Jesus interest me," said Father. "I su pose people often gathered arou him as they are shown in this pictu even though it was painted nea two thousand years after he walk through the Palestinian countryside.'

"Whenever I look at it," Jean marked, "I wonder what they are as ing him and what he is telling them.

"I think he's telling them storie suggested Tommy. "Don't you, Mot er? I love to hear stories."

"Perhaps, Tommy," agreed Moth "But you remember people often ca to Jesus with questions which troubl them, and with stories or in some oth way he helped them to find the a swers."

There was stillness for a mome and then Jean said, "Couldn't we fi out what some of the people ask Jesus and some of the stories he told

"I think that's a splendid idea," r sponded Father. "Let me tell you ho he taught about the greatness of o gifts."

"'I'd like to see Jesus,' sighed Pa to his friend Philip as they sat on t flower-covered slope overlooking the

village. Beyond the small square white house, the blue water of the lake sparkled in the bright sunshine.

"'We saw him at the Temple during festival time,' replied Philip.

"'Tell me about it,' begged Paul drawing up his knees and circling them with his arms.

"Philip leaned forward eagerly. 'Father, Mother, my sister Miriam and I were in one of the outer courts of the beautiful temple. This particular court is surrounded by tall columns of white stone and along one wall are offering boxes. Have you ever seen those boxes, Paul?"

"'No,' came the answer. 'I have never been to Jerusalem, but Father has promised that next year we may go, perhaps for the Passover.'

"'Then you will see them,' continued Philip. 'They really don't look like boxes,' he explained. 'They are shaped more like large trumpets. The priests stand near them to answer any questions the people may ask about their offerings.'

"'There were many people passing through the court that day and each one was leaving some gift of money in the coin boxes. Miriam and I had never before seen such richly dressed men as some who were in that court. They made large and generous gifts but tried to make sure that everyone noticed their giving.'

"'Was that where you saw Jesus?' interrupted Paul. 'Yes,' replied Philip. 'He and some of his friends were sitting at one side watching the people as they approached the offering boxes. A plainly dressed woman came to the boxes and quietly dropped in two small coins. We were near enough to hear him say as he turned to his friends, 'This poor widow has cast in more than all the others.'"

"'How could that be true,' asked Paul. 'Surely he had seen how much money some of the wealthy men had given and she only gave two small coins!'

"'I couldn't understand that either,' confessed Philip, 'until Father explained it to me later. You see, they had a great deal of money and what they gave they really did not need. Perhaps he suspected that some of them were making large gifts just so people would consider them generous.'

"'I see,' said Paul, 'the two small coins which the widow gave meant more to her because it was all she had, she may have needed that money for herself, but she gave it for someone else.'

"'That's right,' said Philip. 'A gift is great, not because of its size, but because of what it means to the person who offers it,' he added as the two boys leaned back and stretched flat on the warm earth beneath the blue sky of Galilee.

—Thoughts of God for Boys and Girls.

MATCH GAME

Match the names on the right with the proper fact about them.

Tax collectors	Simeon and Anna
From the same town	James and John
Wrote gospels	Matthew and Zaccheus
Were at the Temple when Jesus was presented	Philip and Thomas
Were fishermen	Luke and Mark
Were disciples	Philip and Andrew

ANSWERS FOR LAST WEEK:
Cat, cot, dot, dog; Wig, wit, hit, hat.

CAROLINA BRIEFS

¶ The twenty-ninth annual meeting of the Chestnut Ridge Memorial Association and homecoming will be held Sunday, June 21. The guest speaker will be the Rev. A. L. Thompson of Southern Pines. Following the morning service, a picnic dinner will be held on the church grounds and a memorial service in the afternoon. An invitation is extended to former members, pastors and friends.

¶ The Rev. William N. Blanton, Jr., pastor of the North Morganton Charge, recently suffered the loss by death of his mother, Mrs. Alice Blanton.

¶ A new organ was recently dedicat at Hopewell United Methodist Churc Sherrills Ford, N. C. It was present to the church by the Gabriel family loving memory of Joseph Fesper a Nonie Sherrill Gabriel. The dedicati ceremony took place on June 7. Th Rev. John S. Oakley is pastor.

¶ Bishop William R. Cannon and I Joyce V. Early helped Methodists Mount Gilead, N. C. celebrate th 150th anniversary on June 14. R Sam McMillan presided and Bish Cannon preached, at the 1970 hom coming service of the First Unit Methodist Church in Mount Gilea

CLUB PLAN SUBSCRIBERS TO N. C. CHRISTIAN ADVOCATE

The list of subscribers printed below gives the churches on the All-Administrati Board Plan and the Every Family Plan of the *North Carolina Christian Advocate*. Eve Family Plan churches are designated by an asterisk. This does not include the Inter Plan churches. As additional subscriptions are received, names of the subscribing churc es will be printed.

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Parker (Parker-Sandy Grove Charge).
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Goldsboro District
*McGee (Clinton Circuit)
New Bern District
Ann Street, Beaufort

WESTERN NORTH CAROLINA CONFERENCE

Albemarle District
Central, Albemarle
Greensboro District
Bessemer, Greensboro
St. Paul, Greensboro
St. Matthews, Greensboro
Statesville District
Highland, Hickory
First, Lenoir
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YOU READ "Our Ministers' Letter," May 14th issue. The response has been wonderful. Buy a beautiful 1970 Buick or Opel prior to July and save. Join our 25th celebration. Bill Price, Burlington, (919) 584-3711.

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METHODIST NEWS ROUND-UP

$10,000 SENT TO PERU

NEW YORK (UMI) — In response to the disastrous earthquake in Peru, the United Methodist Committee for Overseas Relief (UMCOR) is sending $10,000 for emergency relief through the channels of Church World Service (CWS), ecumenical relief agency.

An estimated 30,000 persons were killed in the quake that struck large areas of northern Peru May 31.

A cable to the United Methodist Board of Missions on June 2 said that all 20 U. S. United Methodist missionary personnel apparently are unharmed.

The $10,000 will be used primarily for tents, blankets and vaccine for possible typhoid and cholera outbreaks.

EAST GERMAN CONFERENCE IN SESSION

NEW YORK (UMI) — United Methodists in the German Democratic Republic (East Germany) are meeting this week to implement formation of an East Germany Central Conference, authorization for which was granted by the General Conference in St. Louis.

The new Central Conference status will separate East German United Methodists structurally from those in West Germany. Up to now, the single United Methodist annual conference in East Germany has been part of the Germany Central Conference, which encompassed both East and West Germany.

WOMEN'S INCOME DROPS

NEW YORK (UMI) — Income for the Women's Division of the United Methodist Board of Missions for 1969 was $617,118 less than for 1968, according to a report by Miss Florence Little, New York, Division treasurer.

Final figures show that income for the Division in 1969 was $13,766,240 while in 1968 it was $14,383,358, Miss Little reported. "The reduction reflects the fact that pledge to missions and other undesignated gifts from local Women's Societies and Guilds during 1969 were less than in 1968," she said.

BRITISH METHODISTS PASS UNION MILESTONE

NEW YORK (UMI) — British Methodists have passed another milestone on the way to possible union with the Church of England.

Following on the 77 per cent favorable vote on the merger plan by the 1969 British Methodist Conference — and despite failure of the 1969 Anglican Convocations of Canterbury and York to support the plan by the needed 75 per cent (the margin was 69 per cent), the May Methodist district synod meetings have overwhelmingly approved Stage One of the proposal. This was a test of sentiment closer to the "grassroots" than last year's Conference vote, because it represented opinion in 34 regional districts (comparable to annual conference in the U. S.).

Stage One of the two-stage proposal to unite Anglicans and Methodists provides for intercommunion and mutual recognition of ministries, the latter through a "service of reconciliation." Stage Two provides for organic union (with acceptance by Methodists of the principle of the historic episcopate).

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NORTH CAROLINA
Christian Advocate

Vol. 115 Greensboro, N. C., June 25, 1970 No. 26

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DURHAM, N. C.



House on the edge of Cosmo, Peru destroyed by Peruvian earthquake.
(Photo by Mr. Wilson Radway, Church World Service)

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OPPORTUNITIES

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NO ADVOCATE NEXT WEEK

In conformity with long-standing policy, there will be no issue of the **North Carolina Christian Advocate** next week. This issue contains church school lesson material for two weeks. Our next issue will come out on July 9. Have an enjoyable and safe Fourth of July!

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

June 25-28—Weekend Ashram
June 27-July 3—Southeastern Jurisdiction Youth Conference

July 2- 5—Southeastern Choir Festival
July 6- 9—Southeastern Jurisdiction Conference on Social Concerns
July 6-11—Western North Carolina Senior High Celebration
July 7- 9—Southeastern Jurisdiction Commission on Archives and History
July 9-12—Southeastern Convocation on Enriching Marriage and Family Life
July 12-16—Southeastern Jurisdiction Ministers' Conference
July 16-19—Southeastern Jurisdiction Laymen's Conference
July 19-26—Southeastern Jurisdiction Conference on Christian Mission
July 19-26—Youth and Missions Conference
July 20-24—Regional Workshop in New Church Development
July 24-26—Weekend Conference for Local Church Commissions on Missions
July 26-31—Candler Camp Meeting
July 26-31—Conference on Evangelism
July 31-Aug. 2—Weekend Conference for Chairmen of Local Church Commissions on Evangelism

Aug. 2- 5—Association of Conference Commissions on Worship
Aug. 2-14—Leadership and Laboratory Schools
Aug. 3- 7—Ecumenical Seminar
Aug. 3- 7—Southeastern Institute of Church Music
Aug. 6- 9—Annual Church Ushers' Conference
Aug. 7- 8—Junaluska Board of Trustees Annual Meeting
Aug. 8- 9—Junaluska Associates Weekend
Aug. 10-14—Church Business Managers Conference
Aug. 11-12—Southeastern Jurisdiction Conference on Foundations
Aug. 13-16—Southwide Lawyers and Doctors Seminar
Aug. 14-16—Church School Administrators Conference

WESTERN NORTH CAROLINA CONFERENCE

June 28 —Winston-Salem District Set-up Meeting, Stokesburg Church Walnut Cove 3:00 p. m.
June 28 —North Wilkesboro Program Council and Set-up Meeting First Church, North Wilkesboro.
June 30 —Full Commission on Enlistment for Church Occupations, 10:30 a. m. Methodist Building, Statesville.
June 30 —District Program Council, High Point, Wesley Memorial
June 30 —Salisbury District Set-up Meeting, Concord: Epworth

July 13 —District Ministers and Wives Meeting, Central Church, Asheville
July 14 —District Administrative Council, First Church, High Point
July 20 —N. Wilkesboro Annual Picnic for Ministers and Families, Elk Shoals Camp
July 23-25—Conference-wide Coaching Conference, A & T State University (for District Program Council Members) Greensboro

PERU DISASTER EVOKES CALL FOR AID

On May 31 Peru experienced the worst natural disaster to hit the western hemisphere. It was an earthquake of major proportions. A second quake followed shortly. The known dead are over 35,000 and this figure may reach 60,000 eventually.

The earthquake was centered about 300 miles north of Lima, and affected a 600-mile area along and within the Andes Mountains. At least 250,000 persons have been made homeless, as major population centers such as Yungay, Caras, and Huaras were laid waste. Entire towns and villages were completely wiped out. In Cosmo, a city of 14,000 people, only one building remains standing—the bank. Homes, stores, churches, factories are flat.

Within hours after the disaster, the United Methodist Church, in association with other denominations through Church World Service, had sent $10,000 for purchase of food, medicines and roofing supplies. It airlifted 3,000 blankets, 200 large tents, 50,000 doses of antibiotics, 42,000 doses of toxoid and typhoid vaccines, and one million water purification tablets.

Since the initial shipment, Church World Service (CWS) has sent 5,000 additional blankets, 50 tons of clothing, and 60,000 pounds of flour. From its headquarters in Lima CWS will continue to coordinate relief and rehabilitation efforts.

The United Methodist Committee for Overseas Relief (UMCOR) has announced a need for a minimum of $500,000 from United Methodist Bishop Ralph T. Alton, president of UMCOR, has sent a telegram to all bishops of the church asking for assistance. Funds are needed, said Bishop Alton, for personnel including nurses and sanitary engineers, transportation, food for 100,000 people, rebuilding and repairing churches.

As of now, no churchwide offering for Peru relief has been scheduled, but each bishop is being asked to lead his area in responding in whatever way is desired.

The $500,000 asking from United Methodists is a part of a minimum of $1,500,000 which CWS leaders affirm as being needed to meet this disaster. United Methodists are also being challenged to provide some of the relief personnel, including engineers, doctors, and nurses. Miss Joyce Beebe of Owosso, Mich., a former missionary nurse, has already joined medical relief teams in Peru.

As a major participant in Church World Service, the United Methodist Committee for Overseas Relief has taken a leadership role in all plans and promotions. Dr. J. Henry Haines, executive secretary for UMCOR has been in constant touch with the situation. Other United Methodists in consultation have been Bishop Alton, Dr. R. Bryan Brawner, general secretary of the Council on World Service and Finance, and the Rev. Dr. Howard Greenwalt, associate general secretary of the Program Council's Division of Interpretation.

CONVERSION THE URGENT NEED



by J. Marvin Rast

The Indian philosopher Srinavasa Shastri said: "I need conversion. Either I must find conversion for myself, or else I must warm up my heart against somebody else's heart who has been converted."

And what indeed does our humanity need more than conversion? One has but to take note of the news media—read, look, listen—to realize that ours is a sick society.

All about us we see a frantic quest for life on the terms of what one astute observer calls "synthetic excitement." This he characterizes as reliance on drugs, pathological obsession with sex, and the progressives seeking to shock the respectable.

But the real meaning and purpose of life is not so found. God through long years of revelation and tutelage has been endeavoring to make plain to His children the infinite worth of life —worth in itself and fulfilled by concern for and ministry to others.

And this is where each of us who acknowledge that Jesus Christ is Lord has extraordinary opportunity to be a heart warmer: to show forth His purity, His compassion, and reconciliation.

Dr. James Smart in his book, "The Teaching Ministry of the Church," speaks of the utter folly of church members feeling that they have no responsibility for Christian nurture simply because they hold no office in the church school.

"The teachers and officers," he affirms, "are merely their representatives, acting on their behalf, and their work will be doomed to failure if their witness on behalf of the Christian faith in the church school is contradicted by the witness of the adult congregation in the community."

Conversion is the urgent need of man — the need to warm up against the heart of the Lord of Life and the hearts of those warmed and sustained by Him.

From the South Carolina Methodist Advocate, April 16, 1970.

EDITORIAL . . .

WE HAVE SOMETHING TO RALLY ABOUT

The near advent of the Fourth of July moves us to comment upon the fact that a mammoth celebration is being planned for Independence Day at the Washington Monument in our nation's capital. This is not to be a protest demonstration of any sort. Instead its announced purpose is to honor America.

Bob Hope and the Rev. Billy Graham are key personalities who are seeking to make this the "biggest celebration in America's history." To be staged by Walt Disney Productions, the all-day rally will include a cast of Hollywood actors and singers; among them Johnny Cash and Glenn Campbell. Bob Hope has estimated that as many as 500,000 persons may be gathered in Washington for the July Fourth celebration.

A wide spread of organizations and individuals are on the planning committee. These include the Catholic Archdiocese of Washington, the Boy Scouts, the Washington Redskins Football and Senators Baseball Clubs. Among individuals on the committee are Art Linkletter, Billy Casper, Reader's Digest president Hobart Lewis, Hank Aaron and Willie Mays, Apollo 8 astronaut Frank Borman, and former Texas governor John B. Connally.

The announced intention is to bring a divided country together to show the world "Americans can put aside their honest differences and rally around the flag to show national unity," declared Hope.

We anticipate mixed reactions to this patriotic rally. There are those who react to all attempts to manipulat large groups of their fellow men; wh are intensely patriotic, but who prefe that each person be permitted to cele brate his Fourth of July under his ow fig tree. There are others who ar turned off by any and all flag-wavin demonstrations. Some of these hav themselves been in demonstrations Some of them will have made pil grimages to Washington as parts o protest groups. But the idea of goin to Washington to praise anybody o anything, rather than to protest, turn them off.

Washington in recent years has ex perienced wave after wave of citize rallies. Hundreds of thousands hav gone to the nation's capital to demon strate what they dislike about condi tions in America; about American poli tics and government. We think it i high time that citizens go to Washing ton to show their appreciation for a that is right about America.

We need to change the general styl of our national life from one of chroni protest over ills and imperfections t a more balanced approach which wil include appreciation for the good an great things about the United States The fact is that some of our nationa figures, some of the prominent spokes men for large segments of our peopl wouldn't know how to make a speec without knocking something or some body. Protest for them has become a way of life. They are adept at point ing out all that is wrong with the coun try, but they never balance this off b indicating what they think is right wit

the country. Furthermore, they never offer any really viable solutions for what they find wrong.

Maybe it would be a wholesome thing for the country to spend at least a week or two listing and thinking about all of the benefits and blessings which have come to them as Americans; all of the ways in which Americans excel; all of the superior aspects of our national life.

Ours is a nation which is rich in natural resources. But it is also rich in traditions and institutions, in its form of government, in its cultural developments; it is rich in the peoples who compose it.

Perhaps a celebration of these virtues would be a wholesome expression of our response to blessings received. Independence Day offers us a ready-made opportunity to carry out such a celebration.

We cannot but feel that it would be a good thing if 500,000 people—or half that number—go to Washington to observe "Honor America Day." Better still would it be if something like 200 million Americans all over this land would take the time on the Fourth of July to thank God for this nation, and to pray that in the days ahead it will rise to greater heights to the benefit of its people and of all peoples the world over.

ACKNOWLEDGEMENT

The pictures of the WNC annual conference carried in last week's Advocate were taken and processed by the Rev. Walter Cooper, to whom we deeply indebted for an excellent job in covering the conference pictorially.

Pornography Could Kill Itself

John Wayne, winner of the 1970 best actor Oscar award, has sounded a warning note about the current glut of pornography in motion pictures. He fears that the present binge in dirty movies may in the end kill off the industry before the fad dies. "I figure it will take about another year", said Wayne, "for everyone to have seen enough of these sick pictures; then look out. The public will start doing something about them. The movie-going habit will be lost from our social life."

In spite of all the cute talk about art and esthetic values in nudism and such on the stage and screen most people know what the name of the game is. It is profits, making the fast buck. Also, it is people giving free rein to the baser elements within them, and trying at the same time to look very respectable. Of course, there are exceptions, and normal, healthy interpretations of sex can always be presented in good taste.

NOTICE TO ALL PASTORS WHO WILL BE MOVING

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CHANGES PLANNED IN CHURCH PUBLICATIONS

NASHVILLE, Tenn. (UMI)—Pointing to an annual operating deficit of almost $500,000 for two of United Methodism's major general church periodicals, Methodist Publishing House officials have announced several major policy changes.

In a letter to United Methodist bishops, May 20, executive vice president Cecil D. Jones announced that the Together Area News Edition (TANE) supplement program, provided free to 33 episcopal areas of the church, will be cancelled. He also announced that ministers will now be expected to pay for subscriptions to **Together**, monthly family magazine, and **Christian Advocate**, bi-monthly periodical for pastors.

Mr. Jones said the TANE program which provides a four-page insert of area news in the national magazine is costing the Publishing House about $180,000 each year. Originally he said the TANE program was to have been provided only to those areas which reached a subscription level equal to 10 percent of the area church membership. Only three areas presently qualify under this stipulation, according to MPH officials. After the January, 1971, cut-off date, the Publishing House will continue to provide TANEs at cost to any area which desires the service.

Free ministerial subscriptions to **Together** and **Christian Advocate**, a service of the Publishing House for the past 14 years, will end August 1 but special subscription rates for pastors will be provided. They may subscribe to **Together** for $3 and **Christian Advocate** for $5 or to both for $7 annually. Regular individual subscriptions for **Together** are $5 or $3 when handled through a local church group plan. The complimentary subscriptions to ministers now cost the Publishing House about $325,000 per year.

In response to questions raised by the announcement, MPH president and publisher Lovick Pierce sent letters to the Council of Bishops, Council of Secretaries, and Board of Publication members saying the Publishing House has always been willing to accept some deficit but that "it has now grown all out of proportion."

When the two magazines were authorized by the 1956 General Conference, Mr. Pierce said the original goal was to have a minimum of 1 million subscribers to **Together** in order to furnish free copies of the magazines to ministers. When **Together** reached its circulation peak of 935,000 in 1959-60 MPH subsidy was $116,000. Its circulation has declined steadily since that time and is now 416,000.

Business manager Warren P. Clark said charging ministers for the magazines will not eliminate the deficit but that it will help.

TUCKER TO JOIN EMORY FACULTY

Dr. Gene M. Tucker of the Duke University Divinity School has been named associate professor of Old Testament at Emory University's Candler School of Theology. The appointment will be effective September 1.

Dr. Tucker has taught at Duke since 1966.

TWO GREENSBORO CONGREGATIONS MERGE

Two United Methodist congregations of Greensboro completed a merger into one as they attended a first service together on Sunday morning, June 7. The congregations uniting are Mt. Pisgah and Bethel.

The possibilities of the merger were first discussed last February, and on March 4, a small group of officials from the two congregations met in the office of the Greensboro district superintendent, Dr. Julian Lindsey. Thereafter meetings of the Administrative Boards furthered the proposal. Mt. Pisgah's board thereupon offered a resolution inviting Bethel to join in a merger of the two congregations.

On April 12 at called church conferences both congrgations voted overwhelmingly in favor of a proposed plan of merger. Since then committees have been hard at work, shaping details and planning for the year ahead.

Bethel, which now has about 340 members, was organized in 1907 in the northwest sector of Greensboro's suburbs. The history of Mt. Pisgah goes back to 1845, when it occupied a small one-room frame structure. Located farther out from the center of town, Mt. Pisgah was for some years on the same pastoral charge with Bethel. In 1958, Mt. Pisgah built a new educational building, and ten years later added a new sanctuary. The present membership is about 450. Bethel, hemmed in by expanding business enterprises, has in recent years been seriously considering relocation.

The merger is thought to be beneficial to both congregations, and should lead to continued growth and expanded influence. The two pastors involved, the Rev. Ronald A. Overcash of Mt. Pisgah, and the Rev. Don Beatty of Bethel, have labored with unstinting and unselfish devotion to work out what was best for both congregations.

DISCIPLINE SUPPLEMENT AVAILABLE BY SEPT.

NASHVILLE, Tenn. (UMI) — A supplement to the 1968 United Methodist **Book of Discipline,** containing amendments adopted by a special session of the General Conference meeting in St. Louis, Mo., April 19-25, will be available this September, according to Methodist Publishing House officials.

The 48-page supplement will feature:

—new, amended, and deleted paragraphs arranged in numerical sequence for fast cross-referencing to the 1968 **Book of Discipline.**

—amended portions of paragraphs printed in boldface italic type for easy identification of new material.

—complete new paragraphs starred to note new material.

—an adhesive strip backing for easy insertion into the 1968 **Book of Discipline.**

Topics covered in the supplement include: the Constitution, the local church, the ministry, the conferences, administrative boards and agencies, church property, enabling legislation and new terminology.

Price of the supplement is 50 cents per copy; 40 cents per copy in quantities of five or more. Orders may be sent to Cokesbury.

LOVE IS ULTIMATE CONCERN

by Charles V. Bryant

The "accidental century" of which Michael Harrington wrote is over. We are already living in what must become the planned century. It is not too early for us to begin anticipating what we want life to be in the 21st century. Unless we do that, our planning will be either faulty or ignored.

Harrington has warned us in his book, **The Accidental Century,** about the decadence which he claims is a corruption of a dream rather than of reality. It used to be religionists who were the dreamers—the visionaries of a utopia, and the scientists who were the servants of reality. While our scientists still hold one hand on a plow stuck in present realities, they are the ones who point with the other hand to the subjects of their dreams for the future.

What are they telling us? What are they dreaming?

For one thing they are saying that we cannot survive another century of accidental revolutions — in industry, education, technology, human relations, and international affairs. They are saying that although the revolutions shall continue—and on an ever increasing scale, they must be anticipated and carefully worked out on a more humane and democratic basis.

They are saying that man has the potential to break the chains which have enslaved him to systems and events, be they economic, political, class, scientific, religious, or genetic. They are crying for a new philosophy of the power of use, relative to these. When man realizes and does this, he can redemptively and benefically direct the inevitable courses of change.

They are dreaming of a more humanitarian approach to the future of the universe and man's life in it. They are asking what good is there in anything that may prolong man's life if the environment is polluted, if there is no place to live, if barbaric wars continue, if there is no beauty. A child may be given a new heart, kidney or lung. For what? To smother from lethal air? To be a pawn in an undeclared war? To become insane from stress in overcrowded quarters? To be blown to bits in an act of nuclear violence? To lose his senses from radioactive appliances? To become a meaningless blob of protoplasm in a depersonalized and dehumanized society? To be told when and whom he can marry—and how many, if any, children he may have? To work in a vocation chosen by the government? To be unwanted and unknown in old age? To be rejected for another organ transplant because of his declared uselessness to society?

They are dreaming of some hopeful alternatives to the present realities of environmental neglect and abuse, unrestrained birth rate, indignities of minority groups, acquiescence to undeclared wars, unimaginative and regimented educational systems, suppression of youth and female participation in grand social enterprises, unwanted parenthood, and the insane spiral of the cost of living.

Somehow, somewhere Christians must realize that their faith includes

such concerns as these. This is not to say that some Christians do not consider these or that our dreaming scientists are not Christian. But what is needed among us all is a renewal of the concept of utopia on earth and to get serious about some hard thinking and planning relative to the realistic possibilities of life continuing on this planet for many more centuries.

This should do no damage to our Christian belief in a life that transcends the grave. In fact, it would be comforting to know that although life is nearing the end or shall end for us, we have not neglected making a maximum contribution to a more meaningful life for those who are left after we are gone. And it looks like there is going to be a lot here to live. No later than the year 2000, there will be 100 million added to those living in the U. S. alone.

For too long Christians have been divided over priorities. One group feels that the authentic life is one of preparing for life beyond the grave. Another group puts its emphasis on the here-and-now. The former finds meaning in the present only as it provides opportunity for building hope of salvation beyond the grave. The latter tends to look for a maximum vividness of faith in the experience of being truly human—being sensitive to one's time, place, and event as these give opportunity for the fulfillment of personhood.

For the most part, Christianity in America has taken its place with the "eternal salvationists" and thus neglected its power and influence for building a safer environment that is more productive of meaning and fulfillment for those who must live in it until death brings their reward.

There are many—but not enough—who are (almost contemptiously) labeled as social prophets and activists who have been attempting to stir up deep and effective concern about what is going on NOW and what looms on the horizon for man in the world, this world. Unfortunately they have been dismissed as either pipe-dreaming, armchair theologians or social activists condemned as antagonists.

Harvey Cox and his fellow luminaries (social dreamers with theological motifs) hardly see the ink dry on their books and articles before they sell into the hundreds of thousands. They have become household words. Yet, for the most part, they are read only with interest and fought with a passion.

If we cannot bring ourselves to identify with them or to follow them because they are of our own family (what did Jesus say about a prophet being rejected by his own people?), maybe we will listen to our scientists. We'd better. That is, if we want to be true to our word, LOVE, and our message, ULTIMATE CONCERN.

What is this LOVE to us and our theme ULTIMATE CONCERN if we cannot utilize the vast resources of our ecclesiastical organizations and machinery to make it possible for this next critical generation to live safe, useful, productive, and dignified lives?

Love is ultimate concern. And ultimate concern should be for more than the soul's final victory at death over cramped quarters, poverty, boring vocation, unhappy marriage, war, polluted air and water, and class or racial indignities. The ultimate concern of today's Christians must include the eradication of these. It can be done. Accidental changes and innovations will not do it. Love can. Ultimate concern involves dreams, imaginative thinking and planning, and a commitment to courageous action NOW. The future depends upon such.

The Rev. Mr. Bryant is pastor of the First United Methodist Church, Garner.

Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 June 25, 1970 No. 6

DEVELOPING LEADERSHIP FOR THE CHURCH'S MINISTRIES

C. P. Morris, Director
Nurture and Training, North Carolina Conference Program Council

God is continually calling His church into being for ministry and mission in a broken world. The focus of this ministry is on persons and their awareness of and response to God, especially of His redeeming love as revealed in Jesus Christ. To accomplish this task for this day He needs the participation of dedicated and trained leaders. Leadership development is a response to this need for trained personnel to work with *Him* on *His* agenda for *His* world. It is an integral part of the total system of planning and implementing action for ministry and mission. It calls for knowledge and skill in *studying, diagnosing, designing, implementing,* and *evaluating* the church's ministries.

A Holistic Approach. The new structure of The United Methodist Church calls for a holistic approach to leadership development to prepare persons for their ministry in the church and in the world. While the ministry of the church is one ministry, there are several different facets or expressions of that ministry. These have been identified as worship, service, witness, proclamation, fellowship, and study. The various program boards and agencies of our church have traditionally represented our organizational effort to engage in the different facets of our common ministry. The new structure seeks to bring these facets of ministry together into a true bond of unity and wholeness in order to free the church for effective ministry. Leadership training must focus on preparing trained personnel and individual church members for their roles of ministry.

The Local Church is responsible for developing leadership for its ministries. The local church is the basic setting, the primary laboratory, for a foundational program of leadership development. The Council on Ministries should set up an on-going, long range

plan for doing this. At the same time, the local congregation need not and should not attempt to work in isolation. It should work closely with connectional structures on district, annual conference, and general church levels. In its task of developing leaders for its ministries, it has the right to expect guidance, resources—both persons and materials—and sympathetic support from district, conference, and general church agencies.

District and Annual Conference Program Staffs should serve in a helping relationship with local church leaders as enablers, resourcers, consultants, interpreters, trainers, etc. They should provide the kinds of training that cannot be done effectively in local churches or which will be more beneficial if participated in by persons from two or more churches.

District Program Councils should plan leadership training events that can be done best on the district, subdistrict, or cluster-group levels. The Associate Director-Nurture and Training of the Conference Program Council is available to assist.

The District Program Council should establish lines of communication with local churches in order to discover their needs and to be supportive in helping them meet these needs. It should serve as a connecting link between local churches and the Annual Conference Program Council, keeping it informed of local church needs and recommending programs to help meet these needs.

The Annual Conference Program Council should focus its efforts largely upon the development of advanced leadership competences for designated district and annual conference leaders and resource persons that they, in turn, might enable local church leaders to mobilize and equip congregational members for effective ministry and mission in the world.

It should also give attention to helping designated leaders and resource persons who assume responsibilities in structural agencies and task forces on the Annual Conference level to gain knowledge and develop skills and attitudes for the performance of their tasks.

"The Program Council and its staff has a primary responsibility for analyzing and correlating the leadership development concerns in the Annual Conference as they emerge through the program suggestions of the boards, agencies, divisions, departments, task forces and other sub-units . . . with this data in hand they can synthesize and formulate recommendations and proposals for Annual Conference program and, upon authorization, implement the approved plans.

"The Program Council is a setting for holistic awareness and implementation of leadership development through discussion, negotiation, proposal development, policy recommendations, and decision-making—an *arena* for intentional activity . . .

"To the extent that the results of the work in the Program Council arena reflects the representation and participation of each perspective, operates with a leadership stance involving both leader and client audiences in the total process, and produces plans which deliberately propose holistic activity—to that extent can it be hoped that the activity of the implementing personnel will produce wholeness in ministry and mission." (Richard E. Monroe)

As Associate Director of the Conference Program Council, with responsibilities for nurture and training, I look forward to working with the various annual conference program boards, district program councils, and local churches in this important area of leadership development.

SUMMER "R AND R" 1970

(Renewal and Recreation)

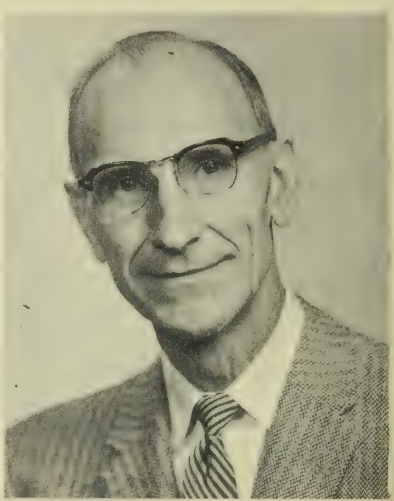
Week August 11-14; *Weekend August* 15-16, *Methodist College, Fayetteville.*

The North Carolina Annual Conference is presenting a unique opportunity for churchmen through a joint leadership effort of several Boards and the Program Council. For the first time, all the program agencies of the church are cooperating by joining in a single summer training/learning/inspirational gathering. This effort will include the former Laymen's Conference on Evangelism, Minister's Conference on Evangelism, the Laymen's Retreat and the School of Missions, and expands the summer opportunities offered in the Conference.

Outstanding leadership has been secured in all areas of this Conference. Bishop William R. Cannon will deliver the opening address for the week and the weekend, and will lead a discussion group for ministers, and another for laymen. Dr. L. E. Mattingly, outstanding preacher, Professor of Religion and Chairman of the Division of Humanities, Nebraska Wesleyan University, Lincoln, Nebraska, will preach each day. Dr. Mack B. Stokes, Candler School of Theology, Emory University, will speak on "The Meaning of Baptism," on August 12, and on "The Meaning of Confirmation" on August 13. Other outstanding leaders from the General Board of Missions and our own conference will be featured.

The following study opportunities will be offered for Laymen and Ministers:

1. *"How the Word Gets Around"—Evangelism* (a study for those concerned about having the Gospel heard in today's world—in an age when clash and tension threaten to destroy us.)



Dr. L. E. Mattingly

2. *"The Americas: How Many Worlds"—Missions* (designed to help North American Christians understand and appreciate the contemporary interrelationship among all the peoples of the Westtrn Hemisphere—to become instruments of reconciliation.)

3. *"The Psalms"—Bible Study* (this study will be a guide *into the* Psalms and not just *about* them).

4. *"Confrontation Training"* (For Ministers). This study will focus on the new materials just published for Confirmation classes.

The study groups for *"How The Word Gets Around"* will be led by Reverend John K. Ormond, Jr., Dr. Ethel Tilley, Reverend Gene Tisdale, Dr. Tom Collins, Mrs. Carl King, and Mr. Ed Armstrong.

The study groups on *"The Americas: How Many Worlds"* will be led by Mrs. Ann Suttle, Reverend Ed Smith,

Mrs. James Stanford, and Reverend Clyde Tucker.

Encounter Groups will be held, where opportunities for personal growth, mind-bending, searching, "telling it like it is", and genuine encounter with other persons, will be the feature.

The application of our sharing, study and renewal to the particular area of personal interest such as evangelism, stewardship, missions, education, worship, social concerns, and ecumenical affairs will be met in Responsibility Training Groups.

The weekend sessions will cover the same areas as the week with the exception of the Confirmation Training, with a special appeal to the Laity.

A Conference-wide rally at 2:45 p. m. Sunday afternoon, August 16, in auditorium of the Fine Arts Building will climax the week of "Renewal and Re-Creation."

The total experience is designed as an opportunity to see "*WHOLENESS AND ONENESS*" in the program of the Church.

Additional information may be obtained by writing: Summer "R and R", P. O. Box 10957, Raleigh, North Carolina 27605.

MUSIC MINISTRY

WHAT? A CHOIR LOFT-PEW GAP?

Church musicians sometimes feel that they cannot sing the "best music" because "the folks in our congregation don't like it." A new booklet now attacks this problem head-on: "*Bridging the Gap Between Choir Loft and Pew.*" In addition to several chapters of suggestions on how to deal with such an issue, the book has a practical, annotated bibliography. Order from Cokesbury ($1.25 each) or from Service Department, P. O. Box 871, Nashville, Tennessee 37202.

A LITTLE OF THIS . . .
A LITTLE OF THAT

Would you like to hear excerpts from a number of the contemporary folk services? This might help you in making choices for use in your own church. Such a record (with a companion discussion booklet) is available. Order "Folk Music in Today's Church" from the Lutheran Church Press, Philadelphia, Pennsylvania, or from Lutheran Church Supply Store, 1233 Hampton Street, Columbia, South Carolina 29202. Included are excerpts from "20th Century Folk Mass," "American Folk



Song Mass," "Mass for Young Americans," "Follow Me," "Second Mass for Young Americans," "Rejoice," "Missa Bossa Nova," "Rock and Roll Mass," and "Joy Is Like the Rain."

INSTITUTE OF CHURCH MUSIC AT LAKE JUNALUSKA

There will be an Institute of Church Music at Lake Junaluska, August 2-7, 1970. Held in conjunction with the Consultation on Worship, the Institute will explore many aspects of church music. Registration forms and more information can be obtained from Music Ministry, P. O. Box 10957, Raleigh, North Carolina 27605.

YOUTH MINISTRY

TIME TO COMPLETE A.C.S. REGISTRATION

It is time to get in registration for your delegate to the 1970 Annual Conference Session of the United Methodist Youth Fellowship, Methodist College, Fayetteville, July 20-24. Each local church is entitled to as many delegates as they have ministers under episcopal appointment. Each subdistrict and each district can send one delegate.

Application should be sent to Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605. (Include the ten dollar registration fee; the remaining nineteen dollars can be paid when you register at A.C.S.). If you have any questions, write Youth Ministry at the above address. Registration should be completed by July 13, 1970.

YOUTH PLANBOOK NOW AVAILABLE

The 1970-1971 *Youth Planbook* can now be ordered from Cokesbury (quantity orders) or from Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605 (sample copy). *Youth Planbook* is free. In a new format, *Planbook* continues to offer a view of curriculum resources available for youth ministry in The United Methodist Church. There are articles and worksheets which will help in the planning of local church youth ministry.

RESOURCES ON DRUG ABUSE

What are the thought of a youth who is trapped by his addiction to drugs and is about to commit suicide? Dexter Gardner tape recorded his thoughts just before he took his own life and the tape is a moving commentary on how drugs can gain mastery over one's life. Reproduced by Radio Station WPTF, the tape is rented by TRAFCO for $1.00. Write TRAFCO, 1307 Glenwood Avenue, Raleigh, North Carolina 2760 The tape is recorded for reel-to-reel r corders at 7½ ips.

A film trilogy and a companion boo let deals with the drug problem fro various viewpoints. "Drug Abuse: Chemical Cop-out" and the film tr ogy "The Distant Drummer" is ava able from Public Relations Divisio North Carolina Blue Cross and Blu Shield, Inc., 800 S. Duke Street, Du ham, North Carolina 27702. A bookl mentioned in last month's supplem (*Adolescence for Adults*) can also b ordered from that address.

SELECTIVE SERVICE INFORMATION AND COUNSELING

Persons in youth ministry frequentl must help young men face importan decisions about the draft. A new week end study pack "What About Militar Service?" has been designed to mak an objective presentation of all optio open to youth facing the draft. A though it will not be listed on the lite ature order blank until fall, it will b available from Cokesbury after June 1 For additional resources on draft cou seling contact the Board of Social Co cerns, 100 Maryland Avenue, N.E Washington, D. C. 20002.

SUMMER OPPORTUNITIES FOR TRAINING

Junior High Workshop (August 1 13) and Senior High Workshop (Aug ust 2-8) are excellent opportunities fo youth to develop skills and understand ing in youth ministry. Registratio forms and information are availabl from Youth Ministry, P. O. Box 10957 Raleigh, North Carolina 27605. Both o these experiences will be at North Car olina Wesleyan College, Rocky Mount

IMPORTANT JUNALUSKA DATES

Workshop for Local Church Leaders in Evangelism

July 31-August 2

There will be a workshop for all local church leaders in Evangelism at Lake Junaluska the weekend of July 31-August 2. The purpose of this workshop is:

1. To provide an arena for dialogue and interchange of ideas particularly related to the evangelistic mission of Christ's Church.
2. To share in the latest information, techniques and materials supportive to the evangelism task.
3. To train evangelism leaders in the areas of
   a. Sensitivity to needs and issues which concern the Evangel.
   b. Strategy for mobilizing the church for evangelistic mission and ministry.
4. To point to ways we can work cooperatively through Councils on Ministry.
5. To keep in balance a Total Gospel for a total mission.
6. To open our lives for divine guidance and sustaining power.
7. To remember that our mission is to persons, helping them to realize their full potential in life through response to God in Jesus Christ.

Application blanks for this workshop are available by contacting the Rev. L. C. Vereen, Associate Program Director, The Methodist Building, Room 115, 1307 Glenwood Ave., Raleigh, N. C. 27605.

Workshop for Local Church Leaders in Missions

July 24-26

There will be a workshop for the local church leaders in Missions at Lake Junaluska, July 24-26. All local church leaders in Missions are urged to attend.

For further information, contact Dr. D. Trigg James, Registrar, P. O. Box 237, Lake Junaluska, N. C. 28745.

Candler Camp Meeting and Conference on Evangelism

July 26-31

Plan now for a week of inspiration at Lake Junaluska during the week of July 26-31. Speakers this year for the Candler Camp meeting will be Dr. Robert E. Goodrich, Jr. and Dr. David J. Randolph, two outstanding preachers of our church today. Other workshop leaders include Dr. W. Wallace Friday, Dr. Glenn Draper, Dr. E. A. Eldridge, Dr. David A. Duck and many others.

Persons interested in attending this Conference should contact the Rev. L. C. Vereen, The Methodist Building, Room 115, 1307 Glenwood Ave., Raleigh, N. C. 27605.



UNITED METHODISTS ASKED TO GIVE $67 MILLION FOR BENEVOLENCES

Figures released following the 1970 General Conference indicate that United Methodists are being called upon to give more than $67 million annually for benevolence causes. This amount is divided among a dozen funds which support major thrusts of the denomination.

The largest segment is the $25 million World Service Fund, which provides the basic support for the total program of United Methodist benevolences. Each church and annual conference is asked to pay its fair share, or "apportionment" as a part of this total.

In addition, there are voluntary funds, such as Advance Specials, the Fund for Reconciliation, the One Great Hour of Sharing and the World Communion offering. Another major segment of the total supports the Ministerial Education Fund, which is designed to strengthen the 14 seminaries related to the United Methodist Church. The accompanying chart indicates the breakdown of the total and gives a brief explanation of the work accomplished by each fund.

While the General Conference did not increase the World Service apportionment, a number of basic changes were made within the $25 million annual goal. The Commission on Religion and Race was allocated 8.95%, which will yield $2 million if the full goal is reached. This was made possible by reducing the percentages for other program agencies and educational institutions. The accompanying chart, "How World Service Dollars Go To Work," detai the new World Service budget. Th agencies will receive the full dolla amounts listed when the full $25 mi lion goal is reached; otherwise the will receive only their proportiona share of the amount raised.

At the General Conference th Council on World Service and F nance pointed out that most agencie would actually receive as much mor ey in 1971 and 1972 as they did i 1969 if the total of $25 million received. Bishop Paul Hardin, Jr. president of the Council on Worl Service and Finance, indicated tha the actions of the 1970 General Con ference were in the spirit of recon ciliation. The changes in the Worl Service Fund reflected a desire t more ably minister to the minorit groups of our country. The goal o $20 million for the Fund for Recon ciliation seemed within reach and th Race Relations Sunday goal of $ million was a sincere attempt to up grade our black colleges and univer sities.

New materials have been develop ed by the Division of Interpretatio to assist local churches in the raisin of these benevolence funds. Copie of the charts "General Benevolence of the United Methodist Church, 1971 1972" and "How World Service Dol lars Go to Work," along with a sup plement to the booklet "Here Are Th Answers," are available by writing t the Division of Interpretation, 120 Davis St., Evanston, Ill. 60201.

GENERAL BENEVOLENCES

of the United Methodist Church, 1971-1972

	Minimum Annual Needs
WORLD SERVICE FUND Basic support for our total program of benevolences	$25,000,000*
ADVANCE SPECIALS World Missions, National Missions, Overseas Relief	18,000,000
FUND FOR RECONCILIATION A special appeal for meeting the crisis in our nation (Minimum needed to meet goal of $20 million.)	5,000,000
ONE GREAT HOUR OF SHARING By action of 1970 General Conference all receipts will go for overseas relief	2,000,000
WORLD COMMUNION OFFERING Commission on Chaplains and Related Ministries, Crusade Scholarships and Scholarships for U.S. minority students	2,000,000
MINISTERIAL EDUCATION FUND Designed to strengthen ministerial education, especially by means of the 14 seminaries of the United Methodist Church	8,000,000
WORLD SERVICE SPECIALS Designated gifts for World Service agencies other than Board of Missions	175,000
RACE RELATIONS SUNDAY For colleges historically serving Negro students, for their current operational expenses	4,000,000
UNITED METHODIST STUDENT DAY Student loans and scholarships	600,000
CHRISTIAN EDUCATION SUNDAY For annual conference Board of Education	800,000
INTERDENOMINATIONAL COOPERATION FUND World and National Councils of Churches, General (Interdenominational) Commission on Chaplains	777,500*
TEMPORARY GENERAL AID FUND To help equalize pensions and salaries as annual conferences of minority groups merge	1,000,000*
CONSCIENCE FUND To assist those who face economic problems because of their Christian witness on social issues. (No dollar figure set.)	
ANNUAL TOTAL	$67,352,500

NOTE—To the above minimum needs should be added Conference Benevolences, as adopted by your annual conference; giving for higher education, recommended at $1.50 per member for United Methodist colleges and universities and 50c per member for Wesley Foundations; and conference Advance Specials.

*A General Conference apportionment, not an estimate.

1435/670

—HOW WORLD SERVICE DOLLARS GO TO WORK—
1971-1972

BOARD OF MISSIONS
27.02% — World Division
22.31% — National Division
1.34% — United Methodist Development Fund
50.67% — $11,317,000

BOARD OF EDUCATION
6.06% — Division of the Local Church
6.06% — Division of Higher Education
10.19% — Ministerial Education
22.31% — $4,983,000

COMMISSION ON RELIGION AND RACE
8.95% $2,000,000

PROGRAM COUNCIL
1.26% — Program Council
1.22% — Division of Coordination, Research and Planning
3.59% — Division of Television, Radio and Film Communication
6.07% — $1,356,000

BOARD OF CHRISTIAN SOCIAL CONCERNS
2.63% — $588,000

BOARD OF EVANGELISM
2.32% — $518,000

BOARD OF THE LAITY
2.28% — $508,000

SCARRITT COLLEGE FOR CHRISTIAN WORKERS
1.58% — $353,000

BOARD OF HEALTH AND WELFARE MINISTRIES
1.26% — $282,000

BOARD OF PENSIONS
.45% — $100,000

AMERICAN BIBLE SOCIETY
.36% — $ 79,500

QUADRENNIAL PROGRAM
.21% — $ 47,000

CONTINGENCY RESERVE
.91% — $204,000

PRIOR CLAIMS

Council on World Service and Finance	$ 347,000
Division of Interpretation, Program Council	837,500
	$ 1,184,500

FIXED PAYMENTS

Evangelical United Brethren Colleges	$ 770,000
Negro Educational Institutions	500,000
American University	150,000
Deaconess Pensions	60,000
	$ 1,480,000

100.00% — $22,335,500* sub total (per year) $22,335,500

World Service Fund Total (per year) **$25,000,000**

*Ratio distribution of above in the amounts shown only if the full apportionment is met.

1435/670

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

WESLEYAN SERVICE GUILD MEETING

The members of the Wesleyan Service Guilds of the Western North Carolina Conference took a look at the many needs of the world and of how the mission dollar is spent at their meeting at Lake Junaluska.

On Saturday evening Mrs. Fletcher Nelson, Morganton, spoke on the work of the Board of Missions and how this depends on the pledge to missions made by local Guilds and Women's Societies. Scenes of the "dollar at work" were flashed on a screen, places where there is hunger, illness and need. Live scenes were portrayed by a group of Guilders in the native dress of many nations. Miss Mary Bethea was narrator for the presentation.

The Guilders of the Albemarle District were hostesses at an informal reception in Harrell Center just after the evening session. Mrs. Olin Little, district Guild chairman, was in charge.

The early morning communion service in Memorial Chapel is always a cherished observance for those who attend the annual weekend conference. The beauty of the chapel, the soft music, the holiness of the whole atmosphere and the deep abiding joy of the words of the communion ritual combine to make it a meaningful time that no Guilder wants to miss. Mrs. Elizabeth Wentz and Mrs. Carl M. Worthy, Charlotte, led the service. The Rev. Harley Dickson, superintendent of the Waynesville District, and the Rev. Carl M. Worthy, Jr., Charlotte, officiated at communion. Mrs. Glenn Ayers, Pleasant Garden, was soloist.

The afternoon devotional session on Friday led by Mrs. Thomas P. Green, Nashville, Tenn., vice-president of the Southeastern Jurisdiction Society-Guild, was held in Memorial Chapel.

In his Sunday morning message, Dr. Earnest A. Smith, Washington, D.C., challenged the women to choose a life "With New Dimensions." He said in part, "When we are challenged to choose life — the new life — we are not talking about an addition to all that we have and are now — we are not talking about another realm with a set of built in difficulties. When a man chooses life under a faith in Christ he is choosing a life for the days upon him **now**, in the place where he is, among the persistent problems of his times."

"I can only say," he continued, "that if you are serious about these new dimensions then prepare your heart for the exciting changes which brings newness in all aspects of being . . . Life in Christ brings freedom! There is no greater need among men. There has never been a greater need . . . freedom is not always what it seems!"

An original drama, "A New Day for Women," written by Mrs. Ray Simpson, Jr. Kannapolis, was produced by six Methodist ministers of the Junaluska area. Statistics on the status of women on boards and agencies of the Western North Carolina Conference were presented in the play.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

FAYETTEVILLE DISTRICT

The three Sub-Districts of the Fayetteville District used the theme "From There to Here."

At the Cumberland-Hoke Sub-District the featured speaker was Miss Bernice Ballance, Goldsboro Area Worker, using the topic, "From There." She told of her work that is being done with the children, youths and adults in the Salemburg area.

The local presidents of W. S. C. S. in the district talked on the "To Here" of the theme. Each president told of the work her society has done during the past year.

At the Robeson Sub-District the featured speaker was Mrs. Harold Mann, Conference President. She told of her recent trip to St. Louis Conference and of the many activities which her responsible office affords. Again the local presidents gave reports of the societies. At the close of the meeting Mrs. Mann installed the sub-district officers for next year. Mrs. Allen C. Lee, chairman; Mrs. Mary B. Carroll, vice-chairman and Mrs. Ira Pate Lowery, secretary.

At the Harnett Sub-District Miss Ballance again told of her work, and the local presidents gave their reports. The Parker's Grove Society presented a Special Membership to Mrs. Charles Stevens.

At each sub-district meeting Mrs. Ron Hailey, district chairman of Spiritual Growth gave a Memorial Service.

Mrs. Louis Howell
Public Relations Chm.,
Fayetteville District

FAYETTEVILLE DISTRICT'S NEW PRESIDENT

In the event that you are unawa
who she is may I have the honor
introducing you to Ruth Cade (M
Clarence H.) of Wesley Heights Un
ed Methodist Church in Fayettevill

Upon meeting Ruth one would b
lieve that she had to be a real T
Heel, but in reality she is a Flori
girl. She had the ability to adjust to
new home in North Carolina whe
her military husband brought th
family — incidentally that consists
a daughter, Barbara, age 12, and a so
Dean, age 7.

At Wesley Heights she is loved a
respected by everyone and rightly
for I know of no one more consecrat
and with a deeper love of the Mast
She is indeed a shining example of
true Christian. One never finds h



Mrs. C. H. Cade

too busy to teach that needed Church School Class, take part on any program, plan a Study Course or Vacation Church School session, not to mention working with Junior U.M.Y.F. or serving as local W.S.C.S. president, as well as various church commissions including Worship, Finance, Education, Council of Ministries, church secretary and treasurer.

Incidentally if there's a car wash, rummage or bake sale, bazaar or a friendly visit to an ill friend or a rest home, or a prayer group meeting, Ruth is right in the middle working like a beaver.

At the same time she has been doing all these things, she has served as Spiritual Growth Chairman and Vice-President of the Fayetteville District. Her keen mind, zest for life and deep-spiritual commitment along with her feeling that it is her duty to keep informed of her church's growth and change makes her the perfect choice for the office of the president.

I count it a privilege that my life has touched hers and that I can say she is my good friend.

Sara Marston
Wesley Heights United
Methodist Church.

IN MEMORIAM

MRS. ALMA WRENN PHILLIPS

The Women's Society of Christian Service of Cedar Falls United Methodist Church, Cedar Falls, N.C., wishes to pay a tribute of love, honor and respect to Mrs. Alma Wrenn Phillips, who died March 20, 1970.

She was a native of Randolph County. Her husband, J. Henry Phillips preceded her in death.

The Phillips' home was blessed by the presence of three daughters and one son, who grew to fine maturity under the guidance and inspiration of Christian parents: Mrs. Fred Wilson of Wrightsville Beach; Mrs. Edward Hall of Greensboro; Mrs. Lillian Allred (deceased); Mr. James Phillips of Cedar Falls; five grandchildren and two great-grandchildren. She was a charter member of the Woman's Society of Christian Service, and was honored with a special membership.

On the passing of Alma Phillips, this Society has suffered the loss of one of its most loyal and highly esteemed members. She lived in our midst a life of exceptional unselfishness and beauty. She loved people and in return was greatly loved by all who knew her.

Her influence and devotion to our church will long be remembered and her life of service will ever be a challenge and inspiration to all who knew her.

A gracious mother in her home and a kind friend to all, she will be greatly missed. To her family we express our deepest sympathy.

Respectfully submitted by
Mrs. Odell Trogdon, Secretary

D. V. CLAYTON

We, the members of the Men's Club of First United Methodist Church of Williamston, North Carolina, wish to pay tribute to the memory of Mr. D. V. Clayton, who passed away on March 21, 1970.

We feel a great loss in the death of Mr. Clayton, who was one of our most devoted members. He was a loyal, faithful, and regular supporter of his church. He helped with every good cause in our community. He was greatly loved and respected throughout the Williamston area and Martin County.

In our local church Mr. Clayton was chairman of the board of trustees' for many years, a member of the official board, and a member of the finance committee, to say nothing of his faithful attendance at the Asbury Sunday School Class and the church worship services. He was a leader in nearly every project of the United Methodist Men.

We, the members of the United Methodist Men's Club, extend to his family and to their many friends, our sincere sympathy, for we know their loss was even greater than ours.

Therefore, let it be resolved that a copy of this memoriam be sent to **The North Carolina Christian Advocate,** to his family, and that a copy be placed in the records of the United Methodist Men's Club at Williamston, North Carolina.

Respectfully submitted:
J. N. Snead
T. M. Brittos
For United Methodist Men's Club

Sunday School Lesson

FOR JULY 5

By Dr. Raymond A. Smith
(International Lesson Series)

Genesis In Christian Perspectiv

Background Scripture:
Genesis 1:1-4; John 1:1-3; Romans 1:-16-21; Colossians 1:15-27; Hebrews 11:3

Lesson Scripture:
Genesis 1:1; John 1:1-3; Romans 1:18-21; Colossians 1:15-17.

We are now about to embark upon a study of Genesis which will continue through September 13. The lesson for today is a sort of introduction to the first book of the Bible as seen from a Christian point of view. The reader will of course remember that Genesis is part of the Hebrew "Torah", that being one designation of the first five books of the Bible. It was regarded with great reverence by generations of Jews before the Christian faith was born.

We should never forget that the first Christians were Jews who had been nurtured on the Old Testament. The sermons of Stephen, Peter and Paul, recorded in the book of Acts will show that the new faith these men were preaching had its roots deep in the Old Testament. The new element in their sermons was that God had acted once again in his long relationship with the Hebrews by sending Jesus into the world to initiate a New Covenant with His people.

Our lesson Scripture opens with the first verse of the Bible: "In the beginning God created the heavens and the earth" (Genesis 1:1) This verse says a great deal about God when it affirms that one mark of his character is that of Creator. It is saying: "God is the Sovereign Creator whose word is a deed." In Psalm 33:4 we read: "T the word of the Lord is right, and His work is faithful." Scholars ha pointed out that while the heavens reveal the glory of God, they do reveal His will. Futhermore, the gl of God's creation is revealed only those who believe in him. The gl of the created universe said somethi to the devout Hebrew worshiper th it did not say to the pagan who tually worshipped the sun, moon, a stars.

The creation theme re-appears the New Testament in John 1:1- where it is said that the Divine cre tive principle in the universe is no other than God's Word spoken in t Christ Event. According to this gosp Christ was present at the Creation an as verse 4 says, "The Word became fle and dwelt among us, full of grace a truth." Here, in the New Creation, G the Creator visits the creature (man) the person of Jesus, the preacher fro Nazareth. He thus becomes God's Li ing Word to man.

In Romans 1:18-21 Paul cites th creative activity of God as proof of h being (as over against those who s they do not believe): "Ever since th creation of the world his invisible n ture, namely, his eternal power an deity, has been clearly perceived in th things that have been made" (verse 20 In other words, the universe itself bea constant witness to the creative pow of God. This same thought is reflecte in Psalm 19: "Day to day pours fort speech and night to night declare knowledge. There is no speech, nor an

there words: their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world." In Shakespeare's "Merchant of Venice" (Act 5, scene 1, line 3) we find a noble expression of this same thought: "Look how the floor of heaven is thick inlaid with patines of bright gold: There's not the smallest orb which thou beholdest but in its motion like an angel sings."

When we turn to Colossians 1:15-17 we again find this identification of Christ as "the image of the invisible God, the first-born of all creation." The letter to the Colossians appears to have been called forth as a necessary corrective to a heresy that Christ was only one of a great number of heavenly beings that populated the universe. In other words, these heretics were saying there was not really much that was unique about him. To correct them, the bold claim is made that "in Christ everything in heaven and on earth was created, not only things visible, but also the invisible . . . . and he exists before everything, and all things are held together in him."

In this lesson it has been emphasized that the theme of Creation, as set forth in Genesis, and in other parts of the Old Testament, re-appears in the New. There is an old principle of Biblical interpretation (not accepted by many modern scholars, and yet containing much truth) to the effect that "The New is in the Old concealed; the Old is in the New revealed." This will bear thinking about as we proceed with our consideration of the book of Genesis.

FOR JULY 12

Creation, God's Handiwork

Background Scripture: Genesis 1 and 2; Isaiah 40:12, 21-28; I Corinthians 8:4-6; Hebrews 1:1-4.

Lesson Scripture: Genesis 1:31; 2:4-9; I Corinthians 8:4-6.

A rabbi was once asked what, in his opinion, was the essence of his religious faith. The somewhat surprising reply was: "The essence of Judaism is that God pronounced the creation good." Upon further reflection, however, we may be led to see that what appeared to be a simple statement is, in fact, a profound affirmation of faith. If the created world, in the words of Robert Browning, "means intensely and means good," then we have ground of hope; if not, we are, in the words of St. Paul, "without God and without hope in the world."

In spite of the fact that a group of Christians, in convention assembled, recently condemned as heresy the view that there is more than one writer represented in the book of Genesis, it is a solid conclusion of most careful students of the Bible that we do have in this book the reflections of several writers. An illustration of this may be seen in a careful comparison of the two accounts of the Creation found there: one in Genesis 1:1 through 2:4a, and the other in 2:4b-25. The first appears to conclude with the creation of the Sabbath (see Genesis 2:1-3). Furthermore, in the first account the creation of man occurs near the end of the creative process (Genesis 1:26). In the second account man's creation occurs first (Genesis 2:7f), after which woman is

(Continued on page 29)

Ushers Conference Slated In August At Junalusk

LAKE JUNALUSKA — The Southeastern Jurisdiction's Annual Church Ushers Conference will again be held at Lake Junaluska. This will be the ninth consecutive year that the conference has met on the grounds of the Assembly, and the dates for this summer's meeting are August 6 to August 9.

The main speaker for the sessions will be Bishop Lance Webb, resident bishop of the Illinois Area. Presently serving as Chairman of the Commission on Worship of the United Methodist Church, Bishop Webb's addresses will be dealing in depth with the Ministry of the Laity.

There will be special instructions on greeting, ushering, receiving the offerings, assisting in the Service of Holy Communion and other services, a functioning of the Altar Guild.

As always one of the highlights the Ushers Conference will be the a nouncement of the Usher of the Ye Award.

Candidates for the award are nom nated by pastors throughout the Jur diction. The candidates are in tu asked to submit biographical sketch and then are interviewed by the S lection Committee during the summ conference at Junaluska. On the clo ing evening of the conference, the r cipient of the award is announced the Fellowship Banquet, this year be held at the Terrace Hotel.

The president of the Ushers Confe ence is W. Bradwell Brantley of A lanta.



CHAPEL DEDICATED

The chapel at Westford United Methodist Church, Concord, was dedicated Sunday, Ma 24, in memory of the Rev. C. C. Phillips, pastor at Westford from 1964 until his death i 1967. Dr. M. E. Harbin, Salisbury District superintendent, was guest preacher for th morning worship. Administrative Board Chairman Henry Horton presented the chap for dedication.

Historic Church To Be Restored

ROPER . . . . Special interest has been demonstrated recently in the restoration of the historic Rehoboth Methodist Church near here. The church, founded in 1850 as a Methodist Protestant Church, is an outgrowth of the earlier Skinnersville Chapel, which is thought to have been started about 1735. The Skinnersville Chapel was a free institution and could be used by a minister of any faith. Rev. Charles Pettigrew and Reverend Thomas Coke preached at the old chapel which, before its abandonment was known as "Swain's Chapel." It is thought that the pews and pulpit of Rehoboth Chapel were taken from the earlier chapel and that very probably they were used in the original Skinnersville Chapel.

Dr. A. L. Whitehurst, lay leader for the Elizabeth City District, has been holding a monthly service at Rehoboth Church on the second Sunday of each month for the past six years. There are now only four members of the church.

Because of the unique architectural features of Rehoboth Church as well as its rich religious heritage, members of the newly-organized Washington County Historical Society have decided to take as a project "Operation: Rehoboth Church." Mrs. Ted W. Nelson, 218 Robin Drive, Plymouth, and Dr. Whitehurst, also of Plymouth, may be contacted by those interested in learning more about this project of historical restoration and who may wish to contribute toward the work.

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Seven N.C. Churches Given Awards

Seven churches in the North Carolina Conference were named to receive "Rural Church of the Year Awards" for 1969-70 at the recent meeting of Annual Conference in Greenville.

The awards are given annually by the Conference Board of Missions in recognition for excellence in church and community service. The award-winning churches are given a certificate of recognition and a check.

The following churches received awards: Parkwood United Methodist Church, Durham; Trinity United Methodist Church, Belhaven; Smyrna United Methodist Church, Williston; Ebenezer United Methodist Church, Raleigh; Evansdale-Black Creek Charge, Wilson; West End United Methodist Church, West End, and Shiloh United Methodist Church, Town Creek Charge, Leland.



Shown during presentation ceremonies at Trinity Church, Belhaven, June 7, are, left to right, Henry L. Harvey, lay leader; Linville E. Midgette, chairman of the Administrative Board; Mrs. M. L. Windley, lay delegate to Annual Conference, and Rev. F. Gerald Peterson, pastor.

Children's Page

Dear Girls and Boys:

You remember that we are trying to discover some answers Jesus gave to some questions that people asked him. Perhaps this prayer will express how we can learn to live following his plan.

We thank You, God, for Jesus who found some good in everyone; who knew that the good in a person grows when it is encouraged by love; who was willing to be a friend to those whom others disliked; whose love did change the lives of people. We would remember that we, too, can help people to have happier and better lives when we share our friendship with them. Help us to be brave enough to be kind and friendly to people who have hurt us or made us angry; to understand them and find ways of substituting love for hate. Amen.

Aunt Cay

THE GREATEST COMMANDMENTS

Joseph and Judith ran through the arched doorway of their home to find their mother preparing the evening meal, "Mother," exclaimed Joseph in great excitement, "we've been down the street near the market-place. A group of men were gathered around Jesus, the teacher. I think they were trying to catch him, Mother. They asked so many questions! I heard one of the old men say, 'Ah, that is a difficult one. How will Jesus answer that?'

"Did you hear any of the questions?" asked Mother, as she placed a loaf of golden brown bread on the low table.

"I remember one of the scribes, Simon, asked Jesus, 'Which is the first commandment of all?' "

"And what was his answer?" asked Mother.

"He said the words you have taught us, Mother, 'Thou shalt love the Lord thy God with all thy heart, and w all thy soul, and with all thy mind, with all thy strength.' "

"Jesus said that was the first and greatest commandment," added Juc as she reached for a sweet grape fr the shallow fruit bowl. "And then said there was a second one."

"Another one which we have lea ed from the Law," said Joseph con uing the story, "Thou shalt love neighbor as thyself.' I think Simon surprised at his answer. He wall away as if he were thinking ab what Jesus had said."

"Perhaps Simon really expec Jesus to name one of the ten co mandments," suggested Mother.

"Maybe he did," replied Jud thoughtfully. "As Simon turned aw Jesus said there were no comma ments greater than those two which recited."

"Truly he is a great teacher," s Mother, "to show that love for G and love for people are so importa

From Thoughts of God for Boys a Girls

GROW A COLOR BOWL

Get a few pieces of charcoal th you use to cook on the grill. Arran them in a round bowl. In a separa bowl mix together six teaspoons liquid laundry bluing, six teaspoons table salt, six teaspoons of water, a one teaspoon of household ammonia

Drop red food coloring over t pieces of charcoal. Then pour the mi ture over the food coloring. In a sh time you will have an interesti growth. You can make extra bowls u ing other food colorings.

ANSWERS FOR LAST WEEK: Matthew and Zaccheus; Philip and Andrew; Luke and Mark; Simeon a Anna; James and John; Philip and Thomas.

SUNDAY SCHOOL LESSON

(Continued from page 25)

created, then follows the creation of other animal life (Gen. 2:19f).

We may, at this point, mention the fact that many of the world's great religions have their own versions of the creation of the world. There is no space available to quote from these accounts, but we can mention the fact that, in some of these religions, creation is the work of many gods, whereas in the Hebrew tradition it is the work of the one and only God. However, we find that some readers have asked what the phrase "Let us make man in our own image" (Gen. 1:26) means, since it sounds as if more than one spirit was involved. This phrase "let us" refers to the beings in the heavenly court, and similar uses are made of this idea in other portions of the Bible.

Turning now to Isaiah 40:12, 21-28 we find described in majestic words and phrases the incomparable creative work of the Divine Spirit. He is described as: "the one who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance . . . It is he who sits above the circle of the earth and its inhabitants are like grasshoppers . . . . the one who brings princes to naught and makes the rulers of the earth as nothing. . . . He gives power to the faint and to him who has no might he increases strength." Further study of Isaiah 40 will show with what superb sarcasm the writer contrasts the man-made idols of the pagans with the invisible, yet all-powerful Spirit of God.

In the reference to Paul's comments in the problem of eating food that has been offered to idols (see I Corinthians 8:1-6) he comments on the relations of man to God's created world. Like Isaiah, he refers to "gods many" and to "lords many" which characterize the worship of pagans. He then goes on to say: "Yet for us there is one God, the Father, from whom are all things, and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." Here, as in other writings of the New Testament, the Lord Christ is identified with the creative power that formed the universe.

We have had occasion recently to study briefly the book of Hebrews. The writer of this eloquent and thoughtful work begins (see Hebrews 1:1-4) with the expressed conviction of Christ's role in God's creative activity. Says he: "He (Christ) is the reflection of God's glory, and the representation of his being, and bears up the universe by his mighty word" (American Translation).

Thus, in testimonies such as these, we see how the church came to believe that God had completed his creative work by sending his son into the world to redeem it from the sin which appeared to be thwarting the original divine intention in creation. That purpose was to make a good home for the children of God in a beautiful and dependable universe. The next lesson will be entitled "Man in God's Design", and will explore this theme further.

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SILER CITY, NORTH CAROLINA

CAROLINA BRIEFS

¶ Friends of Cornatzer United Methodist Church, Thomasville District, are invited to attend dedication services for the education building June 28. Dr. Charles G. Beaman, Jr., district superintendent, will preach at 11 o'clock, and lead the dedication. Rev. Ardis D. Payne is pastor.

¶ Oak Grove-Salem, Marion District, has paid the full goal for the Fund for Reconciliation. The church has 393 members, and the amount given was $1,965, averaging out to $5.00 per member.

¶ Again this year the Kannapolis Ministerial Association has planned an i terdenominational, interracial progra for six Sunday nights, beginning Ju 12, at 7:30. The meetings will be Memorial Stadium and several o standing speakers are scheduled. I Theodore Epp, director of the "Ba to the Bible" broadcast; Rev. Ed Be formerly with the Board of Evangeli of the United Methodist Church, n a pastor in Denver, Colo.; Dr. Van Hayner, Baptist author and preach and Rev. Gioele Settembrini, assista director of Americans United, will ta part in the services.

CLUB PLAN SUBSCRIBERS TO N. C. CHRISTIAN ADVOCAT

The list of subscribers printed below gives the churches on the All-Administrati Board Plan and the Every Family Plan of the *North Carolina Christian Advocate*. Eve Family Plan churches are designated by an asterisk. This does not include the Interi Plan churches. As additional subscriptions are received, names of the subscribing churc es will be printed.

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YOU READ "Our Ministers' Letter," May 14th issue. The response has been wonderful. Buy a beautiful 1970 Buick or Opel prior to July and save. Join our 25th celebration. Bill Price, Burlington, (919) 584-3711.

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METHODIST NEWS ROUND-UP

EDUCATION OF SLAIN STUDENT'S SON VOTED

The Upper Mississippi Conference of the United Methodist Church has voted unanimously to provide for the education of the 11-month-old son of Phillip L. Gibbs, one of two black students slain on the campus of Jackson State College May 14.

Mr. Gibbs was a member of St. Paul United Methodist Church in Ripley. The desire to set up the foundation originated with the St. Paul congregation. A board of trustees will receive and administer the funds.

NEW DENOMINATION BORN IN CANADA

MEDICINE HAT, Alberta, (UMI)— A new denomination, the Evangelical Church in Canada, was born June 5 at a ceremony here.

It comprises the former Northwest Canada Conference of the United Methodist Church. Prior to Methodist-Evangelical United Brethren union in 1968, it was the Northwest Canada Conference of the EUB Church.

At a ceremony participated in by three United Methodist bishops and climaxing a two-year process, the new church formally came into being through the presentation to Canadian leaders of a declaration of autonomy and statement of a "covenant relationship" betwen United Methodism and the new denomination. The Evangelical Church in Canada has 3,553 members in 48 congregations in four western Canadian provinces.

71 STUDENTS IN SUMMER MISSION WORK

NEW YORK (UMI) — Some are from university campuses where Vietnam and other issues have caused unrest and perhaps disruption; others from campuses where the academic routine has remained undisturbed; still others from theological seminaries. But from whatever kind of campus they come, 71 students will give about two months this summer to involvement in the mission of the church.

The students in 1970, as for many summers past, will serve in the annual summer work program of the National Division of the United Methodist Board of Missions. Under the theme "Summer Service '70," the missioners will be engaged in a variety of ministries in such United Methodist programs and projects as rural church and community work, children's homes, camps, mountain mission centers, hospitals, anti-poverty programs, urban work and community centers.

James Douglas O'Dell, Blowing Rock, a student at North Carolina Wesleyan College (Rocky Mount), will serve at Red Bird Mission, Beverly, Ky.; John Vincent Arey, Jr., Concord, a student at the University of North Carolina (Chapel Hill), will serve at Aldersgate United Methodist Camp, Little Rock, Ark.; Tom Maurice Fazlollah, Pope Air Force Base, a student at Emory University (Atlanta, Ga.), will serve at Lessie Bates Neighborhood House, East St. Louis, Ill.; Miss Mary Helen Pearsall, Rocky Point, a student at Methodist College (Fayetteville, N.C.), will serve at the Neighborhood Center (United Methodist), Utica, N.Y.

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THE GREATEST GOOD



By Milford V. Thumm

We need to pay attention to things that are so—to accept the fact.

And, one principle fact is that, the "Greatest Good we can do for others s not just to share our riches with them, but to reveal theirs to themselves."

I don't know who said it; does it really matter a lot? Because an idea is n original, or a quotation foot-notable, does not detract from its goodness and i rightness and its universality for application! Truth-goodness is not an item t be had from the bargain pile of an attic sale.

People are rich. "Go and take possession of the earth", God said in Genesi And that's a lot. To do this, we have to take notice of the gold-mine betwee our ears . . . and everybody's ears. That is what the little boy in the little re schoolhouse meant, when he looked up from his desk and said to his teache "Don't tell me what is in the book; I can read; I want you to train the thing th I think with!"

Accept the fact of everybody's riches, and we knock the welfare-state ide for a cool loop! We strike the guaranteed-income principle in the solar-plexi We short-stop the 'Color-line'! We hit a home run for the Jesus-way.

More samples: only boys and men can grow beards and mustaches—that i a God given exclusive! Only female girls and women can become pregnant an bear children and nurse them to growth! **Black** is beautiful! and so is white, an yellow, and red and all! Ecology is communal: nobody has a corner on it!

Accept; give thanks; and share. These are creatures of mind and will, and the greatest good is not just to share our riches, but to reveal somebody's t somebody.

You are somebody! He is somebody! I am somebody! Let's unveil each oth er's wealth.

The Rev. Mr. Thumm is minister of Boone United Methodist Church.

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